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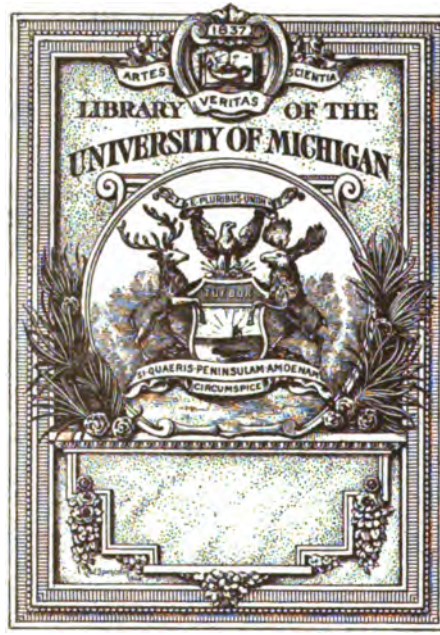
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(BIMONTHLY.)

49

VOLUME LXXI.—FIFTH SERIES, VOLUME V.

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CONTENTS OF THE VOLUME.

JANUARY–FEBRUARY.

PAGE

EDWARDS ON THE WILL 9
Rev. L. WHITE, North Wilbraham, Mass.

MOHAMMED AND HIS KORAN 26
Prof. HENRY M. HARMAN, D.D., LL.D., Dickinson College, Carlisle, Pa.

CHARACTER: A SYMPOSIUM 44
CHARACTER AND HEREDITY—Bishop DANIEL A. GOODSELL, Texas 44
ENVIRONMENT AND CHARACTER—A. J. F. BEHRENDS, D.D., Brooklyn, N. Y. 50
INDIVIDUALITY—SYLVESTER F. SCOVEL, D.D., President Wooster University, Wooster, O. 56
CHRISTIANITY AND CHARACTER—EDITOR 62

JOHN MILTON PHILLIPS 66
WILLIAM V. KELLEY, D.D., Brooklyn, N. Y.

THE ATONEMENT AND THE HEATHEN 75
Rev. GEORGE W. KING, Providence, R. I.

MORAL AND RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.. 88
DAVID D. THOMPSON, Cincinnati, O.

BAPTISM FOR THE DEAD 109
R. J. COOKE, D.D., Cleveland, Tenn.

EDITORIAL NOTES AND DISCUSSIONS:
OPINION 109
CURRENT DISCUSSIONS 114
The Missionary Movement Educational, 114; The Theological Tension, 118; American Moral Problems, 121; The Prerogatives of Philosophy, 122.

THE ARENA 125
"In the Beginning," or "In Beginning"—Which? 125; An Itinerants' Club, 126; Future of the American Negro, 127; The Vexed Question, 127; The Philosophic Basis of Atheism, 128; The Educational Aims of Unbelief, 128: Roman Catholicism in Boston, 129.

EDITORIAL REVIEWS:
FOREIGN RESUME 130
The General Situation, 130; I. Religious, 131; II. Literary, 136.
PROGRESS OF CIVILIZATION 138
SPIRIT OF THE REVIEWS AND MAGAZINES 142
BOOKS: CRITIQUES AND NOTICES 150
Potts's Faith Made Easy, 150.—Ackerman's Man a Revelation of God, 151.—Pentecost's Bible Studies, 152.—McCosh's Gospel Sermons, 152.—Williams's Studies in Book of Acts, 152.—The Sermon Bible, 152.—Strong's Tabernacle of Israel in the Desert, 153.—Schodde's Book of Jubilees, 153.—Neely's Evolution of Episcopacy and Organic Methodism, 154.—Kerr's People's History of Presbyterianism in all Ages, 155.—Secker's Nonsuch Professor in his Meridian Splendor, 156.—Denslow's Principles of the Economic Philosophy of Society, Government, and Industry, 156.—Shield's Philosophia Ultima, 157.—Bierbower's Virtues and their Reasons, 158.—Beecher's Patriotic Addresses, 158.—Bayne's Martin Luther, 159.—Livermore's Story of the War, 160.—Freeman's Chief Periods of European History, 161.—Ragozin's Story of Media, Babylon, and Persia, 162.—Emerton's Introduction to the Study of the Middle Ages, 162.—Coxe's Institutes of Christian History, 162.—Schindler's Dissolving Views in the History of Judaism, 162.—Du Bois-Melly's History of Nicholas Muss, 163.—Bedford's Four Centuries of Silence, 163.—Dippold's Richard Wagner's Poem, The Ring of the Nibelung, 164.—Pater's Renaissance, 164.—Chatterji's Bhagavad Gîtâ, 165.—Macaulay's Lays of Ancient Rome, 165.—Curme's Lamartine, 166.—FICTION, 166.—MISCELLANEOUS, 167.

MARCH–APRIL.

PAGE

INSPIRATION AND INFALLIBILITY 169
S. L. BOWMAN, S.T.D., De Pauw University, Greencastle, Ind.

WENTWORTH'S "LOGIC OF INTROSPECTION" 186
J. W. BASHFORD, Ph.D., Buffalo, N. Y.

THE NEW EDUCATION: A SYMPOSIUM 201
ADVANTAGES OF SCIENTIFIC EDUCATION—Prof. ALEXANDER WINCHELL, LL.D., Ann Arbor, Mich 201
THE ELECTIVE ELEMENT IN THE COLLEGE CURRICULUM—C. N. SIMS, D.D., Syracuse University, Syracuse, N. Y 207
THE MANUAL TRAINING MOVEMENT—Prof. N. M. BUTLER, Ph.D., Columbia College, New York 212

CENTENNIAL OF THE METHODIST BOOK CONCERN 218
SANDFORD HUNT, D.D., New York.

THE ROYAL GIFT OF IERMAK THE ROBBER TO CZAR IVAN GROSNUI 236
MARY S. ROBINSON, Mamaroneck, N. Y.

A CORRESPONDENCE WITH DANIEL D. WHEDON, D.D 258
Prof. JOHN J. TIGERT, Vanderbilt University, Nashville, Tenn.

THE BODY SOWN—THE BODY RAISED 265
BOSTWICK HAWLEY, D.D., Saratoga Springs, N. Y.

EDITORIAL NOTES AND DISCUSSIONS:

OPINION 268

CURRENT DISCUSSIONS 273
The Ethics of the Old Testament, 273; The Rights of the Thinker, 277; Andover Errata, 282; John Milton Phillips, 284.

THE ARENA 286
A Theory of Miracles, 286; The Order of Deaconesses, 287; The Preacher in Small Towns, 288; The American Society of Church History, 288; "The Vexed Question," 289; Woman's Share, 290; Cosmopolitan Solidarity, 290; The Negro Woman of the South, 291.

EDITORIAL REVIEWS:

FOREIGN RESUME 292
The General Situation, 292; I. Religious, 293; II. Literary, 297.

PROGRESS OF CIVILIZATION 300

SPIRIT OF THE REVIEWS AND MAGAZINES 304

BOOKS: CRITIQUES AND NOTICES 312
Schaff's Religious Encyclopædia, 312; Tolstoi's My Religion, 313; Hitchcock's Eternal Atonement, 314; Wallace's Boyhood of Christ, 315; Pressensé's Ancient World and Christianity, 315; Bruce's Training of the Twelve, 316; Cooke's Reasons for Church Creed, 317; Stearn's Introduction to the Books of the Old Testament, 317; Hurlbut and Simpson's Lesson Commentary on the International Sunday-School Lessons for 1889, 318; Clark's Witnesses to Christ, 318; Strong's Philosophy and Religion, 318; Cooke's Credentials of Science the Warrant of Faith, 319; Lubbock's On the Senses, Instincts, and Intelligence of Animals, 320; Smith's Life and Times of George Foster Pierce, D.D., LL.D., Bishop of the Methodist Episcopal Church, South, 320; Morris's Aryan Race, 322; Fiske's Critical Period of American History, 322; De Trobriand's Four Years with the Army of the Potomac, 323; Ruskin's Præterita, 324; Sorel's Montesquieu, 325; De Vere's Essays Chiefly on Poetry, 325; Matthews's Wit and Humor, 326; Cochran's Student's Law Lexicon, 327; Giauque's Manual for Notaries Public, 327; Lee's Chromatic Chart and Manual of Parliamentary Law, 327; MISCELLANEOUS, 327.

MAY–JUNE.

PAGE

PERSISTENCY OF ETHNIC TRAITS 329
JOHN CLARK RIDPATH, LL.D., Greencastle, Ind.

REFORM IN PARLIAMENTARY *RÉGIME* 347
EMILE DE LAVELEYE, Belgium, Europe. (Translation.)

THE HEATHEN: A SYMPOSIUM 359
SALVATION OF THE HEATHEN—Rev. M. S. TERRY, D.D., Evanston, Ill. 359
THE SECOND PROBATION DOGMA—W. G. T. SHEDD, D.D., Union Theological Seminary, New York 365
THE MISSION OF THE CHURCH—Rev. JAMES M. KING, D.D., New York 371

COUNT LYOF TOLSTOÏ 377
ROSS C. HOUGHTON, D.D., Portland, Ore.

PHILOSOPHICAL IDEALISM 395
Professor BORDEN P. BOWNE, LL.D., Boston, Mass.

MRS. BISHOP SIMPSON 413
MARY SPARKES WHEELER, Phœnixville, Pa.

EDITORIAL NOTES AND DISCUSSIONS:

OPINION 430

CURRENT DISCUSSIONS 435
The Ethics of the New Testament, 435; A National System of Education, 440; The Book Committee, 446.

THE ARENA 448
The First Word of Genesis, 448; The Doctrine of Merit, 449; Organized Charities, 450; The Atonement, 451; Municipal Suffrage for Women, 452; The California Vine, 452.

EDITORIAL REVIEWS:

FOREIGN RESUME 454
The General Situation, 454; I. Religious, 455; II. Literary, 459.

PROGRESS OF CIVILIZATION 461

SPIRIT OF THE REVIEWS AND MAGAZINES 466

BOOKS: CRITIQUES AND NOTICES 474
Abbott's Epistle of Paul the Apostle to the Romans, 474; Boland's Problem of Methodism, 475; Hülster's Die Christliche Glaubenslehre vom Standpunkt des Methodismus, 476; Delitzsch's New Commentary on Genesis, 477; Dodd's Introduction to the New Testament, 478; Ladd's What is the Bible? 478; Keil's Manual of Biblical Archæology, 479; Blaikie's Second Book of Samuel, 479; Warren's In the Footsteps of Arminius, 480; Blaikie's Preachers of Scotland, 480; Dawson's Modern Science in Bible Lands, 481; Lewis's Latin Dictionary for Schools, 482; Greely's American Weather, 483; History of Co-operation in the United States, Vol. VI, 483; Sidney's Old Concord, 484; Dorchester's Romanism *versus* the Public School System, 484; Hinsdale's Old North-west, 485; Glazier's Down the Great River, 486; Prime's Samuel Irenæus Prime, 486; The Poetical Works of Robert Burns, 487; Songs from Béranger, 487; MISCELLANEOUS, 488.

JULY-AUGUST.

PAGE

PRESIDENT BENJAMIN HARRISON..... 489
J. H. BAYLISS, D.D., LL.D., Editor *Western Christian Advocate*, Cincinnati, O.

THE REFORMATORY MOVEMENTS IN THE LATER HINDUISM..... 502
Bishop JOHN F. HURST, D.D., LL.D., Washington, D. C.

THEOLOGY: A SYMPOSIUM..... 518

THEOLOGY AS A SCIENCE—JAMES STRONG, LL.D., Madison, N. J..... 518

THEOLOGY A DISCIPLINE—EMIL V. GERHART, D.D., Lancaster, Pa..... 524

THE DANGERS WHICH BESET THEOLOGY—H. H. MOORE, D.D., St. Petersburg, Pa. 530

HISTORY OF THE CONFLICTS ON MORALS IN THE CHURCH OF ROME SINCE THE SIXTEENTH CENTURY, BY DRS. DÖLLINGER AND REUSCH..... 536
Rev. WILLIAM ARTHUR, London, England.

THE SCIENTIFIC ELEMENTS OF RELIGION..... 552
JAMES DOUGLAS, D.D., Pulaski, N. Y.

BENNETT'S "CHRISTIAN ARCHÆOLOGY"..... 563
W. H. WITHROW, D.D., Toronto, Canada.

EDITORIAL NOTES AND DISCUSSIONS:

OPINION..... 570

CURRENT DISCUSSIONS..... 584
The Pivotal Fact of Christianity, 584; National Optimism, 589; Denominational Consciousness, 593.

THE ARENA..... 597
Count Tolstoi on Immortality, 597; A Theory of Miracles, 597; An Important Question, 599; The Thud of Superannuation, 600; Natural Science in the Schools, 601.

EDITORIAL REVIEWS:

FOREIGN RÉSUMÉ..... 602
The General Situation, 602; I. Religious, 603; II. Literary, 607.

PROGRESS OF CIVILIZATION..... 610

SPIRIT OF THE REVIEWS AND MAGAZINES..... 614

BOOKS: CRITIQUES AND NOTICES..... 622
Lichtenberger's History of German Theology in the Nineteenth Century, 622; Lectures on the Augsburg Confession, 623; Thompson's Christian Manliness, and Other Sermons, 624; Workman's Text of Jeremiah, 625; Purves's Testimony of Justin Martyr to Early Christianity, 626; Terry and Newhall's Commentary on Genesis and Exodus, 626; Smith's Book of Isaiah, 627; Cochran's Moral System and the Atonement, 628; Dorner's System of Christian Ethics, 629; Exell's Biblical Illustrator, 630; Bliss's Analysis of Sacred Chronology, and Jones's Peopling of the Earth, 630; Simpson's Christ in the Bible, 631; Love's Future Probation Examined, 631; Parker's People's Bible, 632; Vernon's Probation and Punishment, 632; Rowland's Paul's Ideal Church and People, 633; Sheldrake's Medium Theory of the Atonement, 633; McCosh's First and Fundamental Truths, 634; Wythe's Physiology of the Soul, 635; Green's Grammar of the Hebrew Language, 636; Hill's Our English, 637; Curtis's Correspondence of John Lothrop Motley, 637; Lanciani's Ancient Rome in the Light of Recent Discoveries, 638; Bryce's American Commonwealth, 639; McTyeire's History of Methodism, 640; Roche's Life of John Price Durbin, 641; Hart's Western China, 643; Coffin's Marching to Victory, 643; Maclay's Budget of Letters from Japan, 644; Houghton's John the Baptist, 644; Tolstoi's What to Do? 645; Wharton's Famous Women of the Old Testament, 646; Knox's Boy Travelers in Australasia, 646; Haven's National Hand-Book of American Progress, 647; Davidson's Poetry of the Future, 647; Tolstoi's Sevastopol, 648; Old Songs, 648.

SEPTEMBER–OCTOBER.

PAGE

RELIGIOUS SIGNIFICANCE OF THE REFORMATORY MOVEMENTS IN HINDUISM. [SECOND ARTICLE] 649
Bishop JOHN F. HURST, D.D., LL.D., Washington, D. C.

WHAT IS THE PROVIDENTIAL DESIGN OF GERMAN METHODISM? 659
REUBEN YEAKEL, D.D., Cleveland, O.

THE AMERICAN REPUBLIC: A SYMPOSIUM 673
THE CONSTITUTIONAL BASIS—EDITOR 673
THE RELIGIOUS FACTOR—DR. C. G. TRUSDELL, Chicago, Ill. 679
THE MISSION OF THE REPUBLIC—ALEXANDER MARTIN, D.D., Greencastle, Ind. 685

JACOB SLEEPER—A FOUNDER OF BOSTON UNIVERSITY 691
W. F. WARREN, D.D., LL.D., Boston, Mass.

JOHN RUSKIN 697
W. N. MCELROY, D.D., Springfield, Ill.

THE CHRONOLOGY OF ISRAEL AND ASSYRIA IN THE REIGN OF SHALMANESER II 715
JOSEPH HORNER, D.D., Pittsburg, Pa.

DE PRESSENSE BEFORE THE FRENCH SENATE—A DISCOURSE ON IMMORAL LITERATURE 725

EDITORIAL NOTES AND DISCUSSIONS:
OPINION 737
CURRENT DISCUSSIONS 742
The Pentateuchal Question, 742; Wounded Rationalists, 749; The Downfall of the "Decrees," 755.

THE ARENA 759
Boston Idealism, 759; God's Beneficence in Nature, 760; The Genesis of Human Responsibility, 761; Adam's Dilemma, 762; D. D. Whedon on Freedom of the Will, 763; The Divine Appellative Church, 763; Stewardship, 764.

EDITORIAL REVIEWS:
FOREIGN RÉSUMÉ 765
PROGRESS OF CIVILIZATION 773
SPIRIT OF THE REVIEWS AND MAGAZINES 777
BOOKS: CRITIQUES AND NOTICES 785
Foster's Studies in Theology, 785; Kedney's Christian Doctrine Harmonized, 789; Oliphant's Scientific Religion, 790; Smeaton's Doctrines of the Holy Spirit, 791; Weiss's Manual of Introduction to the New Testament, 792; Cutler's Beginnings of Ethics, 792; Ker's Lectures on the History of Preaching, 793; Grotius's Defense of the Catholic Faith, 794; Weir's The Way: the Nature and Means of Revelation, 794; Hovey's Biblical Eschatology, 795; Martin's The Atonement, 795; Dean's Daniel, 796; Cheyne's Jeremiah, 796; Findlay's Epistle to the Galatians, 796; Garrison's Forty Witnesses, 797; Plummer's Pastoral Epistles, 797; The History and Teachings of the Early Church, 798; Salter's Ethical Religion, 798; Hathaway's Living Questions, 799; Harris's Dignity of Man, 799; Valling's Jesus Christ the Divine Man, 799; Welsh's Development of English Literature and Language, 800; Curry's Christian Education, 801; McCosh's Tests of the Various Kinds of Truth, 801; Sonnenschein's Cyclopædia of Education, 802; Parker's Spirit of Beauty, 802; Lang's Letters on Literature, 803; Winchell's Shall We Teach Geology? 803; Weil's Order of Words in the Ancient Languages, 804; Farrar's Lives of the Father's, 804; Reich's History of Civilization, 805; Rawlinson's Story of Phenicia, 806; Blake's Mexico, 806; Church's Henry the Fifth, and David Livingstone, 807; MISCELLANEOUS, 807.

NOVEMBER–DECEMBER.

PAGE

THE BABYLONIAN LEGEND OF CREATION 809
CHARLES B. WARRING, Ph.D., Poughkeepsie, N. Y.

THE LITERATURE AND THE PRESS OF THE METHODIST EPISCOPAL CHURCH 821
Professor W. F. WHITLOCK, D.D., Delaware, O.

THE HISTORIC EPISCOPATE: A SYMPOSIUM 839
THE HISTORIC EPISCOPATE—Rt. Rev. Bishop A. CLEVELAND COXE, D.D., LL.D., Rochester, N. Y. 839
THE RELATION OF THE PRESBYTERIAN PRINCIPLE TO THE HISTORIC EPISCOPATE—Professor BENJAMIN B. WARFIELD, D.D., Princeton, N. J. 845
RELATIONS OF THE METHODIST EPISCOPAL CHURCH TO THE HISTORICAL EPISCOPACY—ARTHUR EDWARDS, D.D., Editor *North-western Christian Advocate*, Chicago, Ill. 851

JAMES PORTER 857
D. SHERMAN, D.D., Easthampton, Mass.

RELIGION AND THE LAW OF CONTINUITY 870
JOHN P. D. JOHN, D.D., Vice-President of De Pauw University.

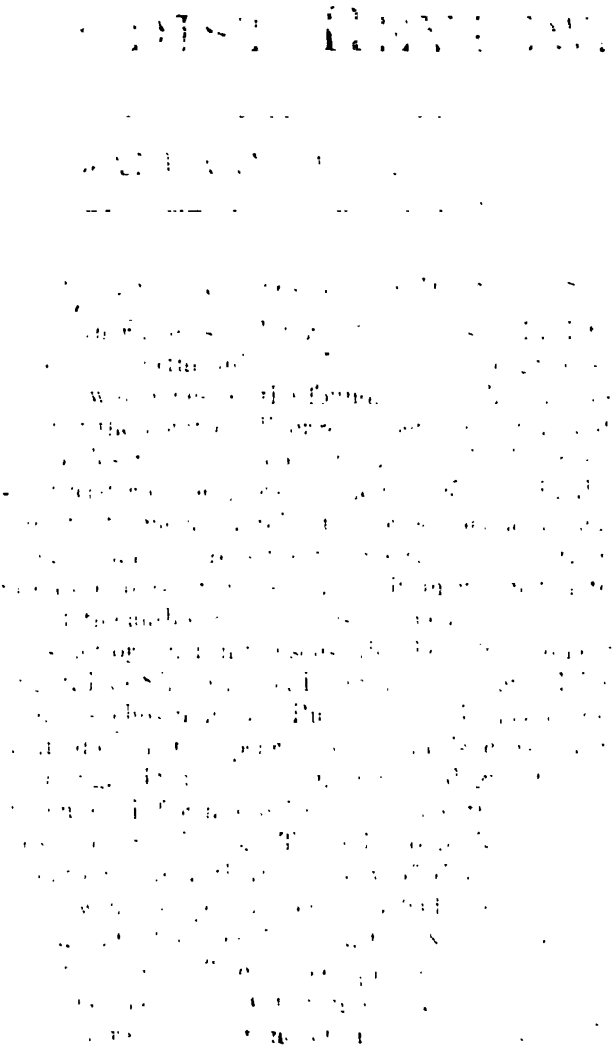
EDITORIAL NOTES AND DISCUSSIONS:
OPINION 888
CURRENT DISCUSSIONS 893
Orthodoxy, 893; Rationalism in Pantomime, 899; Jeremiah H. Bayliss, 909.

THE ARENA 910
Professor Ladd Rebuked from Japan, 910; Not a Question of Theology, 910; Explanation of Theory of Miracles, 911; Christianity and the Heathen, 912; The Sinning Ability of Christ, 913; Belshazzar, 914; Italian Claims, 915.

EDITORIAL REVIEWS:
FOREIGN RÉSUMÉ 916
PROGRESS OF CIVILIZATION 924
SPIRIT OF THE REVIEWS AND MAGAZINES 928
BOOKS: CRITIQUES AND NOTICES 936
Delitzsch's New Commentary on Genesis, 936; Matheson's Voices of the Spirit, 937; Spurgeon's Saltcellars, 937; Butler's Bible-Work, 938; Timbrell's Through a Glass, Darkly, 938; Lightfoot's Essays on the Work Entitled Supernatural Religion, 939; Von Orelli's Prophecies of Isaiah, 940; Simon's Redemption of Man, 941; Briggs's Sabbath, 941; Gilman's Profit-Sharing between Employee and Employer, 942; Pinkley's Essentials of Elocution and Oratory, 942; De Bourrienne's Memoirs of Napoleon Bonaparte, 943; Willard's Glimpses of Fifty Years, 944; Bancroft's Deaconesses in Europe and their Lessons for America, 945; Wheeler's Deaconesses, Ancient and Modern, 945; Curry's Constitutional Government in Spain, 946; Montgomery's Leading Facts of French History, 947; Mackenzie's Nineteenth Century, 947; Lodge's George Washington, 948; Warner's Studies in the South and West, 948; Mackenzie's History of Scotland, 948; Burrage's Baptist Hymn-Writers and their Hymns, 949; Curtiss's Study of the Constitution of the Methodist Episcopal Church, 950; Adams's Manual of Historical Literature, 950; Wakeley's Lost Chapters Recovered from the Early History of American Methodism, 951; Papers of the American Society of Church History, 951; Say's Turgot, 952; Hooper's Wellington, 952; Temple's Lord Laurence, 952; Clark-Russell's William Dampier, 952; The Confessions of J. J. Rousseau, 953; Spottswood's Brief Annals, 953; Cocker's Government of the United States, 953; Brooks's Story of the American Indian, 954; MISCELLANEOUS, 954.

INDEX 957

John M. Phillips



METHODIST REVIEW.

JANUARY, 1889.

ART. I.—EDWARDS ON THE WILL.*

THIS work of another age is still for good reasons entitled to the attention of thoughtful minds. It discusses the greatest of questions—that which lies at the foundation of human responsibility, and at the point of divergence between truth and error, alike in philosophy and theology. And it is the great work of a great leader in the world of thought, a work in the general judgment of scholars rarely if ever equaled as an example of acute, exhaustive reasoning. No candid reader, be his judgment on the question at issue what it may, can fail to acknowledge that the author grapples his theme as a master.

If Edwards is not original in the sense that he traversed new fields of thought, like Shakespeare, he by far transcended his predecessors in his chosen field. But while Shakespeare borrowed freely it does not appear that Edwards consciously borrowed any thing. Doubtless in an unusual degree he surveyed his chosen field for himself as a solitary thinker, and with unsurpassed thoroughness. There is no indication that he was minutely familiar with the history of thought on his subject. He knew his subject as one who had thought more than he had read, and whose reading had, for the greater part, come after his thinking. The whole question, as his mind apprehended it, he had looked through and through. He quotes Locke with respect, but never as an authority. He

* *A Careful and Strict Inquiry into the Prevailing Notions of the Freedom of the Will.* By Rev. JONATHAN EDWARDS. 1754. Edwards's Works, vol. ii. New York: Leavitt & Allen.

turned to his opponents only to find what errors were to be refuted. Hobbes he admitted he had not read. Limited reading to a mind like his has its advantages. He never halts nor slacks under the burden of his learning.

Sir William Hamilton was naturally more independent than Edwards, and perhaps his equal in strength; but he knew so thoroughly the opinions of the leading minds of all nations and ages within his chosen field as to require a large expenditure of strength in carrying the weight of his princely lore, and make him bewilderingly conscious of the bearings and difficulties of the questions he discusses. Edwards wrote as one whose mind grasps alone his one subject, and never knew doubt or hesitation on any issue involved. If he had read the leading fatalistic defenders of necessity may it not be doubted whether he could have moved so nearly in their lines of thought with the confidence that never failed him?

Beyond a doubt this great work of Edwards owes much of its intrinsic merit, and much of the power it has had over generations of thinking men, to the fact that it was so purely the product of his own regal mind, and in every line voiced his earnest, unquestioning faith. And it is this which has made subsequent works on the subject so largely reviews of Edwards that, to read them to advantage or with interest, we must first go back and make ourselves familiar with his pages. To this, too, is due the universal respect which its author continues to command, now that faith has outgrown the limits his theory had prescribed and inquires irrepressively for a higher freedom than he deemed possible.

A special reason for turning at this time to the pages of Edwards is found in the want of agreement among Libertarians themselves, and a reactionary tendency of conservative minds toward Edwardsian premises. As a natural consequence, in place of the assurance of the fathers there has come a dangerous agnosticism upon the whole question of freedom, in the shadow of which the philosophy of necessity is creeping stealthily in, and almost without protest is quietly taking possession of the field.*

Arminian Christians are not awake to their responsibility as the natural defenders of freedom. The day has not come to

* We dissent from this concession.—EDITOR.

retire from the field with assured victory. Nor have we occasion to retreat from the conflict as a drawn battle—much less to acknowledge defeat. But we have good reason to examine anew the grounds of our faith in the freedom of moral agency, and it will be a good way to begin with the attentive reading of Edwards's great argument for necessity.* We shall at the least rise from the reading with our eyes open to what necessity is, and a full conviction that between the universal reign of necessity and the absolute freedom of man where he is held accountable there is no middle ground. And we shall be likely also to find the conviction irresistible that it is to-day a difficult if not an impossible undertaking to hold the faith and the philosophy of Edwards together. The Christian faith and the necessitarian philosophy each puts upon the other the square negative.

His Stand-point Theological.

1. The central doctrine of our author's system of faith was the sovereignty of God. He believed that to the will of God as the determining cause is to be traced all that has been, all that is, and all that will be—that not only do all the changes in the material universe come to pass at his command, but that his immutable decree makes certain all the actions and intentions of all men, reaching to their characters for praiseworthiness and blameworthiness, and therefore to their final destiny.

2. As involved in this comprehensive decree he believed that God has unconditionally elected a definite part of the human family to eternal life and foreordained the rest to eternal death.

3. He believed that in carrying out the decree of election God comes to his elect with sovereign grace—with an effectual calling—which makes them willing to comply with the conditions upon which salvation is offered, and without which their compliance is impossible.

4. Yet Edwards as earnestly believed in the moral accountability of man as in the sovereignty of God. He disliked and rejected the statement that God is the author of sin as inappropriate. He believed that God abhors sin as such, and that he has ordained it only where, in his all-embracing view, he sees it to be necessary to the greatest good. He prefers to say God

*The recommendation is good provided the reader will take up immediately afterward Dr. Whedon on *The Will*.—Editor.

permits sin rather than that he causes it, though claiming that he has so ordered events as to make it certain that men will sin as they do. These commonplaces of the theology current in Edwards's time need no verifying quotations.

What he Meant by the Will.

Our author defines the will thus:

> The will is plainly that by which the mind chooses any thing. . . . An act of the will is the same as an act of the choosing or choice. . . . Whatever names we call an act of the will by, choosing, refusing, approving, disapproving, liking, disliking, embracing, rejecting, determining, directing, commanding, forbidding, inclining or being averse, a being pleased or displeased with: all may be reduced to this of choosing. For the soul to act voluntarily is evermore to act electively.—Page 1.

To understand Edwards here we must take into the account the difference between his classification of the phenomena of the mind and that now generally accepted. In his time that which is now known as psychology, and claims to be a science, was but an infant without a name, if, indeed, it may be said to have had an existence. The distinction of the will from the sensibility, and the dependence of mental science upon the facts of consciousness, had not then come into clear recognition. This confusion of two classes of facts was the occasion of like confusion and vagueness in the use of words. It is plain, however, that he uses the term will as including all that we distinguish from it by the word sensibility, but not as covering at the same time what believers in the moral accountability of man now commonly understand to be meant by the will. His psychology found no faculty in the mind by which a man is able to control inclination and choose for himself between alternatives. It completely excluded such a faculty—defined it out, as a thing impossible and absurd, though he sometimes used in his own sense the very language which the believers in such a faculty understand properly to imply it. In his statement quoted above he clusters almost the whole vocabulary of words and phrases for the affections, and affirms them all to be synonyms for "an act of the will" or "choosing." And from many other statements it is equally plain that in his view an act of the will, a choice, a preference, an inclination, are the same, and are made so by the leveling down of the will

to the plane of inclination rather than by the leveling up of inclination to the will. He quotes Locke with approval thus: "The will signifies nothing but a power or ability to prefer or choose. . . . The word preference seems best to express the act of volition." When Locke, in qualification of this, says, "The will is perfectly distinguished from desire," Edwards replies:

I cannot think they are ever so perfectly distinct that they can ever be properly said to run counter. . . . A man never in any instance wills any thing contrary to his desires, or desires any thing contrary to his will. . . . If we carefully distinguish the proper objects of the several acts of the will, it will not appear . . . that there is any difference between volition and preference, or that a man's choosing, liking best, or being best pleased with a thing are not the same with his willing that thing. . . . A man's doing as he wills and doing as he pleases are the same thing in common speech.—Page 2.

An appearing most agreeable or pleasing to the mind, and the mind's preferring and choosing, seem hardly to be properly and perfectly distinct.—Page 5.

The Necessity which he Avowed.

1. Edwards was a theistic Necessitarian, and his philosophy was his apology for his theology. He avowed the doctrine of necessity as a foundation principle, affirming that "the doctrine of necessity, which supposes a necessary connection of all events on some antecedent ground and reason of their existence, is the only medium we have to prove the being of a God." —Page 169.

2. But it was under moral as distinguished from natural necessity that he placed the responsible characters of men—the necessity that belongs to the will—the certainty that one's will, or choice, or preference, will always be determined by the motives that appeal to him. In like manner he distinguished moral ability from natural ability, claiming that while men may have natural ability—hands, feet, voice, mental capacity, opportunity—to do otherwise, if they had the will to do so, yet that all they do and all they will is made certain by providential motives.

There are faculties of mind and capacity of nature, and every thing else sufficient but a disposition: nothing is wanting but a will.—Page 17.

It may be truly said in one word that moral inability consists in the opposition or want of inclination. For when a person is

unable to will or choose such a thing through a defect of motives, or the prevalence of contrary motives, it is the same thing as his being unable through the want of an inclination, or the prevalence of a contrary inclination.—Page 15.

To him it was obvious that there is and can be no such thing as freedom of will, or choice, or volition, but that motives always govern the will and are the cause of volitions.

The will is always determined by the strongest motives. . . . That motive which, as it stands in the view of the mind is the strongest, that determines the will.—Page 4.

Any other view, it was certain to him, involves the absurdity of an effect without a cause.

3. He admitted that "moral necessity may be as absolute as natural necessity; that is, the effect may be as perfectly connected with its moral cause as a natural necessary effect is with its natural cause;" and he affirmed that between the two kinds of necessity the "difference is not so much in the nature of the connection as in the two terms connected" (page 14), and that "the will in every instance acts by moral necessity, and is morally unable to act otherwise."—Page 102.

4. He believed the moral necessity under which the decree of God had placed all men to be itself a moral necessity; that from the perfection of his wisdom and goodness the will of the supreme Being must ever be his unavoidable preference for the one best way to the attainment of the greatest good. He had appointed evil, moral and physical, never for its own sake, but only as he saw it to be a necessity to this worthy end.

5. He maintained that moral necessity is not inconsistent with praiseworthiness and blameworthiness, but is rather the foundation of both; that the farther one is removed by the strength of the virtuous inclination divinely implanted in him from the possibility of sin the higher his moral excellence and his moral standing with God; and, on the other hand, that the farther one's inclination to sin, however he may have come by it, removes him from the possibility of holy obedience the deeper his moral culpability and the greater his condemnation. He maintained, that if an act were not prompted by a prevailing inclination it must be an act of moral indifference, or without moral quality.

The Liberty which he Claimed.

It would be injustice to Edwards not to make prominent his advocacy of what he understood to be liberty. He thoroughly believed the moral necessity which he so frankly avowed to be the true defense of "the utmost liberty that can be desired, or that can possibly exist or be conceived of." He defined liberty to be "the power, or opportunity, or advantage that any one has to do as he pleases."—(Page 17.) But he believed it to be morally impossible that a man should in any instance be pleased to act otherwise than he does act, and therefore that freedom must always be limited to one open way.

> If the will, all things considered, inclines or chooses to go that way, then it cannot choose, all things considered, to go the other way.—Page 101.
>
> A man is truly morally unable to choose contrary to a present inclination which in the least prevails.—Page 102.

Throughout the work, let it be noted, the author uniformly placed freedom in *the doing as one pleases*, and *denied it in willing or choosing*, which with him were always the same.

Quoting from an opponent the statement, "He may if he PLEASE CHOOSE otherwise," Edwards answers: "Which is the same thing as if he had said, 'He may if he choose choose otherwise.'" It was to prove the impossibility of freedom of will or choice that he employed his famous argument known as the *dictum necessitatis*, by which he was confident he had driven his opponents either to the absurdity of an infinite series of volitions each having an antecedent free volition, or to the self-destructive conclusion of a first volition that is not free, and upon which all the other volitions of the series, few or many, depend.

How Far he was Right.

1. Our author was right in treating the question of freedom as one of theology as well as of philosophy. He would have done better if he had kept his arguments from these two sources more distinct, that each might be seen to stand on its own merits, and had subjected both arguments to the clearer light of his own personal faith in God. It is more and more seen to be a mistake to treat the question of freedom as purely a philosophic or metaphysical one. The day may come when

a sound philosophy of freedom will win general acceptance, but it will be under the lead of religious faith. The age of the higher philosophy has not come. "The science of science" is a goal unreached rather than a known and trusted guide.

Is it not reason that faith in God and the eternal verities should evermore lead and transcend our philosophy? The statement of our author, that "the doctrine of necessity is the only medium we have to prove the being of a God," shows how in his mind our question is connected with that of theism. He believed that any break in the chain of necessity carrying every event back to God as the Great First Cause would destroy the argument for the being of God, and hence that the doctrine of a freedom not under the law of necessity would break this chain into fragments, and plunge us into the vortex of atheism.

How different all this looks now! Not Necessity but Freedom is recognized as the strong link that connects our question inseparably with Theism. Not all who are Christian in their faith are ready to give a decisive answer to the question of liberty or necessity. But it is a significant fact that the champions of liberty are all Christian, and that avowed Necessitarians are generally either Atheists or Agnostics. They find but an endless chain of necessity with no Great First Cause. Atheism and freedom are seen to be contradictory, and freedom and accountability to a God above us inseparable. Whatever freedom we have is God-given, and our conceptions of God must control our views of freedom. On the other hand, our notions of freedom unavoidably affect our conceptions of God. True Theism carries with it essential truth as to the freedom of moral agency, and in turn a consciousness of such freedom carries thought with the might of irresistible conviction upward to a supreme and righteous moral Governor.

2. Our author was right in claiming for Necessity some plausible advantages. His doctrine of universal Necessity gave him the advantage which cannot be claimed for the freedom of moral agency that it is within the easy comprehension of ordinary intelligence. Theistic necessity affirms that God has made man with no other freedom than to do as he finds himself pleased to do, and that man can never be pleased to do otherwise; and further, that in doing this God has himself acted under the same law. He, too, is free only to do as he

pleases, and his pleasure can never be other than the one best way. This is straightforward and simple; the common mind takes in at a glance both the divine and human side of the scheme. There is no difficulty in seeing how a Being of infinite intelligence and power can control all men and have a plan of his own embracing all their actions, if in their entire activity, mental and physical, he has placed them under law of necessity.

Not so simple is the philosophy of Liberty. How a wheel is turned by a crank is easily comprehended by a child to whom the movements of the hands of a watch are a mystery. So a mind that has the satisfaction of looking through the scheme of Necessity and seeing its self-consistency may not hope with like ease to master all the difficulties involved in the freedom of moral agency. How a dependent being can be made free to choose for himself, and how such freedom can be adjusted to harmony with the sway of a divine Providence, are not postulates to all minds. Is it reasonable to expect that any mind under our present limitations shall be able to compass these problems on all their sides and in all their bearings, and clear them of all their difficulties?

It is reasonable that the human side of the problem should be clear; but that is simply our own consciousness of moral obligation, which of all facts is the surest. It is what all men know of themselves and are confident of with regard to men. But consciousness of obligation includes consciousness of freedom, or power of choice, as every whole includes its parts. Besides, there is no axiom plainer than that accountability involves such freedom, and without it would be impossible. But when we turn to the other side of this problem, and ask how the Spirit calls us to freedom? in what measure we hold this high trust? when it begins? how frequent its exercise? and how it stands related to the plans of Providence? we have neither the self-mastery, nor the philosophic insight, nor the knowledge of God requisite to exhaustive answers.

But this advantage of Necessity carries with it a decisive objection. It is too easy to be true. It is comprehensible because it is on too low a plane. It logically rules out all moral distinctions. It would not be fair to charge upon Edwards the belief that God is the author of sin, nor that holiness and sin are but empty names, nor that God is the only real

actor in the universe, and that man is but a machine in his hands: but it is fair to charge this upon his logic. His philosophy is purely fatalistic, and he escapes the conclusion of fatalism—that there is no such thing as holiness and sin—only by rejecting the legitimate consequences of his arguments.

Our author plausibly defended his belief in necessitated holiness by instancing "God's moral excellency as necessary, virtuous, and praiseworthy;" also, "The acts of the will of the human soul of Jesus Christ as necessarily holy, yet virtuous, praiseworthy, rewardable." Doubtless the moral attributes of God are all natural attributes and not acquired virtues. How this is possible is indeed inexplicable to us. But this is one of the mysteries of Theism, and such a mystery as we may expect to find, without mental shock or disturbance.

But the mystery of praiseworthiness in God is not at all a difficulty involved in the freedom of our moral agency. God is not a moral agent, a responsible being like ourselves. By no means does it follow from the uncreated holiness of God that he can create rewardable holiness in man. Reverently may it be said he could not create another independent being like himself. The argument for the freedom of man as inseparable from his accountability holds in its full force.

3. Our author was right in claiming a sovereign Providence over all men and all events. With but little qualification may it be said that this is the faith of all devout theists, as it unquestionably is a doctrine of the inspired word. Not that it accords with all the speculations of either Libertarians or Necessitarians. But to know the faith of a people we must not go to their theories, but mark the language in which they worship. It is here that all voices with substantial harmony acknowledge the universal sway of a paternal Providence, and at the same time on our part an accountable freedom. The true doctrine as to our freedom cannot be in conflict with this concord of faith in a heavenly Father's all-embracing care.

But a heavenly Father's providence over us, we must not forget, means not hinderance but help, not repression or coercion but freedom. Providence is for us, not against us. How God governs men within the province of natural law, as shown in a previous article, is not a mystery, nor does it directly concern the present subject. Freedom to choose and act for our-

selves, and take hold upon God, is claimed only, and is possible only, where God gives us such freedom.

That God has perfect knowledge of the future actions and volitions of men, ethical as well as non-ethical, with Arminians generally as well as with Calvinists admits not of question.* In support of the foreknowledge of God Edwards presents the argument, scriptural and logical, in its full force. Not only is the evidence abundant and decisive that the praiseworthy and blameworthy volitions and deeds of men are known to the omniscient One before they become actual, but also that he has a plan in the lives of men which implies minute direction and comprehensive arrangement extending to all the events with which we have to do.

But the conclusion of our author, that in his responsible character every man is what God had predestinated him to be, is not only self-destructive, but in spite of all protests involves the monstrous absurdity that God is the author of sin, and acquits those who are branded as sinners as the innocent victims of stupendous wrong. A guiding Providence over the plans of men, however, by no means involves these absurdities. Every master-mind among men, whether at the head of the family, the school, the club, the Church, the party, or the State, has wide sway over the outward actions of those under his lead, and of course over the antecedent thoughts, inclinations, and volitions from which they spring, and that without necessarily touching the moral principle upon which they act. The thousand men employed by a manufacturer carry into his service their own moral characters—the same characters they would carry into the service of another a hundred miles away under conditions radically different. Yet no particular act or volition of any one of these laborers is precisely the same as would have given expression to his character in the employ of the other men. In like manner every human being has more or less to do in determining the actions of fellow-beings. It cannot then be incredible that the infinite God, who knows all men perfectly and has all power, should be able to hold all men in his guiding care without interfering with their perfect freedom at the sources of all re-

* Dr. L. D. M'Cabe rejects the doctrine of the divine foreknowledge of future contingencies. The German theologians are not a unit touching this doctrine.—EDITOR.

sponsible character—the heart. How could this thought receive more apt expression than as we find it in the inspired word: "There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand. A man's heart deviseth his way, but the Lord directeth his steps?"

The difficulty of foreknowledge is simplified to this:* how it is possible for God to read the characters of men before they take form, and that is but a mystery, not an absurdity nor an ethical monstrosity; and, as was said of the praiseworthiness of God, it is a mystery not of moral agency, but only a small part of the mystery of God, with which we have nothing to do, and about which it is folly to puzzle ourselves. Of course, a man's responsible character is his own work, or he could not be responsible for it. Surely it is not a burden upon faith that the all-seeing Eye is able to look into the hearts of men and shape his plans for them wisely in view of what he sees there.

4. Our author was right in his charge against the notion of liberty which he chiefly combated—that of a self-determining power in the will independent of motives—that it is not tenable. It is not possible to walk upon vacuity or breathe without air. No more is possible voluntary action without motive. The impossibility of an act of the will without motive and its necessity in the presence of motive are truths too obvious to need or admit of proof. But this does not justify the conclusion of our author that in all cases "motive is the cause of the act of the will" (page 53)—that "the will in every instance acts by moral necessity, and is morally unable to act otherwise."—Page 102. It does not touch the question of freedom to choose between motives opposite in kind. Is it not in obvious harmony with our absolute freedom to choose for ourselves where the voice of God in our consciences calls on us to resist natural appetite or desire, and he holds us accountable for our choice?

Where the question before us is simply between rival natural inclinations, doubtless either inclination may be strengthened or weakened by an increase or decrease of motives, and here, as our author claims, "it is possible for motives to be set before the mind so powerful . . . as to be invincible, and such as the mind cannot but yield to."—Page 116. Not so when the

* The difficulty is larger than here stated. It includes the influences, divine as well as human, that produce character, as well as the result produced.—EDITOR.

issue is between God on the one side and inclination on the other side. Will any one be found to talk of the balancing of motives or the indifference of the soul on a question like this? Can reason think to weigh conscience in the scales with appetite or any natural desire of the mind?* Does not the very notion of duty place it above all comparison with other motives that oppose it?

With a moral issue before us emphasized by the voice of God it is absurd to talk of the overbalancing of liberty by multiplying motives on either side. Double a man's intelligence of the right, and, other things being equal, the area of his liberty and responsibility will be doubled, but not his prospect for securing the favor of Heaven. It is impossible that it should be, under an administration of justice.

Against other current and historic notions of liberty—the original Edwardsian that made it to consist in one's power to do as he pleases or wills; the modified Edwardsian, that defines it to be the power to will as one pleases, and that which claims in all the actions of men freedom to alternatives, yet infers from the preponderance of motive what even the responsible choice will probably be—lie two common and decisive objections. First, they all overlook or treat vaguely the radical distinction between ethical and non-ethical action. To disregard a distinction so fundamental is to ignore the weightiest consideration involved. Second, the qualified freedom which they offer cannot in justice be made the basis of moral accountability. Edwardsian liberty equally under both its forms, as Edwards frankly avowed, means absolute moral necessity. The merit of this doctrine is, that it carries with it its own antidote. Moral no less than natural necessity is inconsistent with responsibility. The other notion of liberty is more plausible from a surface view, but lacks coherency. If it is legitimate to infer probability in the responsible actions of men from the preponderance of motives, then on the same ground may we, when the motives are made strong enough, infer certainty.

5. Our author was right, *with one notable exception*, in restricting freedom to the power or opportunity one has *to do as he pleases without power to do otherwise.*

His psychology will do for all the lower animals, so far as

* How, then, account for depravity?—EDITOR.

we know them. Obviously they all have within their limits the power to do as they please—the bird to fly, the fish to swim, the hare to run, the worm to crawl—all to act out the inclinations of nature, and this is all the freedom they have, and all they have any occasion for. It would do for mankind with the power of conscience eliminated. Without consciousness of moral obligation what would the human race be but the most intelligent of the animal tribes?

Freedom to do as one pleases is the freedom of infancy every-where, and of all those who from ill birth and ill training are not yet developed up to the estate of moral accountability. How far this may embrace the heathen world within and without geographical Christendom it is not for us to judge. But this we know, as we know enough to be accountable, that the righteous Father holds only those responsible whom he himself calls to this high trust.

Freedom to do as we please is the freedom of all men, the good alike with the bad, upon the myriad of questions where they properly act upon the plane of natural inclination, or, which is the same thing, within the domain and under the lead of natural law. Whether our choice be a sour apple or a sweet apple, a lunch of toast or leeks, a saddle or a carriage, a horse or a mule, a large hat or a small one, an atmosphere pure or impure, a temperature seventy above zero or forty below, if no other consideration enters, are to us no questions. In any such case the intervention of conscience alone can supply an alternative to inclination. So long as the case is purely one of natural appetite or desire the mind has no occasion to project itself in active volition antecedent to the executive act which causes the tongue, the hand, the foot, to do the bidding of its choice. Here our will or choice can be no other than our unavoidable preference. We have no immediate agency in determining it any more than whether the blood in our veins be Caucasian or African.

According to these conclusions, the realm of action within which the freedom of man is limited by necessity, just as Edwards claimed, to what he cannot help being his choice, is very broad, including numerically the great majority of human actions, and affording, therefore, large room for the sway of a divine Providence in the affairs of men. They leave all the activities

of the world not prompted by loyalty to a consciousness of obligation to a God above us as absolutely in his control, through the agency of natural law, as are the motions of the planets.

Nor does the higher freedom of loyalty of soul to the morally right take the actions and volitions of men out of the embrace of a guiding Providence. Rather, it is in the exercise of this nobler freedom that we rise to the higher plane of filial obedience, and come of our own choice into the very lines of Providence. The freedom of moral agency consists in no degree in power to determine when and where and how and in what connections we obey or disobey the voice of God. Alternative freedom is summed up in the power to choose between God and forbidden pleasure.*

The one exception to our author's doctrine of freedom is, that the very dispensation of the Spirit that makes us accountable at the same time and within the same limit endows us with power to make the will of God our pleasure. No man's natural inclination is God-ward. But when, seeing the will of God, we make the great surrender, just then do we begin to incline toward God. God's pleasure begins to be our pleasure, our preference, our will, our choice, when we adopt it. But this is not of nature. The natural man cannot organize and vitalize himself into a spiritual man.

6. Our author, then, was so far right in his doctrine of the dependence of man upon an effectual calling of the Spirit of God as that no man can come to God except as God comes to him with spiritual help. By his call in their consciences do his children first rise above the inferior freedom to do their own pleasure to the higher freedom to resist forbidden indulgence and take hold upon the divine; and by the inspiration of his Spirit do they make all their subsequent advances. How plain does it appear from this that the great Father has also in his perfect control the obedient activity of his loyal children! But even on this higher plane of moral action the Father works *in* his children to will and to do, not alone through their consciences, but more and more through their affections, making his pleasure theirs, till the life struggle ends in victory and they are completely transformed into his likeness, and to do the will of God becomes henceforth the soul's undisputed, supreme delight.

* This is too great a limitation of freedom.—Editor.

The Dictum Necessitatis.

Since our author gave such prominence to his noted dictum, and was so sure it had forever driven freedom of choice from the field, it may be well to notice its claims. It is found in Part II, Section I, and is repeated in other connections. It may be summarized thus:

1. The only way the will can determine any thing is by choosing it, for "in every act of the will the mind chooses." 2. If, therefore, the will is free to determine its own choice it must do so by choosing its choice. 3. It follows either that every choice arises from an antecedent free choice, and so on in an infinite series of free choices, or that there must be a first choice which is not free upon which all the antecedent choices depend, and, consequently, that the whole series of choices is necessitated.

The main difficulty, in answering this attempt to involve the doctrine of freedom to alternatives in the absurdity of an infinite series of dependent free volitions, arises not from its subtlety or its strength, but from the vagueness and fluctuating senses of its language. According to the terms freely used by our author in his statement, the will "determines," "governs," "commands," "chooses," "acts." But we have seen that his idea of the will is that it is simply the mind's preference, or prevailing and unavoidable inclination. Instead of being an actor the will is an irresistible prompter to action. Instead of choosing freely, it is itself the mind's unavoidable choice. This is all he can consistently mean.

Such phrases, freely used by him, as "an act of the will," "an act of volition," "an act of choice," do not fitly represent his thought. They might be used to mean the act of the mind in the execution of its will or choice—the doing of the mind's pleasure; but that is just where our author places freedom, while it is precisely in what he represents by these phrases that the dictum undertakes to prove the impossibility of freedom. But for thus borrowing the language of freedom and using it in the service of necessity the author is not wholly responsible. The inconsistencies of his language arise not from mental dishonesty or lack of courage, but from the difficulty of his task as the defender of necessity. It is impossible to defend neces-

sity without such inconsistencies. The common language of mankind implies more liberty than his doctrine admits. The obtrusion of such phraseology into an argument for necessity may be taken as the unconscious protest of liberty against unnatural bonds.

The Sum.

Upon the main question between freedom and necessity there is but one point of difference worth contesting. But the point of freedom is the point of power in man, and the turning-point between opposite courses of action for life—the true and the false—and is, therefore, the pivotal point of the eternal issues of probation. But even this—freedom to surrender to God in resistance to inclination—is not claimed as an unaided natural power, but rather as a power dependent upon an inspiration from God. The will is not a mysterious endowment that constitutes a man an independent actor or a self-acting machine. Upon questions non-ethical to us what can the will be but the mind's power to execute its unavoidable preference? Here what we call our choice is not of our own making: the will can serve us only in the taking of what we find to be our choice. But upon questions ethical to us I understand the will to be first elective, then executive; in other words, we first make our choice and then proceed to take it. How can we be under obligation to choose the will of God without full power to do so? How can we be conscious of such obligation without consciousness of such power? Does not the one hold the other? But an act of choice is not setting out on an independent line of action, whether morally right or wrong. Choose which we may, the right or the wrong, we are free to carry out our choice only in the path Providence makes for us. Our actions, the volitions from which they spring, and the plans that comprehend them, are all under the direction of a power above us. To choose is evermore to elect between masters. At this point, and this only, is our freedom absolute.

L. White.

Art. II.—MOHAMMED AND HIS KORAN.

In the latter part of the sixth century there was born at Mecca, in the Arabian peninsula, a child destined to exert a most powerful influence upon the destiny of the human race, and who became the author of a system of religion and civil polity contained in the Koran which has disputed with Christianity itself the dominion of the world. This child, on account of a favorable omen connected with its birth, received the name Mohammed.*

It is the purpose of this article to present the most salient points in the history of this remarkable man, and the most important features of his religion as contained in the Koran, the fundamental document of his system. And first of all, to get a clear view of Mohammed and his work, it is necessary for us to know the state of the country in which he lived, and the influences that surrounded him and which were potent in forming his opinions and in molding his character. Mecca, Mohammed's native town, is situated in a well-watered valley in the mountainous region of Arabia, about fifty miles from the Red Sea, and about midway on the great route of the caravans which passed between the southern part of Arabia Felix and Petrea. Qossay, a member of the Koreish tribe, and an ancestor of Mohammed in the fifth degree, seized upon the valley, enlarged the town, and settled there the members of his tribe about A. D. 400. Owing to its favorable position it attained a considerable degree of prosperity, and in the time of Mohammed its population was about twelve thousand.† Its special attraction was the venerable temple, the *Kaabah*, whose origin was lost in a remote antiquity.‡ Long before the time of Mohammed it had been the usage of the tribes from all parts of Arabia to make a yearly pilgrimage to this temple, to march around it seven times, and to kiss reverently the famous Black Stone in its eastern wall.§ What the psalmist said of Jerusalem might

* Mohammed, *greatly praised*, passive participle, second conjugation of the Arabic verb *hamida*.

† This is Dr. Sprenger's estimate.

‡ There was a tradition among the Arabs that the temple owed its origin to Abraham.

§ The *Kaabah* is an irregular cube, the sides of which vary from forty to fifty feet in length.

be applied to Mecca: "Whither the tribes go up." At the time of Mohammed the *Kaabah* contained three hundred and sixty idols; the great idol, Hobal, occupied the center of the edifice. The fact that Qossay and his descendants extended to the yearly pilgrims the rites of hospitality gave them great power among the other Arab tribes.

Arabia in the time of Mohammed, strictly speaking, had no government. The tribes were independent. "The opinion of the aggregate tribes, who chanced for the time to act together, was the sovereign law." Honor and revenge were the chief forces in the Arab character. The first incited him to deeds of hospitality, and the second protected him from ill treatment and made him a terror to his foes. From what has been said, it is easy to infer that the mass of the Arabs were pagans. Their wandering, predatory habits, their love of revenge, their proud spirit and impatience of restraint, were adverse to their reception of the doctrines of the meek and lowly Jesus. Among the divinities of the Arabian Pantheon may be named Allâh Ta'âlah, the God most high; three female divinities, El Huzza, Allât, and Manât, called the daughters of God, mentioned in chap. liii of the Koran; Hobel, the chief of the minor deities, Suwah, Nasr, and Isaph. Sabæanism (the worship of the stars) had not entirely disappeared at the advent of Mohammed. Nevertheless, Christianity had established itself in certain parts of Arabia. Two kingdoms of Arabs, emigrants from Arabia, existed in the time of Mohammed. One of these, the dynasty of Palmyra, the Ghassanides, embraced Christianity in the time of Constantine, and belonged to the Greek empire. The other kingdom, that of Hira, on a western branch of the Euphrates, about forty miles below the site of ancient Babylon, became Christian in the latter part of the sixth century, and in the first part of the seventh became a satrapy of Persia.

In southern Arabia, in the province of Najran, Christianity gained a footing as early as the fourth century, it would seem, and a Christian government was established there before the middle of the sixth century under an Abyssinian viceroy; but before the end of the century the Abyssinians were driven out and the province became a dependency of Persia, a pagan power. Gibbon truly remarks:

If a Christian power had been maintained in Arabia, Mahomet must have been crushed in his cradle, and Abyssinia would have prevented a revolution which has changed the civil and religious state of the world.*

There were also some Christians in Mecca and other parts of the country. Tribes of Jews were found in Medina and its vicinity, and in other regions of Arabia.

Writing was already in use at Mecca before the time of Mohammed; but it does not appear to have been employed to any great extent in the production of works in prose. Arabic literature seems to have been almost wholly poetry. At the annual fair at Ocâtz, a delightful spot about three days' journey east of Mecca, the bards of Arabia vied with each other in poetical contests, and the successful poems, called Moallakât, were hung up† on the *Kaabah*, written on Egyptian silk in letters of gold. These poems are anterior to the time of Mohammed. "They are," says Muir, "a wondrous specimen of artless eloquence. The beauty of the language and wild richness of the imagery are acknowledged by the European reader."

We must next consider *the sources for the history and doctrines of Mohammed.* Here must be put as the primary source the Koran itself, the genuineness of which is not disputed. This book, containing the genuine teachings of Mohammed, is written in the noblest Arabic dialect, the Koreish, spoken and written at Mecca. Professor Palmer says:

Regarding it, however, from a perfectly impartial and unbiased stand-point, we find that it expresses the thoughts and ideas of a Bedawî Arab in Bedawî language and metaphor. The language is noble and forcible, but it is not elegant in the sense of literary refinement. To Mohammed's hearers it must have been startling, from the manner in which it brought great truths home to them in the language of their every-day life. . . . The prophet spoke with rude, fierce eloquence in ordinary language. The only rhetorical ornament he allowed himself was that of making his periods more or less rhythmical, and most of his clauses rhyme—a thing that was and still is natural to an Arab orator, and the necessary outcome of the structure of the Arabic tongue.‡

* *Decline and Fall of the Roman Empire*, vol. iv, p. 243.

† Their being hung up on the *Kaabah* is questioned by Nöldeke.

‡ *Introduction to the Koran*, pp. lxxvi, lxxvii.

Mohammed prided himself greatly upon the *unique* character of the Koran, and deemed this an unanswerable proof of the divine origin of the book.

> This Koran could not be devised by any besides God. . . . Do they say, he [Mohammed] hath devised it? say, then, bring a surah* like it. . . . Say, if mankind and jinns united together to bring the like of this Koran, they could not bring the like.†

That the like has not been produced is still regarded by his followers as an irrefutable proof of its divinity. Upon this Nöldeke well remarks:

> Mohammed did not demand that they should produce something poetical or rhetorical equal to the Koran, but something *essentially* equal to it. But this was, in the nature of the case, impossible for his adversaries. Could they in the same manner defend the old polytheism, of which they really were so little convinced, as he did the unity of God and the dogmas connected with it? . . . Or should they likewise become enthusiastic for the unity of God, and attack only the prophetic character of Mohammed? In that case they could only copy the Koran, which they wished to equal; and a picture can never be equal to the original.‡

The Koran is about half the size of the Pentateuch, and contains one hundred and fourteen *surahs* or chapters, varying in length from two hundred and eighty-six verses to three. The most of them are stated to have been revealed at Mecca and Medina, extending over a period of about twenty-three years. They are generally arranged according to length, and not in the order in which they were delivered, the longest standing in the first part of the book and the shortest in the last. Mohammed professed to have received them from the angel Gabriel. They were immediately inscribed upon palm leaves, leather, broad stones, shoulder-blades, or some other convenient material, by his secretaries; for the Koran nowhere represents Mohammed as writing any thing, and it is still an open question whether he could write. No collection of the *surahs* was made during the life-time of the prophet. But about a year after his death—when many of the best reciters of the Koran had been slain in battle at Yemâma in the overthrow of Moseleima—Omar expressed the fear that the text of the Koran might

* Surah x, 39. † Surah xvii, 90.

‡ *Geschichte des Korans*, p. 44. Göttingen, 1860.

become uncertain when those who best remembered it should have passed away. He accordingly advised the Caliph Abu Bekr to give immediate orders for its collection. Abu Bekr, following this advice, appointed Zaid, who during the last part of Mohammed's life had been his secretary, to make the collection. Zaid, after some resistance, gathered up from various quarters the scattered surahs, and formed them into one whole, and delivered it to Abu Bekr, at whose death it came into the hands of Omar, his successor in the caliphate, and during his ten years' reign this was the standard text. From some cause —either from the variations in the original transcripts, from errors committed by Zaid in his edition, or from variations in copies taken from it, various readings made their appearance which scandalized the Moslem world. The Caliph Othman was invoked to put an end to this confusion, which he did in a summary way. He appointed a commission, consisting of Zaid and several of the Koreish, to form a new edition of the Koran. They collected all the copies, and made as the foundation of the text the original collection of Abu Bekr, which since the death of Omar had been in the custody of his daughter Haphsa, the prophet's widow. After the text had been completed Othman caused all the rest of the copies to be destroyed except that of Abu Bekr, which was returned to Haphsa. He then sent several copies of this new edition to the different provinces to serve as a standard text. From the edition of this caliph our present text of the Koran is derived. That this text exhibits the surahs, essentially, at least, as they existed at the death of Mohammed, there can be no doubt. They were published when many who heard them recited were still alive, and the reverence of the Moslems for the sacred character of their prophet would prevent them from falsifying his teachings. The great Orientalist, Ewald, remarks, in speaking of the Koran: "Its language is abrupt, difficult, very often rough, full of very rare forms, and upon the whole it requires a good and cautious interpreter." *

But while the Koran is for us the chief source for the doctrines of Mohammed, it furnishes us with comparatively few facts in the life of the prophet. It is a singular fact, however it may be explained, that Zaid, his adopted son, is the only one

* *Prolegomena, Arabic Gram.*, p. 16.

of his companions that he mentions by name, so barren of personal matters is the book. The earliest biography of Mohammed that has reached us and the later Moslems is that of Ibn Ishâq, who died in the year 151 of the *Hijrah*, that is, about *one hundred and forty years* after the death of the prophet. Even this work is not extant in its original form, but only in the revision of Ibn Hisham, who died in the year 213 or 218 of the *Hijrah*.* He made but few changes in the original work, and where he made additions he always put his own name to them. Nöldeke regards this work as by far the richest and the best of the extant sources for the history of Mohammed; but at the same time he does not acquit Ibn Hisham, like all the older biographers of the prophet, of having committed a pious fraud in the omission or change of single facts to the credit of Mohammed, as he himself confesses. The next biographer of the prophet is Al Wâkidî, who died in the year 207 of the *Hijrah*. He spent a part of his life at the court of the Abassides at Bagdad. The fourth valuable source for Mohammed's life is the work of Tabari, who died at Bagdad in the year 310 of the *Hijrah*.

It is thus seen that we have no life of Mohammed and no collection of traditions respecting him written within the *first hundred years* after his death. And Dr. Sprenger remarks that "the nearest view of the prophet which we can obtain is at a distance of one hundred years." † But this is not the only difficulty in the way of obtaining a clear view of the life of Mohammed; party prejudice has distorted, invented, or omitted tradition to suit its own purposes. About a hundred years after the death of Mohammed, the friends of the Abassides united with the party of Ali, the son-in-law of Mohammed, to raise to the caliphate some descendant of Abbas, the uncle of the prophet. They denounced the dynasty of the Ommiades—who were but distantly related to the prophet—as usurpers. "Perverted tradition," says Sir W. Muir, "was in fact the chief instrument employed to accomplish their ends."

It was during the reign of the Abassides that the biographers of Mohammed and the collectors of tradition respecting

* *Hijrah, Flight* of Mohammed from Mecca, June 20, A. D. 622, the Mohammedan epoch.

† Sprenger's *Life of Mohammed*, p. 68.

him lived. That they were prejudiced in favor of this dynasty, or, at least, feared in some cases to tell the truth, there can be no doubt.

Bokhâri,* who traveled from land to land to gather from the learned the traditions they had received, came to the conclusion, after many years' sifting, that out of six hundred thousand traditions, ascertained by him to be then current, only four thousand were authentic! And of this selected number the European critic is compelled, without hesitation, to reject at least one half. † On the tradition respecting Mohammed, Muir thus remarks:

> Its authority must rest on some companion of the prophet, and on the character of each individual in the long chain of witnesses through whom it was handed down. If these were unimpeachable the tradition *must be received.* . . . They dared not inquire into internal evidence. . . . The spirit of Islam would not brook free inquiry and real criticism. Upon the apostate Moslem the sentence of death—an award resting on the prophet's authority—was vigorously executed by the civil power. To the combination, or rather the *unity*, of the spiritual and political elements in the unvarying type of Mohammedan government must be attributed that utter absence of candid and free investigation into the origin and truth of Islam which so painfully characterizes the Moslem mind even to the present day. The faculty of criticism has been annihilated by the sword. ‡ . . . The grand defect in the traditional evidence regarding Mohammed consists in its being wholly *ex parte.* § . . . The system of *pious frauds* is not abhorrent from the axioms of Islam. Deception, in the current theology of Mohammedans, is under certain circumstances allowable. The prophet himself, by precept as well as by example, encouraged the notion that to tell an untruth is on some occasions allowable. ‖

To these sources for the history of Mohammed must be added the transcript of treaties made between Mohammed and the neighboring tribes, and which were still in force in the last part of the second century of the *Hijrah.* A further source is found in the verses and poetical fragments referring to Mohammed, composed about his time.

Having thus considered the sources for Mohammed's life and doctrines, we shall next give a sketch of that *life* and then of those *doctrines.* Mohammed was the son of Abdallah and

* *Al Hijrah*, 257. † Dr. Weil in Sir W. Muir's *Life of Mohammed.* p. 574.
‡ Muir's *Life of Mohammed*, p. 575. § *Ibid.*, 580. ‖ *Ibid.*, 594, 595.

A'minah. Two months before the birth of his child the father died. The infant, after having been suckled a few months by a slave woman, Thowaybah, was intrusted to a woman, Halîmah, of the Banu Sa'd, who kept flocks in the neighborhood of Táyif, about fifty miles east of Mecca. It was customary with the rich inhabitants of Mecca to send away their children from the pestilential climate of the city into the desert to be brought up among the hardships of the genuine Arab life. When four years old Mohammed had a nervous fit. After keeping him five years his nurse restored him to his mother at Mecca. When six years old his mother died, while she was returning with him from a visit to Medina. Her slave woman brought the young prophet to Mecca, where his grandfather, Abdal-Mottalib, fondly cherished him. The grandfather, dying at the age of eighty-two years, intrusted the child, then eight years old, to Abu Tâlib, the young prophet's uncle. At the age of twelve years he accompanied this uncle on a mercantile journey to Syria which extended at least as far as Bostra. It lasted four months, and gave the youthful Mohammed a fine opportunity of observing the customs of the civilized and Christian people of that region, whose institutions were in such striking contrast with those of the idolatrous Meccans.

As to acquired learning [says Sale], it is confessed he had none at all, having had no other education than what was customary with his tribe, who neglected, and perhaps despised, what we call literature.

When near twenty years of age he attended upon his uncles in a battle fought between the Koreish and the Hawazin, but he himself took no conspicuous part. "Physical courage, indeed, and martial daring," says Muir, "are virtues which did not distinguish the prophet at any period of his life." The annual fair held at Ocâtz, where the various tribes of Arabia met in friendly rivalry in the contests of eloquence and poetry, must have been deeply interesting to Mohammed. Here tradition relates that when a young man he was deeply affected by a sermon which he heard preached by Qoss, the Christian bishop of Najran, in southern Arabia. Certain it is that late in life he referred with satisfaction to the memory of Qoss, the son of Sâida, and spoke of him as having there preached the true catholic faith.

At the annual fair at Ocâtz he became familiar with the bitter controversies between the Jews and Christians and their common contempt for the idolaters, and it is not unlikely that he conceived there the idea of uniting all these people in one religion that should contain elements common to all of them. At one period of his youth he was employed in tending sheep and goats upon the hills and in the valleys adjacent to Mecca. When twenty-five years of age, at the instance of Abu Tâlib he was hired by a rich widow of Mecca, Khadijah, to take charge of four camels laden with merchandise bound for Bostra. In due time he reached the celebrated Syrian city, disposed advantageously of his merchandise, and returned in safety to Mecca. Khadijah was so charmed with Mohammed that she offered him her hand in marriage, and was accepted. He was twenty-five, and she was about forty. This marriage gave him high position and wealth, both of great value to a public leader.

Respecting the personal appearance of Mohammed Dr. Sprenger remarks:

> He was of middling size, had broad shoulders, a wide chest, and large bones; and he was fleshy, but not stout. . . . His oval face was rather fair for an Arab. The forehead was broad, . . . his nose was large. The mouth was wide. . . . He stooped and was slightly hump-backed. The mildness of his countenance gained him the confidence of every one; but he could not look straight into a man's face.*

Until his fortieth year he was a zealous worshiper of the gods of Arabia.

> The predominance of his imaginative powers, and his peculiar position, gave him a turn for religious meditation. He annually spent the month of Ramadhán in a cave of Mount Hara, where the Korashites used to devote themselves to ascetic exercises. In this retreat he passed a certain number of nights in prayers, fasted, fed the poor, and gave himself up to meditation, and on his return to Makkah he walked seven times round the Ka'bah before he went to his own house.†

About this time doubts of the truth of the pagan religion of Arabia arose in the mind of Mohammed. In the midst of his mental struggles, while strolling over Mount Hira, a lonely

* Sprenger's *Life of Mohammed*, pp. 84, 85.

† *Ibid.*, pp. 94, 95.

place not far from Mecca, an angel appeared to him, and thus addressed him:

"Read in the name of thy Lord
Who created man from congealed blood!
Read for thy Lord is most generous!
Who taught by the pen!
Taught man what he did not know!"

These are the first five verses of Surah xcvi. Did Mohammed believe that he was directed to read the Jewish and Christian Scriptures? That would seem to be the most natural meaning. But if the Arabic verb *qaraa* be rendered *recite*, what was he to recite? The Scriptures, we would say. This vision was the transition from his old pagan state and the beginning of his prophetic life. But he was not happy, and several times contemplated suicide by throwing himself down from precipices. His friends were alarmed. He himself doubted the soundness of his mind. "I hear a sound," he said to his wife, "and see a light. I am afraid there are jinn in me." At another time he said: "I am a káhin" (soothsayer). "God will never allow that such should befall thee," said Khadijah, "for thou keepest thy engagements and assistest thy relations." His preaching at this time was rather of a private nature, and the people of Mecca treated his mission with contempt and looked upon him as one possessed of an evil spirit. For about two years he had received no revelation. This period is called *fatrah, intermission.*

Existing prejudices [says Dr. Sprenger] left no alternative to Mohammed but to proclaim himself a prophet, who was inspired by God and his angels, or to be considered a káhin, possessed by Satan and his agents the jinn. Khadijah and her friends advised him to adopt the former course; and after some hesitation, he followed their advice, as it would appear, with his own conviction.*

One day, while wandering about among the hills near Mecca, with the intention of committing suicide, he beheld Gabriel between heaven and earth, and was assured by him that he was a prophet of God.

Frightened by this apparition [says Sprenger] he returned home, and feeling unwell he called for covering. He had a fit, and they poured cold water upon him; and when he was re-

* Sprenger's *Life of Mohammed*, p. 108.

covered from it he received the "revelation" in the following words:

O thou who art covered! Rise up and warn!
And thy Lord magnify!
And thy garments purify!
And abomination shun!

These verses are the first part of Surah lxxiv. Mohammed refers to this vision in Surah lxxxi, 20: "Your comrade is not mad; he saw him [Gabriel] on the plain horizon, nor does he grudge to communicate the unseen." With this revelation his public mission properly begins. And we may ask, What credentials did he exhibit in proof of his divine mission? Nothing but the messages themselves; which in many instances falsify history, pander to human passions, and contradict the teachings of Christ. The inhabitants of Mecca repeatedly demanded of Mohammed some visible proof of his heavenly mission. His only reply is that the Koran itself is a miracle—that former prophets who wrought miracles were not believed. The whole tone of his surahs is a confession of weakness, which is shown in his angry replies, in the threatening language in which he indulges, in the perpetual reference to the fires of hell in which the unbeliever is to burn. "Naught hindered us," he represents God as saying, "from sending thee with signs, save that those of yore said they were lies."* "They say," affirms Mohammed, "unless there be 'sent down upon him signs from his Lord'—say, verily, signs are with God, and verily, I am an obvious warner."† "They say, unless he bring us a sign from his Lord."‡

Let us now take a rapid view of Mohammed's progress in his prophetic mission. His wife Khadijah was his first convert. Also Zaid, once Mohammed's slave, but freed, and then his adopted son, became a convert. Next Ali, Mohammed's cousin, a bright youth, adopted the new system. But the most important accession was Abu Bekr, a wealthy merchant, who had long been the friend of Mohammed. Through his influence, Sád, Zobeir, still in their minority and relatives of the prophet, Talha, Othmân, and Abd al Rahmân, joined the prophet. The slaves of Mecca were especially susceptible to the new religion. Among the early converts was Bilâl, tall, dark, with negro features, a slave ransomed by Abu Bekr from

* Chap. xvii, 61. † Chap. xxix, 49. ‡ Chap. xx, 133.

persecution. He was the first *muezzin*, or crier to prayer. Muir judges that Mohammed had nearly forty converts in the first three or four years after his assumption of the prophetic office. His converts were made in the midst of difficulties. He and his followers were violently persecuted by the people of Mecca, who were strongly attached to the idolatry of the Kaabah. It became necessary for Mohammed to leave Mecca. He attempted the conversion of the people of Tâif, but was treated with violence and driven out of the town. He returned to Mecca under the protection of the chief Mutâim.

His enemies having formed a plot against him, he with Abu Bekr took refuge in a cave a few miles from Mecca, and about three days later he set out for Medina, where his zealous missionaries had already gained many converts. His departure took place June 20, A. D. 622, the 4th of the third month of the first *Hijrah*, the Mohammedan epoch. At this time Medina was agitated and divided between two opposing tribes. Internal war, strife, and assassination rendered every thing in Medina insecure. The city was ready to accept any one who could restore tranquillity. On a Friday he entered Medina, and his camel being left to take her own course, she sat down in the house of Abu Ayûb. He soon formed a treaty with the Jews in which it was stipulated that "the Jews will profess their religion, and Moslems theirs." But the rejection of Mohammed's mission by the Jews excited his bitter hate.

Mohammed was accustomed to conduct religious services at Medina on Fridays; but while busily engaged in promoting the spiritual interests of his people, true to his Arab instincts, he did not neglect plunder. The caravans passing between Medina and the Red Sea on the way between Syria and Mecca were irresistible temptations to the prophet. Having failed in the capture of the caravans in several instances, his attempt to intercept the caravan of Abu Sofiân on its way to Mecca brought on the famous battle of Bedr, a place situated about a hundred miles to the south-west of Medina. The Meccans, with nine hundred and fifty men, came to the aid of the caravan. Mohammed with a force less than one third of that number engaged and defeated them. This splendid victory established his authority; for he alleged that it was the interposition of heaven in his behalf. After this he carried matters

with a high hand. Assassinations at the suggestion or command of the prophet soon followed. It became extremely dangerous to oppose him.

> The progress of Islam [says Muir] begins to stand in unenviable contrast with that of early Christianity. Converts were gained to the faith of Jesus by witnessing the constancy with which its confessors *suffered* death; they were gained to Islam by the spectacle of the readiness with which its adherents *inflicted* death. In the one case, conversion often imperiled the believer's life; in the other, it was for the most part the only means of saving it.*

It was not to be supposed that the Meccans would make no effort to retrieve the disaster of Bedr; that would have been the most contemptible cowardice. Accordingly, about a year after that defeat, the Meccans collected an army of three thousand warriors from various sources, marched to the vicinity of Medina, and encamped west of the Ohod mountain, which lies north-east of the city. Mohammed marched out of the city and engaged them. His army was defeated, and he himself was wounded in the mouth and reported to be dead. The Meccans thereupon left for home. The defeat was most damaging to the prophet. His success at Bedr was claimed as a proof of his divine mission; then, by parity of reasoning, was not his defeat at Ohod subversive of his prophetic claims?

In A. D. 625, expeditions were sent out by Mohammed in various directions, increasing his power. The Jewish tribe Bani Nadhîr were driven into exile. About this time Mohammed married two more women,† who were widows. Being smitten with the wife of his adopted son, Zaid, her husband proposed to divorce her. Mohammed at first declined, but afterward accepted the offer; she was divorced, and they were married. As this marriage created scandal, the prophet got a pretended revelation from the Almighty justifying it.

In A. D. 627, the Meccans, with various tribes of Bedawîn, amounting to ten thousand men, advanced to the siege of Medina. Mohammed, by the advice of a Persian, extended around the unprotected parts of the city a ditch, which was completed just in time to save the place. The Meccans and their allies, failing to capture the city, left one stormy night.

* Sprenger's *Life of Mohammed*, p. 258.

† A few years before his death his wives numbered *ten*, besides two concubines.

This siege is known in Mohammedan history as the Battle of the Ditch. Soon after this the Jewish tribe Beni Qurâidhah, near Medina, were taken by a siege, and the men, eight hundred in number, were beheaded. After this he had no further opposition in the region of Medina, and his power was continually growing. In the sixth year of the Hijrah he concluded a treaty of peace with the Meccans for ten years. In A. D. 628 he sent dispatches to the Emperor Heraclius, to Chosroes, king of Persia, and to the governor of Egypt. The latter alone made a courteous reply, while not admitting his claims. About this time he was poisoned by a Jewish maid who had lost relatives in the subjugation of the Jews of Kheibar. The effect of this poisoning he felt all his life. In A. D. 629 he made the pilgrimage to Mecca. In the following year, with an army of eight or ten thousand men, he made a conquest of Mecca. About A. D. 631 his authority was extended into southern Arabia. In the March of the following year he made his last pilgrimage to Mecca and addressed a vast crowd of pilgrims near the city. In the last of May of the same year he was taken sick of a fever, and after an illness of about ten days he died in Medina on the 8th of June, A. D. 632, in the sixty-third year of his age. At his death his power extended over all, or nearly all, of the Arabian peninsula, although Dr. Sprenger thinks that not more than one thousand men really believed in him at that time.

We must next consider the position of Mohammed toward *the Old and the New Testament*, and then discuss *the doctrines of the Koran*. On the first, we may observe that he always assumes the divine authority of the Holy Scriptures. He represents his revelations as confirming those already given:

> We gave Moses the Book* [that is, the Pentateuch]. But before it [the Koran] was the Book of Moses, a model and a mercy; and this is a book confirming it in Arabic language.† Verily, we have revealed the law in which is guidance and light; the prophets who were resigned did judge thereby those who were Jews. . . . And we follow up the footsteps of these [prophets] with Jesus the son of Mary, confirming that which was before him and the law, and we brought him the Gospel, wherein is guidance and light. . . . When God said, O Jesus, son of Mary, remember my favors toward thee and toward thy mother, when I aided thee

* Chap. xli, 45. † Chap. xlvi, 11.

with the Holy Ghost till thou didst speak to men in the cradle and when grown up. And when I taught thee the Book and wisdom and the law; when thou didst create of clay, as it were, the likeness of a bird, by my power, and didst blow thereon, it became a bird; and thou didst heal the blind from birth, and the leprous by my permission; and when thou didst bring forth the dead by my permission; and when I did ward off the children of Israel from thee when thou didst come to them with manifest signs, and those who disbelieved amongst them said, "This is naught but manifest magic."*

Mohammed represents the Jews as saying:

Verily, we have killed the Messiah, Jesus, the son of Mary, and the apostle of God. . . . But they did not kill him, and they did not crucify him, but a similitude was made for them. . . . They did not kill him, for sure! Nay, God raised him up unto himself; for God is mighty and wise! And there shall not be one of the people of the Book [Jews] but shall believe in him before his death; and on the day of judgment he shall be a witness against them.†

Mohammed also refers to the miraculous conception of Christ, which he manifestly accepted. He also makes reference to the incidents connected with the birth of John the Baptist.‡ But while Mohammed believed in the divine mission of Christ he rejected his divinity:

The Jews, says he, say that Ezra is the son of God; and the Christians say that the Messiah is the Son of God; God fight them! how they lie!§ Jesus, the son of Mary, is but the apostle of God and his word . . . and say not "Three."‖ He is but a servant whom we have been gracious to.¶

In reference to the Deity, Mohammed says:

Say, He is God alone! God the Eternal! He begets not and is not begotten! Nor is there like unto him any one.**

Mohammed had but a slight acquaintance with the New Testament. We have no proof that there existed any translation of it in Arabic in his time. He makes but few references to the Gospel history, and in them he blends the stories of the Apocryphal gospels with the authentic statements of the evangelists. He never mentions any of the apostles of Christ by name. On the Christian doctrine of redemption he has nothing to say. He declares, as we have already seen, that

* Chap. v. † Chap. iv, 155, *et seq.* ‡ Chap. xix, 1–15. § Chap. ix, 30
‖ Chap. iv, 169. ¶ Chap. xliii, 59. ** Chap. cxii.

Christ was not really crucified, but taken to heaven. He indeed pretends that his own appearance was predicted by Christ:

> And when Jesus, the son of Mary, said, . . . Verily I am the apostle of God to you, verifying the law that was before me, and giving you glad tidings of an apostle who shall come after me, whose name shall be *Ahmed*.*

It is evident that Mohammed here refers to the παράκλητος (Paraclete, Advocate, Comforter), which Christ promised to send. John xiv, 16, 26; xv, 26; xvi, 7. *Ahmed* (*most praiseworthy*) is about the same as Mohammed (*greatly praised*). Some Moslem who had been a Christian must have suggested to him this ingenious device by which παράκλητος is converted into περικλυτός, *renowned*. Περικλυτός does not occur in the Greek Testament, nor can I find that the meaning *renowned* was ever given to παράκλητος in any ancient version.

Mohammed was a *Unitarian* in the strict sense of the word. He, no doubt, was disgusted with the idolatry of the Arabs, especially with the worship of the divinities, Lât, Manât, and Ozza, said to be daughters of God. Flying from this idolatry and the superstitious observances of the Christians of his time, and having no clear conception of the doctrine of the New Testament, he took refuge in absolute Monotheism. He seems to have thought that the Virgin Mary was one of the persons of the divine Trinity in the Christian system. Mohammed in his teaching and practice was far more a Jew than a Christian. We may, indeed, characterize his religion as *bastard Judaism*. On this point Dr. Sprenger remarks:

> He devoted more than two thirds of the Koran to biblical legends, most of which he has so well adapted to his own case that if we substitute the name of Mohammed for Moses and Abraham we have his own views, fate, and tendency. †

The fundamental doctrine of the Koran is: "There is no God but God, and Mohammed is the apostle of God." In proof of the divine existence, he repeatedly refers to the operations of nature, and often in eloquent language. But for the *second* part of his fundamental doctrine, his apostleship, he has no proof to offer but the Koran itself, the sublimity of which, as Gibbon confesses, is surpassed by the Book of Job. In the system of Mohammed the omnipotence of God and his exalta-

* Chap. lxi, 6. † Sprenger's *Life of Mohammed*, p. 108.

tion above all created things, and the unmeasured distance between them and God, are strongly set forth:

Almighty power was apprehended in this religion as unlimited arbitrary will; or if some occasional presentiment of the love and mercy of God gleamed out in the religious consciousness, yet it did not harmonize with the prevailing tone of the religion, but necessarily borrowed from the latter a certain tincture of *particularism*. Hence the predominant fatalism, and the total denial of moral liberty.*

According to the Koran, God readily forgives sin. The resurrection of the dead, a day of judgment and subsequent rewards and punishments, are articles of faith in the teachings of Mohammed. The intermediate state between death and the resurrection is assumed in the Koran.† The rewards and punishments of the future life are of a sensuous nature. Paradise is described as having in it

rivers of water without corruption, and rivers of milk, the taste whereof changes not, and rivers of wine delicious to those who drink; and rivers of honey clarified; and there shall they have all kinds of fruit and forgiveness from their Lord.‡

Further, the Moslems in Paradise are described as having

a stated provision of fruits, and they shall be honored in the gardens of pleasure, upon couches facing each other. They shall be served all round with a cup from a spring, white and delicious to those who drink, wherein is no insidious spirit, nor shall they be drunk therewith; and with them damsels restraining their looks, large-eyed.§

The chief religious duties prescribed in the Koran are: 1) The performance of the stated prayers. 2) The bestowing of alms only upon "the poor and needy and those who work for them, and those whose hearts are reconciled (to Islam), and those in captivity, and those in debt, and those who are on God's path, and for the wayfarer." 3) The fast of the month Ramadân, during which the Moslem is neither to eat nor drink any thing from the morning twilight until sunset.

The great crimes of murder and adultery are, of course, forbidden in the Koran. The former is punishable with death, but a ransom may be accepted in its place by the relatives of

* Neander's *Hist. of the Chris. Church*, vol. iii, p. 85.
† Chap. xxiii, 100.
‡ Chap. xlvii, 15, *et seq.*
§ Chap. xxxvii, 40–45.

the murdered man. Theft committed by man or woman is punished by cutting off the hands of the thief. Fornication in both sexes is punished by a hundred stripes. Full measure and just weight are strictly enjoined, while taking interest for the use of money is prohibited, as are also wine and alcoholic drinks, and games of chance.

To the credit of Mohammed it must be said that he enjoined kind treatment of women and orphans. But one of the worst features of his system, and which necessarily degrades woman, is the permission of polygamy, each Moslem being allowed to have four* wives at once, and to divorce them with great facility. But although the Koran degrades woman it does not exclude her from heaven. "But he who doeth good works—be it male or female—and believes, they shall enter into paradise." Slavery is authorized in the Koran, but the slave is allowed to redeem himself.

That Mohammed accomplished some good must be acknowledged; but an impartial judge must decide that the system of the Koran has been an incubus upon civilization and upon intellectual and moral progress. We coincide with the judgment of Sir William Muir:

> First, polygamy, divorce, and slavery are maintained and perpetuated, striking at the roots of public morals, poisoning domestic life, and disorganizing society. Second, freedom of thought and private judgment in religion are crushed and annihilated. The sword still is and must remain the inevitable penalty for the renunciation of Islam. Toleration is unknown. Third, a barrier has been interposed against the reception of Christianity. They labor under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth.†

* Chap. iv, 3. † Muir's *Life of Mohammed*, p. 535.

Henry M. Harman

CHARACTER: A SYMPOSIUM.

CHARACTER AND HEREDITY.

THE researches of the last thirty years have projected with peculiar force the word "heredity" into our speech and its deep meaning into our life. Like words which stand for truth, it is becoming weightier as knowledge broadens. First deemed important in respect of the differentiation of species and of the tendency to return to a supposed or proved older type, it has forced itself into the vocabulary of those who write of man in his physical, social, intellectual, and religious aspects.

Christian thinkers have been slow in adopting it as a part of their intellectual furniture, because they feel bound to maintain, first of all, the freedom of the will in man. There is no Christianity without this, only fatalism varnished with Christian ethics. Some authorities have carried the doctrine of heredity so far that man, in their hands, has seemed to be little more than the conscious automaton of Huxley — his whole career being found "seminally," as the old theologians used to say, in his ancestry. Those who know what scientific candor is admit that it is far more difficult to trace hereditary influences in man than in other animals. Humanity has never yet been bred even toward a physical ideal. Yet the studies of Galton and others show that, taking long periods of family life together, ability, not to say genius, is hereditary. And in respect of tendency toward high moral quality, the experienced can point out families in which it has been manifest for several generations.

If character be the sum of qualities which distinguish one person from another, Christians must find place therein for personal will and choice. They hold that man makes himself even while other forces seem to build him. Drifts, tendencies, aptitudes, pronenesses, proclivities, bents, biases, inclinations, propensities, trends, are heritable. But the personality chooses whether to drift or to row, whether to incline until it falls or to stand like the tower of Pisa, inclined but stable. This is by no means the new doctrine of fate as preached by the ultra-scientific and adopted by the modern Buddhistic cult. This

last has never had better expression, even by Emerson, than in the following poem by Frederick Petersen:

"I met upon the woodland ways,
At noon, a lady fair.
Adown her slender shoulders strays
Her raven hair;
And none who looks into her eyes
Can fail to feel and know
That in the conscious clay there lies
Some soul aglow.
But I, who meet her oft about
The woods in morning song,
I see behind her, far stretched out
A ghostly throng:
A priest, a prince, a lord, a maid,
Faces of grief and sin,
A high-born lady and a jade,
A harlequin;
Two lines of ghosts in masquerade,
Who push her where they will,
As if it were the wind that swayed
A daffodil.
She sings, she weeps, she smiles, she sighs,
Looks cruel, sweet, or base;
The features of her fathers rise
And haunt her face
As if it were the wind that swayed
Some stately daffodil.
Upon her face they masquerade
And work their will." *

In this poem there is no place left for the individual will. It says poetically what Lys says physiologically, that we have no ideas at all except those which reach us through the senses, and which are compounded by machinery whose force is modified by inherited energy or weakness, and whose direction is determined by drifts in the brain itself.

What reasons have we for rejecting such teaching? Far more attractive than the old fatalism, because its foundation comes within the range of the senses, it cannot be driven away by mere denial, nor does it easily surrender to a scripture text. It is certain that in the microscopic spherule which we call an egg the development and destiny of an individual is largely, if not chiefly, inclosed. Our finest processes fail to

* *Lippincott's*, June, 1887.

accurately distinguish between that which may develop into a dog and that which has the potentiality of humanity. Yet the dog and the man are there, and neither will develop into the other. Though the mother-ground in which the development takes place and the generant and fertilizing energy be the same, within the spherule lie most of the differences between individuals of the same genesis. So much in these matters is seen to be of law that these differences cannot well be of accident. Long-gone forces step in to stamp feature, face, and disposition with resurrected quality. Sometimes it would seem as if the ghostly energies had united in some subtle incantation producing the typical man or woman of the family, whole generations compacted into one, and that one an animated composite photograph of past intellectual and physical life—a spirit exuberant with the endowments of many.

We may not receive, then, this modern doctrine of heredity in its relation to character, first, because so far as moral quality is concerned we are not able to separate the inherent from the extrinsic, the instinctive from the acquired. To determine what, if any thing, in respect of moral quality is hereditary, a child must be brought up by itself, separated from example, isolated as to teaching, studied as a tablet on which hereditary forces alone have written. This has surely never been done, and cannot be done. So much of moral development and manifestation depends on communication by language, sign, or touch—so much of morality is the outgrowth of our relation to others—that if it were possible to preserve alive an infant up to maturity separated from all example the very qualities sought to be observed would chiefly lie dormant and invisible. We should have a Caspar Hauser, and not a man.

The most which can be said, then, for heredity is that it creates a drift or tendency of the nature. This is a thoroughly biblical doctrine. As the Duke of Argyll has pointed out, the orthodox doctrine of depravity has its scientific basis. The evil trend is in humanity, and each generation receiving it is yet, despite all experience, philosophy, example, and religion, very imperfectly saved from wrong direction. All can recall how, in their immediate neighborhood, families can be found in which for generations certain forms of sin have abounded. The common speech with regard to such is, "It is in the blood."

But is it sufficiently considered what the effect of example is in such cases, or of the individual's knowledge that such sins have been common in the family? The family remaining together, the force of example may count for more than the transmitted taint. The case can be better studied when an individual of bad parentage is removed from his family and introduced to totally different surroundings. Training in good families and in benevolent institutions shows that tendencies can be restrained by instruction and bad blood become good blood. The Church has housed millions who "by restraining and renewing grace" have led a new and holy life. Such have found in the religious strength a stronger than hereditary power. The worst early conditions and the most mature moral failures have yielded to the religious impulse.

Secondly, we may not receive this modern doctrine of heredity in its relation to character, because of that consciousness of possible otherwiseness which accompanies all of us through life. By this I mean, that at no moment of sin have we felt compelled to do as we have done. We may have acted under impulse or after deliberation; but whenever we have thought of the matter we have known that we might have done otherwise than we did. The thought of instinct and of hereditary tendency has come in afterward as a salve to our conscience; as palliation in the court of wounded self-respect. We know that we could have chosen to do otherwise than we did because in similar circumstances we have chosen to do differently notwithstanding the pressure and stress of hereditary forces.

Fatalism in philosophy and in religion is always yielding to this consciousness of freedom. The doctrine that we are machines appears in new forms only to pass into desuetude because the instincts of thinking humanity are against it. Men would certainly be glad to be rid of all sense of responsibility and become epicureans if they could be certain that they were in the path of truth. Fatalism imitates some Christian graces with success. That the world will not accept it, even when clothed with the garb of philosophy and named with the holy name of Christ, is proof that the instinct of freedom in the personality detects the fault in the philosophy of compulsion.

Insisting, then, that no ancestral strain can compel us beyond our choice, we are ready as Christians to admit all which can

be proved as to the generated foundations of character. For the purposes of the Christian Church the fullest truth in this matter is welcome. Its relation to the doctrine of depravity has already been alluded to. The Church surely ought to hail any thing which adds dignity to life or to any of its functions. Mankind, when unmoved by the divine call, looks at life as a play-spell, a gold-hunt, a tread-mill, a wretched mystery. Christianity proclaims it a testing and a schooling. When, then, to the most imperious instinct of our nature science offers such a discipline as arises from the fact of heredity, the Church ought to rejoice. For no soul alive to the truth, or in any degree moved by intellect or conscience, will think of parentage without also thinking of qualities which ought to be transmitted and of taints which ought to be sterilized. The Christian conscience has in known cases been so victorious over instinct that conscious taint has been sacrificed at the altar of self-denial. A quickened sense of responsibility re-enforces conscience at a point where it sorely needs help.

Imperfect moral development is such a factor in society that all organizations are obliged to proceed on the certainty of weakness and wrong. Law is a proof of the failure of humanity to move instinctively toward the right. That which puzzles jurist and clergyman alike is to determine measures and moments of responsibility. The most strenuous advocate of the freedom of the will must admit the existence of some in whom hereditary taint has limited if not extinguished responsibility. The most Draconian judge is compelled to regulate penalty by his belief in degrees of responsibility, and to discharge some as irresponsible. But making allowance for these as the exceptions of the race, the mass of mankind must be treated as wholly responsible for motive and conduct. There is nothing more "solemnizing," to use the word of our fathers, than the study of divergences from the normal consciousness which develop into crankiness, eccentricity, immorality, and lunacy. The tendency of such studies is to enlarge our view of the circle of irresponsibility, and to quicken charity for those in whom an invisible evil ferment is at work.

But Christian hope exercises itself toward the confidence that heredity may yet prepare a better soil for the gospel seed than that which has thus far been furnished by the al-

liances of passion and the parentage of accident. Beautiful characters are known to all, which are not passive or negative, but active and positive in good affections and instincts. Such seem to absorb the truth as the soil the rain, and their children often seem to receive an inheritance of clear and discriminating conscience. I shall never forget the intense earnestness with which the venerable descendant of a long line of religious ancestors said in my hearing, "Next to the grace of God in my own heart I prize my godly ancestry. What I have inherited from their struggles and victories has made my own life-work the easier." There is hope that as humanity is refined by Christian culture and the grace of God such sweet souls may be increased. But they are yet too uncommon to do more than aid us in indulging the hope that an ideal humanity is not impossible. Love will be more some day than the crazy fancy of the immature. The thoughtful will look behind the mask of a fine face and detect the tainted ancestry before it stains their own transmitted life.

I am anxious to emphasize the royalty of the self-determining will, not to preserve my theology, but to uphold a truth necessary to the moral growth of the individual and the good order of society. It is a very pleasant sop to a disturbed conscience to say, "I could not help it." In moral matters I hold strongly that, though a thousand generations crowd their tendencies on me, invigorating and giving quality to my temptations, the good I see I can still choose and follow by that gracious ability granted to all men by the Holy Ghost. I believe with all my heart in a divine force in which we are immersed, which is the antagonist of all the lower forces which take on sinful quality by their misuse and excess. The Spirit of God meets all souls entering the world with a gift of divine paternal strength, the undying foe of all inherited taint and wrong tendency. He is present in the thinking and the willing of all who have not extirpated their capacity for good by disuse. He presses on and around as the sea on and around the rock it does not move. The human gorilla of the Congo, whose fury hesitates at the writhing of his victim, is stopped by the divine Spirit long enough to do justice and love mercy.

While I believe that a wave, whose crest, if not its mass, is fanatical, is now passing over the Protestant Church, I hold

that we cannot be fanatical in the extent to which we may uphold the power of grace over all influences pushing or drawing the soul to guilt. Responsiveness to bad suggestion may be largely determined by hereditary influence. But it is as certain as the existence of man himself that God's grace can make the lying truthful, the jealous considerate, the vain humble, the obstinate yielding, the sluggish active, the stingy generous, the lustful continent, the drunken sober. When I can say, "My Lord and my God," I can defeat all bad ancestries.

Dan'l A. Goodsell

ENVIRONMENT AND CHARACTER.

I was present by invitation, not long ago, at a gathering where the problem of conscience was the theme of debate. The most incisive comments were made by a man past middle life, a prominent and trusted member of a Christian Church, to whose words I listened with unqualified amazement. His thought was substantially as follows: "Character is the product of society. It is impossible in solitude. The idea of duty emerges only when another appears upon the scene, and morality consists in an amicable adjustment of personal rights. One man in possession of the globe could not possibly do wrong. The very idea would be wanting in him. But let him meet a second in his wanderings who has enjoyed the same prerogatives and at once a compact becomes necessary. Boundary lines must be drawn, and in this social limitation of personal rights we have the source and the substance of virtue." I wondered, as I listened, whether the speaker had read Herbert Spencer, but there was no allusion to the master. It was a case of unconscious infiltration and absorption, yet there could not have been a clearer and more compact statement of the Spencerian ethical philosophy, in which the origin and the rule of duty are traced to the evolution of social restrictions. I demurred to the plausible solution on the simple ground that

even the supposed single man could never be absolutely alone. He is himself a duality, composed of body and soul, with higher and lower impulses contending for the mastery. He can abuse and degrade himself. And, unless the idea of God be dismissed as a delusion, the relation between himself and his Maker must be taken into account in determining the grounds and the measure of moral obligation. At this point I arrested my answer, content to show that the social theory of right stopped short of its inevitable conclusion, even though a personal God be denied; since even then every man carries in his complex organism the conditions of moral action. In another company I would have carried the argument further. I should have insisted that upon such a theory as that advocated by the school of Spencer the divine character is itself an artificial product, based upon compromise and compact. The universe, in such a view, becomes the necessary condition and the primary ground of moral excellence in God, and we are left face to face with one of two alternatives—either that prior to the creative act moral life cannot be predicated of God, or that creation is an eternal exercise of the divine will, conscious, perhaps, but necessary and involuntary, and that in this eternal dualism of the finite and the infinite we must posit the source and the law of the divine holiness. For the agnostic this consideration will have no force; but with the Christian believer it must be decisive against what James Martineau happily calls "the theory of right by social vote."

The ultimate, creative springs of character, like those of knowledge, are internal, not external. There is cognitive power in man, independent of, and superior to, the sensations produced upon him from without. It is needless to renew the philosophic battle of the last century. The victory rests with Kant and his successors. Knowledge is not an impersonal photographic process, tracing pictures upon a sensitive plate; it is always and primarily a creative act, in which the sensations are apprehended, rendered to order, and interpreted by the reason in man, acting from its own impulse and in accordance with its own laws. The moral life, in like manner, has its source and spring in the personal constitution of the soul. It is a profound remark of Richard Rothe—profound because it commands immediate and universal assent, demanding no

labored proof—that "an ethical fact is such only in virtue of one's own self-determination; and therefore it is not so much an occurrence as it is an action." I am aware that many will draw back from such a proposition, because of the conclusions to which it leads. Its maintenance compels serious changes in the systems of Augustine and Calvin. It will be labeled as Pelagianism in ethical theory, and we have not outgrown the dread of being classed with the ancient heretic. But at heart both Augustine and Calvin are in agreement with Rothe. They, too, teach that sin is always voluntary; that sin and guilt are rooted in an act of personal freedom. The Augustinian logic, however, is realistic. It regards the human race as a moral unit, Adam being its natural head, representative, and root, while the later Calvinistic theology substitutes the idea of a covenant for that of natural headship. This leads to the claim that every man was not only involved in the Adamic apostasy, but took part in it and was guilty of it—not personally and consciously, but substantially and implicitly. Moral responsibility and freedom are regarded as co-ordinate and inseparable; the debate turns on the question *where* free-will takes the tremendous initiative by which guilt is contracted. In the Augustinian system no grades or degrees of responsibility can be admitted. The full guilt of the original apostasy rests upon every soul. The new-born babe is crushed by it. The will has sold itself into absolute moral bondage. Ignorance, faulty training, the force of evil surroundings, cannot in the least mitigate the awful doom. It is inevitable, and yet self-induced.

Here, then, we have the extremes on the question of the relation between environment and character. The Augustinian theology gives to the generic human will in Adam the moral initiative. By that character was determined for all individual souls. The generic apostasy has created the bad environment. It has degraded the home, and gives the reins to the most furious passions. Man has created his own surroundings, and he cannot plead them in excuse for his offenses. No allowances can be made for the most ill-favored, neglected, and degraded individuals and races. The Spencerian ethics, on the other hand, makes character the product of environment, and so shifts the ground and measure of responsibility from the individual to society, and to the framework of existence in which society is imbedded.

A disciple of Hegel would be inclined to regard these contradictory positions as the thesis and the antithesis, each emphasizing a partial or isolated fact, while the solution of the problem is to be found, not in a compromise, but in a living synthesis of the two, in the formulating of a doctrine that shall give due weight alike to free-will and to environment. In my calmest moments I am neither with Pelagius nor with Augustine; and Paul appears to me above them both. I cannot believe any one to be born sinless; nor can I think of the infant as weighted with the full guilt of the Adamic apostasy. The evidences of the moral unity of the race are many and startling; yet the evidences are no less patent that such unity does not eliminate a present and living freedom of the will in the individual. Every soul is a moral unit, and only in its personal action is the beginning and scope of moral character; but each soul is set in an environment which it has not produced, and for which I do not see how it can be held accountable, any more than it can be blamed for being of Mongolian or Caucasian blood. I am not writing a book; I am not attempting a solution; I am only thinking aloud, and uttering thoughts that cannot be strange to my readers. I have the feeling that the methods both of John Calvin and of Herbert Spencer are too rude and sweeping, and that the problem of human responsibility requires finer discriminations than any with which we are yet familiar. It is quite probable that the solution is beyond the power of created thought, and that an impartial Judge must needs be omniscient, supplied with an infinitely exact as well as comprehensive and exhaustive knowledge. When I remember, however, that Charles Hodge, the ablest representative of Calvinism in modern times, unhesitatingly pronounces in favor of the salvation of all who die in infancy, I feel that the admission cuts the roots of the claim that there are no degrees of guilt. Plainly the new-born child is not a sinner in the same sense as is the hoary and confirmed criminal. This concession brings great relief, but the old Augustinian logic has not been adjusted to it. The theory has been left to stand, with this tremendous exception of infant salvation tacked on as an appendage. Nor can the modification stop here. Why is inherited depravity supposed to be covered by universal forgiveness and redemption? Because it is *impersonal* to

the individual subject, and the moment of *personal choice* is regarded as the turning-point in the soul's moral life. How early that may occur we cannot tell; the time seems to vary, and it probably takes place long before our attention has been arrested by the change; but in that first conscious personal choice the soul has entered upon its moral probation. Thus even the strictest orthodoxy draws a distinction between inherited and personal guilt. I do not see how the logic can stop here. The concession involves other important modifications in the doctrine of moral responsibility. The first conscious ethical choice does not introduce an absolutely new history. The influences of hereditary bias continue to operate in every subsequent choice, and the elimination of the inherited element must be carried through to the very end. Besides, inheritance is only the first, even if the most potent, antecedent of moral action. The conditions into which men are born, the associations into which they are thrown in their earliest years, the occupations into which they drift by force of circumstance, the social and political atmosphere of the time, are as independent of their personal volition as are their inherited peculiarities. Heredity and environment belong to the same category of antecedent and impersonal conditions under which men are summoned to make their moral election. They are all potent, but they are not omnipotent. They are woven into all character, but they do not exercise a fatalistic power upon any soul. One cannot plead his weakness as an excuse so long as he voluntarily surrenders to the temptation. He is bound to fight, and the best man is he who makes the best fight, whose resistance to evil is most intense and habitual, however numerous and sad his failures and defeats may be.

It has not escaped the students of history that character assumes varied forms, determined by race temperament, occupation, and forms of political life. There are some races whose besetting sin is licentiousness, and these are mainly located in countries where the necessity of exertion is not great, and where general leisure and a mild climate excite the animal passions. There are others whose frailty is the vice of drunkenness, and these are found to inhabit more rigorous climates, compelled to more exhausting and incessant toil, by which, and the attendant poverty of large classes, the craving for artificial

stimulants is greatly increased. The commercial nations develop a type of character in which veracity holds the first place; in which it is made a maxim that a man's word shall be as good as his bond. Martial states are conspicuous for self-control, simplicity, endurance, and fearlessness. The mountains and the sea have always been the retreats and chosen sanctuaries of brave and liberty-loving communities; and despotism has always intrenched itself in the great and open valleys. The English Channel and the surrounding sea are more useful to the British Empire than a standing army of a million men. The Atlantic and Pacific oceans have been among the mightiest factors of our national development. But it is acknowledged that Buckle's generalization was too sweeping when he tried to make the material environment account for every thing. The personal factor refuses to melt away in this crucible. History, after all, is made, not by inanimate things, but by living men and women. And this, again, conducts us to the conclusion that there is in man a creative force by which he seizes upon his environment and makes it subservient to his own ends.

Here I must leave the subject, inadequate and unsatisfactory as the treatment may appear. Man continues to be the greatest of all riddles. Necessity and freedom, law and choice, time and eternity, meet in him. In that unfolding fabric which we call character there are many threads held in the loom of environment, but the weaver stands behind them all, and the divine pattern is given to every soul in its primitive intuitions of right and wrong. The threads may be coarse or fine, but the weaver may do good work with the rudest, and he may mar the best. Virtue may be difficult in certain circumstances, but it is never impossible; it may be easy in a different environment, but it never can become inevitable. We are bound to do what we can to make the environment as favorable as possible; to secure to every man a fair share in the product of his toil; to check the overcrowding of the poor in tenements; to limit the ravages of intemperance by judicious and effective legislation; to promote universal intelligence; but we are never to forget that the citadel of moral power and the guarantee of permanent improvement are in the human will, whose consent and active co-operation are essential to any hopeful

progress. A nation of righteous men and women will not long live in mud huts; and a community housed in palaces, built for them by other hands, will not be long in squandering their inheritance if they choose the way of wrong-doing. The parable of the prodigal son points a double lesson. It shows how the most favorable environment may be set at naught, and how the deepest degradation may be the cradle of a godly repentance.

A. J. F. Behrends

INDIVIDUALITY.

We consider, first, the man marked out from the masses of nature by the formation of character; second, the man marked out from the masses of men by the formation of his own character. The first is the question of a *man;* the second is a question of *the* man. The first is a product which concerns us chiefly in the capacity for and process of its production; the second is a product which invites us to scrutiny of its distinct and peculiar content.

In the more general sense that is "the concrete entity with which moral science deals," and the questions of that science are about its "elements, its nature, the influences which make or mar it, its perfection and its destiny." * In that sense all history is—and is useful because it is—a museum of character. This is the supreme thing in Christian doctrine and precept. It is the sum of our manhood; the measure of our usefulness, and beneficence, and influence; the most difficult of all our attainments; the final aim of our whole education, and of the education of the race. It is our best aid in the cultivation of the mind, since the moral conditions the intellectual, and is visible in all our work. Every effort to attain it is a movement of essential vitality, and even an effort to know it is a response to the wisest oracle of old. Sir Thomas Browne said: "As for the world, I count it not an inn but a hospital, and a place not to live but to dwell in; the world I regard is *myself*."

* Shairp.

How vastly it concerns us, then, to know whether character is made for us or by us. If the former, then not a line of what has been so freely written is true. If freedom be a delusion character becomes valueless, even if it were possible. Building only what circumstances allow, we can build nothing circumstances cannot destroy. This is blank despair. "Necessity is not the irrevocable behind us, but the inevitable before us. In necessity is no intelligence, because no plan; no will, for there is no choice; no hope, for there is no escape; no responsibility, for there is no freedom." *

If all men have liberty to form character, what of the stricter individuality in its formation? The pendulum swings now over a lesser arc. Out of things a man, out of characters a character. No science of character existed among the ancients, ethical as their thinkers were, but they studied the individual instances of it carefully. There was much "delineation and analysis of character," and one work bearing this subject expressly as its title is a treatise of Theophrastus, the pupil and literary executor of Aristotle. The treatise is a short one, and contains descriptions of thirty characters, all implying "petty vices or weaknesses."

When we ask of later writers what is individual character, Mr. Samuel Bailey answers,† giving five propositions, of which one concerns the body and two the intellect, leaving only two which properly belong to the definition. The first of these is the "predominance of certain feelings," and the second "the energy or feebleness of the volitions." Evidently these contain the substance of a correct definition. It is in the realms of the affections and the will that we are to find individual character. There are the springs of action, in the appetencies and desires, and there first we encounter a moral tone, without which there can be no character.

But ought individuality in the narrower sense to be an object of desire or endeavor? Is there not more need of the common than of the peculiar? Attention has recently been called to Schleiermacher's emphasis upon the "importance of developing and manifesting those elements in our nature which make us peculiar. He wanted individuality, and thought it the mission of each Christian to manifest religion according to the

* Dr. Platt.

† *Letters on the Human Mind.*

peculiarity of his being." To become conscious of what was in them meant that they should know their "peculiar characteristics," as well as that which they had "in common with others." Schleiermacher's "freshness, originality, and inspiration" came from daring to "go his own way." * To this agrees Goethe's idea of all education. It is a development of "what lies in human nature," and this, first, in an "all-sided and harmonious culture," and second in considerations of "individuality, life-activity, and solidity."

The fact is, character can come no other way than by individuality. General influences only make very general people, flavorless and uninteresting. Shot in a shot-tower are all rounded alike by the gravitation, except as the individual sieves make the sizes and thus the uses. The law of habit enters here. If character is the sum of our moral habits it can be constructed only by the repetitions of the individual will. Then comes the law of association to make easier thinking, which makes still easier doing, and thus character arrives. The inner struggles which make a self in the peculiar and individual sense constitute the deepest fact in soul-history. "As a man thinketh so is he." Marcus Aurelius says: "Such as are thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed by the thoughts." We cannot help but hew and carve ourselves out, however bunglingly, in these conflicts. We are intense in reaching this moral end and lax toward that one, drawn here and there, pulled hither and driven thither, but *deciding* always both as to what we do and as to what shall be done to us. These struggles can never have exactly the same elements in any two cases. And they can never produce exactly similar results.

There can be no danger of forgetting the claims of the average man in this matter. We desire neither the "hero" (in Carlyle's sense) nor the distorted and shrunken dandy. But for that reason we desire the average man's liberty to be himself. This is the blessing of freedom. Liberty makes men unlike. Compare Russians and the English. Nor can there be any danger of exhaustion of individual varieties under the great types. Fourier made a singular classification. Being a Pythagorean in his respect for numbers, he imitates also the classes,

* Stuckenberg.

orders, and genera of natural science down to "tenuities and minimities."

He doubles his four hundred and four varieties, after adding one to take in the main trunk, and thus makes eight hundred and ten characters, each provided with the twelve radical passions, but more or less subject to the ascendant influence of one or several.*

But what are eight hundred and ten characters to the wilderness-profusion of individuality to be found in any populous city? Only what the statue-population of Milan's cathedral is to the teeming millions of Italy. What a curious study the infinite variety of human character must be to the angels! All the zest and color and foliage of the moral universe depend upon individuality. Nature seeks it in material and form. Ripening leaves are less alike than green ones. Every integration is toward heterogeneity. The higher the product the more individuality. So it is in civilization—Greek, Roman, Chinese. So art goes. There are circles within circles, and lines which cross them all, and schools which are always breaking up into lesser groups. And all the surface freshness and variety depend upon the underlying and little-known distinctions in character. All comfort and security, given the varieties, depend upon the moral unities below, but these are the sometimes unnoticed harmonies which sustain and enrich the *melodies* which alone are heard and remembered. The general resemblances make up families, tribes, nations, and races, but within each circle how infinite the play of individuality! Spencer argues that national character is the outgrowth of national habits of life. Why do not the habits, then, extinguish the variety discernible every-where? Since it comes not from without but from within, it can and must arise everywhere and persist through all conformities.

The law of individual development, as the law of life, is doing its work in the judging and test times of this world. The heroic spirit is incarnate in some individuals. The men that have been built alone can stand alone. They are the Noahs and Abrahams and Daniels of the world. They are like Moses and Elijah, Nehemiah and John the Baptist, Luther and Savonarola. "Athanasius *contra mundum*" was a most profound compliment to individuality in character. This it is

* Bain.

which is fitted for pioneer work. It crosses all social tendencies which demand subserviency to wrong, and does not understand to give "flattering titles." This makes Christians possible, who, sent into the world, are not of it but for it. This makes reformers, and makes reforms possible. The hoary wrong finds its opponent. He leads the timid and victory has begun. The personality of the martyr remains. "After martyrdom he is the same strange, intrusive, pertinacious, resistless force—active as ever—pervading the community by degrees with his peculiar life." * Our very eagerness to know details in the lives of great men bears witness to the strength of their personality. It may be said that no man can succeed without being rightly related to the life of the community—as Luther in Germany, and Zwingli in Switzerland. But let him be the truth incarnated and he shall be a "reformer before the Reformation," like Huss and Jerome of Prague. "Woe to the revolutionist who is not himself a creature of the revolution." Thus Hamilton; but we cry, "Woe to the revolution which has not first of all become incarnate in some revolutionist." Without believing in the König-mann we may believe in the incalculable power of individual character at the crises of affairs. What would history have been (modern) without the individuality of Napoleon and Wellington, Washington, Lincoln, and Grant? Who shall penetrate that secret of the Lord, the subtle correspondence between men's characters and their times? Bacon thought great success awaited the man able to divest himself of "theories and notions vulgarly received." Dugald Stewart says of such men that they are those "marked out by nature to be the lights of the world, to fix the wavering opinions of the multitude, and to *impress their own characters* on that of their age." Bain shows that

> Bentham's revulsion at the system of legal procedure of his early days, by which fees were charged several times over for the same thing, and the impulse to become a social reformer that came over Fourier when he was made to throw wheat into the sea at Marseilles for the sake of raising the prices, are examples of the higher agencies of our conscientious feelings by means of which better standards are gradually forced upon mankind.

A glance at the broader relations of individuality may serve finally to fix our estimate of its place and power. It is but an

* Whipple.

easy corollary from the true doctrine of manhood, that institutions and laws and customs are meant to foster and promote it, and must be judged by their final effect upon it. They are but the chestnut-burr skillfully to inclose and faithfully to protect the close-lying and carefully nourished individuals they contain. That these things are for the man, and not the man for them, is plain from the fact that they are temporary and he is immortal. They are the scaffolding, he is the building. Individual liberty, that thing about which the world has quarreled the most and has yet an immense amount of fighting to do, in its extension and its limitation alike, is only, after all, the liberty of the individual; and if there be no individual (as there will be none except by character) there will be no liberty.

But in religion must it not be true that individuality shall cease to be at once the underlying fact and the objective point as we have seen it to be elsewhere? Are not the considerations that make a *man* here so massive that *the* man shall disappear under them? No! just the reverse. Here more than anywhere is the objective point, for *therein* lies the glory of God, as thereunder lies his image. There is nothing in the universe about which God cares so much, or by which he can be so adequately revealed, as individual character. The law of the highest type, being most individual, obtains here fully. All the elements which form character are consolidated now. Introversion is deepened in the most effective way when a man is set upon the search for his sins by an awakened conscience acting under the powers of the world to come and the vision of the cross. Higher elements are imported than men know elsewhere. Regulating power is restored. The soul is led out at the top of its faculties, as a candle's chemistry is set in operation by the burning wick. A personal result is sought infinitely beyond the all-confusing notions of pantheism and the race-immortality of positivism. Here, indeed, we are surest. Every thing in religion is meant to emphasize the dignity and value of individual character.

Sylvester Scovel

CHRISTIANITY AND CHARACTER.

It is not a new definition that religion, in its strict sense, is the highest spiritual force operative in the human realm; but it is well to consider if it may not be the strongest *natural* force, as compared with the commonly recognized influences in the production of character within the realm of life. It is natural, not in the sense of physical attribute or prerogative, but in respect to its inner constitution, its method of working, and its harmony with the truest idea of self-adjustment. It is not less spiritual because it is natural, nor less natural because it is spiritual. Conceding to the lower influences an accumulated potency of good or evil in their relation to character, we assert without dogmatism that without the impression of religion on human nature it must fail in its evolution to reach a maximum attainment. But that this general statement may not seem to be uttered in an *ex cathedra* spirit, or urged upon acceptance as if there were no reasons for an opposite opinion, we suggest in its behalf the following supports.

Religion, in the specific sense of Christianity, is the representative of divine law, divine truth, and divine life: it is the greatest law, the holiest truth, and the only absolute life known to man. Its law is perfect, and therefore unchangeable; its truth is the sum of all verities, primary, secondary, and final, and therefore the source of all wisdom and knowledge; its life is eternal, because the begetter of life is God. Hence the internal forces of religion are omnipotent. Religion is the expression of the might of God. Applied to humanity, the effect is resistless, uplifting, changing character by the assimilation of its spirit into a divine product which it is impossible for aught else to produce; that is, if character can be changed, which some doubt, but which the religionist affirms is consistent with individuality and divine law.

It may be said that heredity is an unbreakable law in human history; that each generation is largely what it is because it had a predecessor; that the nineteenth century is the product of the eighteenth, and that, going farther back, each individual is simply an heir of Adam in his tendencies, aspirations, and the elements of his character. It is of no consequence whether

the whole human race was in Adam or Adam is in the race to-day, so that the reign of heredity in history be accepted without dispute. We concede its influence in every life, for no man is entirely original; he is not exactly himself; he is somebody else in a measure; he is the ancestry over again in some, usually the unfavorable, particulars—a fact that makes for unity, but which is a trifle destructive of individuality. Emerson rightly says that every man is the slave of his organism; and Paul depicts this slavery as a conflict between the law of the mind and the law of the members—the old battle between soul and body. Evil-carrying as is this law, burdening humanity with degradation, making every one a slave to himself, it is the province of religion to interrupt and overcome the reign of the law, or to so interact with it as to make it tributary to man's ennoblement and greatness, proving the superiority of the interacting force both as respects its function and final result. In Ezekiel xviii, 1–4, the invalidity of heredity as an excuse for character is clearly set forth from God himself: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; . . . *the soul that sinneth, it shall die.*" This is the doctrine of individual responsibility, heredity being set aside as an apology for sin, or as a necessary force in character. For if it is not in the power of man himself to overcome the law, there is in religion the power that makes for righteousness and is able to counteract the hereditary bias to sin. It must be clear, therefore, that religion as an instrument of character-making is superior to heredity; and also clear that, while religion can interact with any lower force, the lower force by no initial motion of its own seeks interaction with any thing higher. In the production of good character, therefore, heredity can but be a subordinate factor regulated by a higher.

The same line of reasoning applies to environment, which, unyielding and often rebellious, must be subordinated to man's will or it will prove a source of perplexity and unending mischief. Shall he subdue his environment, or suffer environment to subdue him? This implies an external, as the preceding implies an internal, conflict. Evidently the outside

slavery is not of so severe a type as the inside slavery; but, unrestrained, unregulated, unappropriated, or misappropriated, it is sufficient to undermine manhood. Any dominancy over man degrades him. It is not claimed that of himself he is wholly able to resist environment, though the human will is by no means the weak, powerless thing it is so often represented to be; nor is it claimed that religion circumvents and destroys its influence, but the rather, as in the former case, it appropriates it and turns it into a contributory force of man's elevation.

In these processes of change religion does not aim at the extinction of principles, laws, or facts; but, regenerating man, it reverses his relation to principles, laws, and facts, giving him dominion over them as they hitherto exercised dominion over him, or so relating him to them as to enable him to appropriate them to his further sanctification. Hence, he no longer fears heredity, environment, or himself, for he is master of the whole. This is the difference between the natural man and the spiritual man.

It will not be forgotten that, in the contest between the higher and lower forces, while the latter, acting for themselves, will ultimate in degeneration, the former, acting independently, will ultimate in regeneration. Natural forces, however awakening, stirring, stimulating, always come short of regenerating; as water heated into steam or vapor is water still, and never passes into any thing else. Change the intellectual temper and taste by education; refine and improve the social instincts; stimulate and enlarge one's being by all the contrivances of art, literature, and social culture, and the result will be natural character, better in degree, but not different in kind, from that of the barbaric Bushman or of the savage Sioux. Natural character is of nature, gracious character is of grace. It is not in the power of natural forces to *change* character. They may refine it, they may check the reign of the diabolical in man, they may supply a higher class of motives for conduct, they may civilize him, but they cannot Christianize him. This is the weakness of all the schemes of reform proposed as substitutes for religion—they miscalculate as to the value of natural forces, fail to recognize their limitations, and dispense with the only force competent to lift man above himself. The old civilizations of Babylon, Egypt, Phenicia, Greece, and Rome

are proof of the inability of the lower forces to exalt nations into permanency or the individual into purity.

Religion is an outside force. It is not inherited, as the Jews imagined when they said, "Abraham is our father;" nor is it the result of attrition between man and his environment, as Spencer teaches; nor is it the product of a self-produced mental illumination, as humanitarians teach; but it is a force introduced into human life by God himself, who designs, while allowing the largest liberty to the subject, to be sovereign in the earth as he is in heaven, and to pattern the race after his own ideal of righteousness. Religion is God's idea of man, not man's idea of God. It is as foreign to the heart as the leaven to the meal; but, entering, it will leaven the life as the lump is leavened. "Marvel not that I said unto thee, Ye must be born again," said the Master. The marvel is that men, seeing the inadequacy of the natural, finding in it not a single redemptive quality or function, and hungering for the energy that relieves of weakness, should debate the requirement of the Teacher. Nicodemus is not dead. Nor is the teaching dead, or inoperative; it never was as potent as at this hour, and never so self-demonstrative as now. Dr. Uhlhorn says: "This present world was born in Wittenberg." Of a truth the Protestant world dates back to Luther's day; but the Christian world had its birthplace in Bethlehem-Ephratah. It is not Protestantism, so called, that is the crying need, but Christianity, or that religion which, ignoring the circumscriptions of men, will go, like Ezekiel's cherubim, "straightforward," until its purpose shall be accomplished. It is not one school of theology as opposed to another school of theology that is to decide the empire of religion in the world, but it is the reign of the Master himself in all hearts. In the presence of his mission, and seeing what it cost him to accomplish it, and what has come from it, and what it will yet do in the world, all theories subside, all theologies go to rest, all forces pay tribute to the one force, and the race is loyally, though slowly, becoming a servant of the Most High. EDITOR.

Art. IV.—JOHN MILTON PHILLIPS.

Fifty-two years ago last August a man of God lay dying in Cincinnati at the age of thirty-nine. Calling his children to his bedside he solemnly "gave them the charge and instructions of a parent on the verge of eternity." The departing man was Rev. William Phillips, assistant editor of *The Western Christian Advocate.* He is described as a studious, grave, loving, laborious, and effective minister, "much of a master-workman."

Next to the oldest of the children to whom he gave his dying charge was his son John Milton, born in Montgomery County, Kentucky, March 26, 1820. Bereaved of both parents in the space of four months, this son was left to shift for himself at the age of sixteen, with the responsibility of caring also for a brother seven years younger than himself. This brother, whom he fathered up to manhood, was Rev. Franklin W. Phillips, M.D., of the Illinois Conference, for some years Superintendent of the State Institution for the Blind at Jacksonville, Ill. The boy, John M., was employed in the Western Book Concern at the time of his parents' death. Three years later, at the age of nineteen, he joined the Methodist Episcopal Church, to the service of which, in connection with its publishing interests, his life has been devoted almost continuously until now. From the foot of the ladder to the top he has mounted by the simple might of merit and manliness, without resort to methods by which men of less scrupulous honor seek self-promotion. The market value of his conscientious and self-denying fidelity made him indispensable.

In May, 1872, he was sitting as lay delegate from the Cincinnati Conference in the General Conference at Brooklyn, on the platform as the working assistant secretary of that body, when, without his seeking, on the nomination of twenty or thirty voices, he was elected Book Agent for the New York house with Rev. Dr. Reuben Nelson, being the first, and thus far the only, layman chosen to such agency.

Methodism has been imbued from the beginning with a purpose to utilize its laity in all advantageous ways and ordain a fair division of power. From Wesley's day forward, lay

preachers were among the most heroic and powerful promulgators of a revivified Gospel in that awakening which saved the religious life of the British Isles and planted this New World with evangelic truth. The laity of our Church have a controlling voice in deciding who shall be its ministers, and are seated in the councils and boards which direct its various enterprises and activities. The first editor of *The Christian Advocate* was a layman. In view of these and similar facts it is somewhat surprising that no layman was appointed to the management of our publishing business until 1872.

The possible advantage to the Church of one lay book agent is obvious. Business training is more probable in laity than in clergy. Although in large measure our publishing interests have need of ministerial supervision, there must be strong and peculiar reasons why, for over three quarters of a century, the book agency was not once committed to a layman. A few facts bearing on the matter readily suggest themselves. The supreme council of the Church generally fills offices from its own membership, and laymen were not in it before 1872. It has not been the policy of the Church to pay large salaries to any of its servants, and it might be difficult to induce business men of first-class ability to forego more lucrative opportunities elsewhere by devoting themselves to a position which offers only a moderate living. In addition, there is the absence of any guarantee of permanence in the place which the agent abandons his business to accept, the question of his continuance being submitted quadrennially to the dire uncertainties of the vote of a large, new, and miscellaneous body, whose action has often nonplused the shrewdest of prophets, being subject to elemental influences which no ecclesiastical weather bureau can infallibly forecast.

It does not seem strange that a preacher's son should have been the first layman called and willing to accept a book agency, with its limitations and risks, turning aside from actual financial opportunities greater than could be found in any Church position. That his course in so doing should be but one manifestation of a spirit which has marked his entire history affords sufficient explanation of his action. Only once in a hundred years has a layman been found combining devotion and equipment for the place.

John M. Phillips did not come to 805 Broadway as a freshman, but as a graduate, instructor, and capable inspector-general. It is simple historic fact that in the hundred years of Methodist publishing work in America no other man ever brought so high qualifications from experience and training to the office of agent. His knowledge of the business was so nearly life-long that he was more familiar with its features than with those of his own face. For thirty years he had lived inside a Methodist Book Concern and grown acquainted with its work, until its atmosphere was congenial as his native air and its conditions natural as ship-board life to an admiral.

In addition to three decades of adjustment and acclimatization, the plan on which he had been providentially prepared for the agency was the only one that can insure complete mastery. Entering our Western Publishing House when but fifteen years old, his service ran into all divisions of labor, as office-boy, salesman, mailer, book-keeper, chief clerk, cashier, and general factotum—competent to direct in every department. Instead of coming into the business at the top and exploring downward, he began at the bottom and came slowly up from apprenticeship to superintendency. His knowledge had proceeded from particulars to generals by the accretion of well-studied details, one by one, to a perfectly digested body of exhaustive information. No stage of any process in the broad variations of the business in buying, making, marketing, or managing had escaped him. He had learned by touch from the roots up, and his hand was accustomed to every thing from broom to ledger and check-book.

When a man of brains, trained after this fashion, looks at the business from his position of superintendence, the inwardness of things is transparent to him. As a skilled anatomist who has dissected all organs and tissues of the human frame looks on a man and sees through him, perceiving with his mind's eye the total contents of the body, so does John M. Phillips's insight penetrate the affairs he conducts. He knows the entrails of the business. Moreover, he is equally familiar with the practical operation of the parts, like an engineer who understands the machinery he runs by taking it apart, putting it together, and experimenting with it till he has developed under his own eye and hand all its possibilities and liabilities. His

training also included experience in business circles outside the Book Concern. For four years in Cincinnati he was President of the Union Central Life Insurance Company, and held a like office in the Farmer's Fire Insurance Company.

The reputation of Mr. Phillips as a man of proved ability and integrity, which led the General Conference to his election, had preceded him from his important and responsible position in the western house, and secured for him an exceptionally respectful reception in New York; and now, after sixteen years, the oldest employees say, "The respect which we felt for him at first has continually increased and ripened into high esteem and honor." They appreciate the reasonable conservatism of his character, the justness of his judgment, and the kindness of his heart. His advent to the agency had been preceded by four years of intense controversy over the condition and management of the New York Concern. By some it was advised that a sweeping change be made in the *personnel* of the entire force; but Nelson & Phillips declined to adopt so radical a policy, and determined that all who were capable and worthy should be retained, and no one be dismissed except for definite cause. While thoroughly faithful in guarding the interest of the Concern as supreme, Mr. Phillips is so considerate of the welfare of its workmen as to win their grateful regard. But as they are sure of a just estimate of their merits, they are equally aware of a critical perception of their defects, for he is not blind to faults of character, capacity, or performance. As a sample of his frankness, he told a valuable clerk that while he considered him an excellent salesman he had no confidence whatever in his knowledge of accounts, and would not trust him under any circumstances with a column of figures; while of another, who is, like himself, a splendid accountant, he said, "He would starve to death if he had to sell goods for a living."

Though not given to a familiar intercourse with his employees, when the pressure of business is off he shows the genuine friendliness of his nature, and the presence of the master disappears in the good-fellowship of the companion.

He is a wise disciplinarian, maintaining the tone of service more by force of example than by prescription and reiteration. Methodical in his habits, assiduous in duty, always at his post, his own inexorable fidelity furnishes daily an influential model.

Although it must insist on the punctuality and order necessary to a vast business, the discipline of the establishment succeeds in being intelligently flexible, and adaptive rather than mechanically rigid; the aim being to get the best from every one; requiring results and allowing reasonable scope to personal peculiarities in ways of working.

The varied and striking qualifications of J. M. Phillips have deeply impressed his fellow-laborers. In book-keeping he is an expert of the first order, subjecting the accounts to personal scrutiny, and readily detecting the slightest error. He accepts no set of figures without testing them by his own independent computation. Our eastern publishing house supports the statement of the venerable James P. Kilbreth, of Cincinnati: "I venture the opinion that New York city can furnish from among its many accomplished accountants no man more fully competent than he to conceive and maintain the safe and perfect system essential to the management of a mixed and extensive business like that of the Book Concern."

He is a keen and experienced buyer. An old adage says, "Goods well bought are half sold." Mr. Phillips's skilled judgment of paper is such that dealers cannot deceive him as to quality or value; and it is said that his technical knowledge of all materials used in manufacturing enables him to save annually to the Concern, by wise purchasing, an amount equal to several times his salary.

Of the mathematics of the enormous business of which he is one of the superintendents it is safe to say he is easily master. Gifted with a positive genius for figures, and a day-and-night propensity for combining, analyzing, and permuting them, his passion for calculation is so active that he appears to employ his leisure in figuring merely for recreation's sake.

A tenacious and trustworthy memory for the points, decisions, and reasons in past transactions enables him to bring forth correct impressions from the dark closets of recollection, as a photographer takes down old negatives from dusty shelves. To all negotiations he brings abilities of such an order that the ablest merchants and financiers with whom he deals perceive in him no inferiority.

One says that Mr. Phillips would make a superior judge in a court of arbitration for business men where difficult questions

were submitted for decision on purely business principles. Rufus Choate was once sorely vexed because, in an important mercantile case in which he was chief counsel, he had a jury of farmers and drovers, totally incapable of deciding the merits of a complicated commercial transaction, or even of comprehending the terms and phrases used to describe it. When his client inquired what the prospect was he answered, "O, the law is on our side strong, but what those bovine and bucolical gentlemen from Berkshire will say no man knows." A jury of men like John M. Phillips would have delighted Choate's heart if his cause happened to be a sound one, but would have been fatal to him if it contained any sophism or mistake. Especially any erroneous statement including a mathematical element would have been unerringly detected and exposed.

Mr. Phillips's power to dissect and comprehend intricate accounts and involved transactions is made still more useful by remarkable ability to make such things plain to the average understanding. His faculty for simplification renders his explanations lucid and convincing. Nothing in their way could possibly be more admirable than his financial statements before the Book Committee, or the Missionary Board, or an Annual Conference, or a congregation. Dr. Curry again and again expressed his admiration and envy of this masterly ability. The arguments conveyed by it have settled many a debate.

Since 1879 he has been Treasurer of the Missionary Society, in which office eight or nine millions of dollars have passed through his hands, with no room for supposing that one person ever suspected for a moment any looseness in the handling of the funds or inaccuracy in the accounts. He is of the highest value, not only as a perfect treasurer, but also as an experienced and judicious counselor in the board, his large knowledge being always available. To the views and votes of this board, as to the decisions and orders of all directoral bodies, he instantly and amiably adapts himself, with no show of stubbornness or pride when his own plan or preference is overruled. In 1884 he was appointed by the board to make a tour of inspection with Bishop Harris among our Mexican missions. He traveled in Mexico about twelve hundred miles, visiting all important stations except Miraflores, and on his

return gave, at Conference anniversaries and on other occasions, an interesting account of his observations and impressions.

In 1888 the Mexican Conference paid him the compliment of electing him to represent it as lay delegate in the General Conference. He was officially appointed to the Ecumenical Conference of 1880 in London. The reason why he failed to go was given in this form: "I did not see what I had to do there, and I knew I had plenty of work at home."

Although a man of positive opinions, and ready to contend therefor, Mr. Phillips is so reasonable withal, so cool, fair-minded, prudent, and worthy, as to provoke little or no personal antagonism. His speech and behavior indicate a sensible and modest gentleman who does not think of himself more highly than he ought. When one of the bishops congratulated him at the General Conference in Philadelphia on the "magnificent vote" he had received, he replied: "This is not the first time my friends have thought more highly of me than I deserve;" to which the bishop responded: "I know by experience what that feeling is."

The book agents are well known, officially, to the Church at large by visiting the Conferences. The impression made by John M. Phillips in these visits is that of a thoroughly capable business man. An agent's task in addressing a Conference is not, as a rule, over-pleasant to himself. The hearing given is often brief and scantly courteous. Regular business being intermitted, the members sometimes make it an opportunity for conversation, moving about, or slipping out. Veteran speakers find it occasionally a trying ordeal. Agent Phillips, by simple, direct, clear, and concise statements, shows that he knows his business and is ready for any question. He has been heard to say that if he can get the eye and ear of one man, in the rustle, buzz, and confusion of the uneasy assembly, he can anchor to him and go on with his statement unperturbed.

Of necessity the agents must be unsocial in business hours. Few offices are so exposed to invasion and interruption by persons having no particular business there as some of those in the building which is head-quarters for all the Church, and a social resort for thousands of ministers and laymen from all parts of the civilized and uncivilized world. Accordingly, Mr. Phillips in his office, with many weighty and urgent mat-

ters on his mind, wears an intent and absorbed look, which most people instinctively feel it is best not to interfere with. Some who knew Daniel Curry only in public, where they saw at times his rough, severe, dogmatic, and audacious ways, were surprised to be told that in private and social circles he was one of the sweetest, most charming, and lovable of men. John M. Phillips in private and among his friends is no less mellow and genial; a man of fine feeling, with enough of poetic light and sentiment in his soul to suggest the thought that it proves after all not wholly inappropriate that this hard-headed man of facts and figures was named John Milton. He has a memory for literature and rhyme as well as for statistics and business points. A stranger, finding him at times as dry and reticent as General Grant, might not suspect that there is in him, as in most healthy natures, a vein of humor, a quiet relish for racy morsels of fun, a fondness for bright-pointed stories and a gift for telling them, a cheeriness, when no shadows lie on heart and home, which makes his talk, in off-duty hours of converse, juicy and, as Emerson says, "nutritious."

In the local churches where he has held membership he has been class leader, steward, trustee, and Sunday-school superintendent. In the building of St. Paul Church, Cincinnati, he was treasurer, and when there were no funds in hand pledged his individual credit for thousands of dollars that the work might go on. For sixteen years he has been a strong pillar in St. John's Church, Brooklyn, as trustee and treasurer, for years as Bible-class teacher, as usher in the aisle Sunday mornings and evenings, as spokesman in addresses of welcome to new pastors, as one of the young people dropping in at their association meetings and sitting down with the rest of the young men; valued and honored by all.

In person he is above the average height, with broad shoulders somewhat rounded under the loads of life. The habitual expression of his face is grave and judicial. Ritchie's fine portrait of him might be that of a senator, or judge, or bank president. For an untitled man he wears a great many titles. He often passes as "the Rev. Dr. Phillips." His picture, hanging with others in a photographer's frame in the vestibule of the last General Conference, was so labeled. *Zion's Herald* recently called him "the Hon. John M. Phillips," and told

more truth than usually goes with that title. He is sometimes taken for a bishop, and no doubt would have made a good one. Not long ago, in a restaurant, a stranger looking at him inquired if that were not a Methodist bishop.

In the year 1888 two great events in the metropolis called universal attention to the march and magnitude of Methodism: the sessions of our twenty-fifth General Conference in the most capacious and splendid audience-room in the city, and the laying of the corner-stone of the new Book Concern and Mission Building, largest of its kind on earth, a mighty pile, now rising on a site unsurpassed for eligibility. Of the General Conference Mr. Phillips was treasurer to the commission on its entertainment. At the laying of the corner-stone, in presence of city officials and delegates from all parts of the world, he fitly presided as chairman of the Building Committee.

Already he has been Book Agent at New York longer than any man except Thomas Carlton. A successor of such men as Ezekiel Cooper, Joshua Soule, Nathan Bangs, John Emory, Beverly Waugh, and Levi Scott, he has held his place so firmly as to be practically without competitor, being re-elected by acclamation in 1876, and receiving an almost unanimous vote at each election since. He has labored in utmost brotherly harmony with his honored ministerial associates, Dr. Nelson for seven years, and Dr. Sandford Hunt for nine years, in the management of a gigantic business which has flourished increasingly for a century and has a great future before it.

In 1836 an aged Kentucky Methodist wrote: "We have not known a more excellent and profitable man than Brother William Phillips." As was the father so is the son. The Methodist Episcopal Church can hardly expect to be served by a more efficient, safe, and unobjectionable officer.

William V. Kelley.

ART. V.—THE ATONEMENT AND THE HEATHEN.

CHRISTIAN doctrines are correlative and mutually dependent. No doctrine can stand alone, but must both act and be acted upon by other doctrines. Each stands to the others as part to the whole, and the whole and its several parts are determined by the correlative influence of each. It is this fundamental fact which makes possible and necessary systems of faith. To believe one doctrine will lead to belief of another, and a change in any essential part of our faith will logically lead to a modification of the rest. We recognize this truth in all doctrinal discussions, and hence are cautious of conceding a new position lest it militate against an older and more fundamental truth.

The history of Christian doctrine exemplifies the same fact. The great historical systems of belief are built upon it. The reason is manifest: it is the logical principle. Given certain premises, we must always reach, if consistent, certain conclusions. So postulates in doctrines necessitate corollaries and inferences. Hence, along the line of this principle do we trace the development of various systems of theology, as Pelagianism, Socinianism, and Arminianism, the leading and comprehensive creeds of Christendom.

One of the most decisive doctrines in any system is the atonement in Christ. The view of this doctrine has determined every creed. Notably, a limited atonement is but a link, and a necessary link, in the chain of Calvinism. Without it this system of faith cannot exist, nor could ever have existed. But in the systems of Augustine and Calvin it was a part perfectly fitted to the whole. While being influenced by, it has been determinative of, every other part of this faith, as, for instance, the damnation of reprobate infants with the rest of the non-elect.

The same is true to-day. The view of the doctrine of atonement, if one is logical and consistent in his belief, will determine one's entire creed. It must be intimately connected with a consistent view of the present and future condition of the heathen.

The Andover theology fully recognizes this fact of the relation of the atonement to the heathen world. In reference to this very subject the authors, in *Progressive Orthodoxy*, say:

It is especially true of eschatology that correct views depend on the conceptions one has not only of the several truths, but of the very character, significance, and tendency of the Gospel as a whole.

This is but a sample of an assumption which pervades this entire series of Essays. We may not be surprised, therefore, to find, in their teaching, a doctrine of atonement in logical consistency with their doctrine of probation. This we do find.

Such a doctrine lies in making the moral influence of the atonement an essential part of the mediation of Christ. This doctrine is not only consistent with, it necessitates, a future probation. This is manifest from the fact that all in probation must come under the essential benefits of the atonement. This is the position of the Andover teaching. Therefore, assuming the moral influence of Christ's atonement to be an essential part thereof, they conclude, legitimately, that all men in probation must come under this influence, and hence must know the historic Christ; else the essential benefits of the atonement are not universal in their application. This is logically inevitable. Given their moral influence view of the atonement, which is that it is a co-ordinate and essential part of Christ's work, there is no alternative but their conclusion. This is the reason of all their assertions to the effect that if the atonement is universal all men must somewhere in probation have a personal relation of knowledge to Christ.

We are prepared to assert, for the same reasons, that any teaching that makes the moral influence of the atonement, in any sense, a cardinal or essential element is freighted with the same consequences. Such, therefore, is the logical bearing of the following passage from Pope. Speaking of the sacrificial, rectoral, and moral influence doctrines, he says:

> These three views, or, to use modern language, theories, of the atonement are combined in the Scriptures; neither is dwelt upon apart from the rest. The perfect doctrine includes them all. Every error springs from the exaggeration of one of these elements at the expense of the others.

We may add, by way of correction, that this new error with which we are dealing springs not from an exaggeration of one of these elements at the expense of the others, but from co-ordinating the moral influence element with the other results

of the atonement, as does Dr. Pope. His doctrine abounds in this same error with its logical sequence, although not carried out. The same is the result, logically, from an article in the *Methodist Quarterly Review* of April, 1884, in review of Dr. Miley. The author is Dr. John J. Tigert, of Vanderbilt University, Tenn. Quoting an old instructor, he says:

> Here Dr. Summers has most felicitously combined all the elements of truth in the three great theories of atonement, Satisfaction, Governmental, and Moral.

The entire article is in support of this position. We quote once again in order to show the general drift of much current Methodist teaching in the line of this ill-fated doctrine. The Rev. Thomas Stalker, of Owosso, Mich., says:

> Dr. Bushnell bases the necessity for the atonement exclusively on moral grounds. Dr. Miley mainly [he should have said *wholly*] on governmental grounds. To us it seems as if these great thinkers had omitted the most important part of the foundation, namely, the palpable facts of God's and man's moral nature.

By the palpable facts of God's moral nature we presume he means a necessity in God for expiation. By the facts of man's moral nature he means "man's consciousness of guilt" and "ill-desert." Evidently this last thought expresses but a certain phase of moral influence.

Such, then, is some teaching outside of Andover whose Andover conclusion has not, perhaps, been foreseen. But, happily for us, we are not driven to their anti-scriptural probation from the fact that there is no necessity of including the moral influence of the atonement as, in any sense, cardinal or essential. And this, without apparently any thought of avoiding the false conclusion, is the doctrine of Dr. Miley on the atonement. Fully recognizing the healthful moral influence of the atonement—and this he recognizes as fully as any one—he yet denies that it is any part of atonement as such. It is in his system an incidental though beneficial result as far as it extends. One or two quotations will not be out of place. Under the heading, "Truth of Moral Influence," he says:

> The real issue with the Socinian scheme does not concern the truth of a helpful moral influence in the economy of redemption. This any true doctrine of atonement must fully hold. The issue

is against making such influence the only form and the sum of redemptive help; *indeed, against making it a constituent fact of the atonement as such.**

Again:

Thus the question of a helpful practical lesson in the economy of redemption is not one respecting its reality, but one respecting its place. The doctrine of a real atonement for sin gives the fullest recognition to such a moral influence, and represents its greatest possible force.†

There is much more of the same thought. The author, as is well known, grounds the necessity for atonement in the moral government of God. Now, assuming the author's position to be the correct one, the necessary conclusion of any probation beyond this life is excluded, so far as this doctrine is concerned. It is not necessary, it is true, on the ground of the sacrificial theory, technically so-called; but this, in every phase of it, is to be excluded for other and equally valid reasons. But without the same objections—indeed, without any proper objections either from Scripture or reason—the theory of Dr. Miley comes in to relieve us of the necessity of the unscriptural doctrine of a future probation, to which the Andover professors have been so consistently driven by their theory of moral influence. There is no denial of a certain satisfaction to God, as there is none of a true moral influence. Nor does the doctrine deny God's natural and eternal hatred of sin, but maintains that this of itself was no bar to the forgiveness of sin without an atonement, and makes all satisfaction to God in the work of Christ a satisfaction to divine justice in moral government. The purpose of the atonement was, in this view, that God might be just, and yet, as moral Ruler, consistently with his honor and the demands of his government, justify the guilty.

Let us trace out a consistent, and, perhaps, the true, relation of the heathen to the atonement as thus understood. Observe, we do not claim that this doctrine necessarily excludes a future probation, but that it excludes the *necessity* of such probation from any necessary connection with the atonement as such; a thing, as shown, not possible under the misplaced notion of moral influence.

As already suggested, the atonement, according to this doc-

* *Atonement in Christ*, p. 125. Italics my own. † *Ibid.*, p. 126.

trine, removes simply the governmental barriers to man's forgiveness. Its purpose, therefore, is justification, of course, with the ultimate view of regeneration. But its immediate work is to make possible justification—to take away the difficulties between God's compassion and man's forgiveness. These difficulties being removed, the way is open for the Holy Spirit, on proper conditions, to work the work of regeneration. Until man is pardoned this is impossible. But, pardon being granted, the Spirit is free, so far as any atonement considerations are concerned, to perform its beneficent work upon the unregenerate nature. As is well known, the Andover theology takes for granted that the work of the Spirit is only possible on condition of the light of the Gospel. For example:

> Historic Christianity alone offers sufficient *material* in motive, in the life, death, and the resurrection of our Lord, for the natural and efficacious work of the Holy Spirit.*

This will come up in due place. For the present it is sufficient to say that the atonement removes all the governmental barriers, in the divine moral administration, to the forgiveness of sin and to the work of the Holy Ghost in regeneration.

Now, according to this view, the essential benefit of the atonement can extend to the heathen without the parallel light of the historic Christ. It is admitted that, for the present life, there would be a benefit to the heathen did he come under the moral influence of Christ's life and death. But this life is small in the great plan of God for eternity; and, if they come under the possible eternal benefit, clearly the absence of the other and temporal benefit is but a trifle in the comparison. Yet it is great enough to nerve the arm of missions. But, relatively to the eternal benefit, it is manifestly very small.

This is not to be forgotten in this whole discussion. If the heathen came under any fair conditions of the essential work of the atonement, its temporal and incidental moral influence benefit is not, comparatively speaking, a great loss. But making the moral influence of the atonement an essential benefit, which we maintain it is not, the Andover teaching reaches a contrary, though consistent, result.

At this stage we feel bound to maintain that this moral influ-

* *Progressive Orthodoxy*, p. 116.

ence is but an incidental, and not an essential, part of atonement, designed to show its bearing upon the present and future condition of the heathen. And this will appear from the fact that we by no means admit the mode of regeneration suggested by the Andover theology as the only possible, or even necessary, mode.

To begin at this point, it can by no means be shown that a Christian standard of morality is the only sign of regeneration. This, however, the Andover creed assumes. That this is not so is manifest from several facts. One is, that the saints of the Old Testament notably did not measure up to the standard. Abraham we know twice undertook to deceive, without, apparently, any remorse for either offense. Noah's drunkenness and shame, so far as we know, provoked no self-condemnation. Jacob never seemed to think his supplanting worthy of demerit. And yet, were not these regenerate sons of God?

Another fact. Many of the Christians of early New Testament times were written to by the apostles in such a way as to indicate that their morality was far below, not only the Christian standard of the gospels, but what is demanded in this day as essential to membership in the Christian Church. And yet they are addressed as Christians and saints, and hence as regenerate sons of God. For example, in 1 Cor. vi, 15–20, we have this passage (R. V.):

> Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

This, and more like it, both in this and the second epistle, ceases to be strange when we remember the moral condition of the Corinthian society in which these Christians lived, and in which many of them took an active part but so shortly before. This condition is indicated by the fact that to "Corinthianize" was a proverbial expression signifying to debase morally. Is

there any wonder, then, that they were not immediately elevated to our standard of morality? or that the apostle found it necessary to write to them as in the passage quoted? The apostle does not deny their regenerate sonship, but simply sets up a standard of morality for them, urging them to measure up to it; signifying, of course, that a failure to try to measure up to the standard of light given would no doubt exclude them from the kingdom of heaven. But the very fact that such advice was necessary proves both a low state of moral conception and practice. Withal they were Christians.

Take two similar passages—the first from Eph. iv,17–32:

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth. Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. . . . Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

The other passage is from Col. iii, 1–10:

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon

the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him.

We do not mean to indicate that the people of these churches were generally guilty of all the crimes enumerated, but simply the fact that such writing was necessary signifies, as was before stated, in some cases both a low moral conception and practice; far below, perhaps, the average Christian Church of to-day.

Indeed, to consider the thought from still another standpoint, suppose we should make the gospel standard of morality the test of our regeneration, how many of us, measured by it, could claim to be regenerate? Even the Andover professors lend us aid here. "Men usually," they say, "know better than they do. The best of men are the most penitent, for the elevation of their moral standard outstrips even their improvement in conduct."

Why, then, determine the regenerate state, or the condition of sonship among the heathen, by the Christian standard of morality? Not only will not our state, but, as we have seen, not even that of the Old Testament patriarchs nor that of the early Christians, bear this test.*

The fact is, the morality of the life is to be determined by the measure of the light possessed. And yet, as shown, our regenerate life is not to be determined by even this; for if so we all, perhaps, would be found wanting. If living up to the moral light possessed cannot be the determinative sign of our sonship, why make it the infallible test of the sonship of the heathen?

Now, it is possible, as we conceive it, for the heathen to be justified, perhaps regenerate, sons of God, while the moral life is not only not up to Christian standards, but even not up to the standard of the light of nature.† Who can say that the millions of devout though superstitious heathen who do not measure up to the possibilities of the moral life which we conceive to be possible under the illuminating influences of gospel light, are not acceptable with God?

* This may be dangerous teaching.—EDITOR.

† This is contrary to an orthodox conception of the Scriptures.—EDITOR.

This position is so important, that a quotation from Crooks and Hurst's *Theological Encyclopædia and Methodology*, bearing directly upon it, and indirectly upon its application to the heathen, will here be in place:

While religion and morality coincide in their highest development, so that a true religion without morality and a true morality without religion are equally inconceivable, they are yet clearly distinguished in their details as well as in their general character. A genuine piety is found to exist in which the moral element leaves much to be desired, but which cannot be justly rated as hypocrisy; and there are many poorly behaved and ill-bred children of God who yet know that God is exercising discipline over them, and submit to his authority. This was true of David and other Old Testament characters. Without this presumption it becomes impossible to understand the Old Testament as a whole, and also the Middle Ages, with their profound apprehension of God and their boundless immorality.

The period of the Reformation and modern pietism might also furnish illustrations of this point. On the other hand, the piety of many is put to shame by the existence of a praiseworthy and correct morality, which has grown beyond a mere legality, and become moral self-respect and self-control, in a measure compelling approval and admiration, which yet lacks the sanctions and impulse of religion; that is, a definite relation toward God and eternity. This applies not only to the stoicism of the ancients, but also to the categorical imperative of Kant, and the morality of cultivated persons in our day. While, therefore, morality and religion belong together, and in their ultimate development must coincide, they may yet be logically distinguished, and bear a separate character in the lower stages of their development even in actual life.—Pages 30, 31.

Drummond, in his *Natural Law in the Spiritual World*, devotes a whole chapter, under the title of "Classification," to showing the difference between morality and religion, particularly with reference to the existence of a high standard of the former separate from the latter. His opening illustration is so beautiful that we give it here:

On one of the shelves of a certain museum lie two small boxes filled with earth. A low mountain in Arran has furnished the first; the contents of the second came from the Island of Barbadoes. When examined with a pocket lens, the Arran earth is found to be full of small objects, clear as crystal, fashioned by some mysterious geometry into forms of exquisite symmetry. The substance is silica, a natural glass; and the prevailing shape is a six-sided prism capped on either end by little pyramids modeled with consummate grace.

When the second specimen is examined, the revelation is, if possible, more surprising. Here, also, is a vast assemblage of small glassy or porcelaneous objects built up into curious forms. The material, chemically, remains the same, but the angles of pyramid and prism have given place to curved lines, so that the contour is entirely different. The appearance is that of a vast collection of microscopic urns, goblets, and vases, each richly ornamented with small sculptured discs or perforations which are disposed over the pure white surface in regular belts and rows. Each tiny urn is chiseled into the most faultless proportion, and the whole presents a vision of magic beauty.

Judged by the standard of their loveliness there is little to choose between these two sets of objects. Yet there is one cardinal difference between them. They belong to different worlds. The last belong to the living world, the former to the dead. The first are crystals, the last are shells.

. . . . . .

We propose to inquire whether among men, clothed apparently with a common beauty of character, there may not yet be distinctions as radical as between the crystal and the shell; and, further, whether the current classification of men, based upon moral beauty, is wholly satisfactory either from the stand-point of science or of Christianity. Here, for example, are two characters, pure and elevated, adorned with conspicuous virtues, stirred by lofty impulses, and commanding a spontaneous admiration from all who look on them—may not this similarity of outward form be accomplished by a total dissimilarity of inward nature? Is the external appearance the truest criterion of the ultimate nature? Or, as in the crystal and the shell, may there not exist distinctions more profound and basal? The distinctions drawn between men, in short, are commonly based on the outward appearance of goodness or badness, on the ground of moral beauty or moral deformity—is this classification scientific? Or is there a deeper distinction between the Christian and the not-a-Christian as fundamental as that between the organic and the inorganic?

Now, without pronouncing either for or against the fundamental law of this book, we yet have here a fine illustration of a fundamental fact. This, moreover, will help to account for the "exceptional cases" of morality, where there is no religion with which the Andover professors find it difficult to deal. Their cardinal mistake, in their whole argument, is in apparently identifying religion and morality, or, at least, in making them perfectly coincide.

Now, let it not be charged that we are in any sense advocating Antinomianism. Antinomianism teaches that because Christ is our righteousness, therefore we are exempt from the

obligations of moral law. Our position is simply that a moral standard of life is not the unfailing criterion of an acceptable religious life. Nor is it the proof of it. We do not claim that a religious life is consistent with a failure to strive to measure up to the standard of light possessed, or with a condition of non-penitence in each case of failure: this is Antinomianism, and, as is apparent, we by no means advocate it. Justification and regeneration are dependent upon the unceasing effort to measure up to the standard of light possessed. This, no more, no less: neither for Christian nor pagan.

Clearly, then, if this distinction be correct, millions of the heathen, with *their* "unbounded immorality," may come under all the conditions of regenerate sonship, and hence of present and final salvation. Willful disobedience under the light possessed seems the only bar to these atonement privileges.

But if, after all that has been said, it be thought by some that this position is untenable, we are still, by our doctrine of atonement, not forced to the Andover conclusion about a future probation. What is there inconsistent or inconceivable in the idea that the heathen, for the present, who meet the condition according to their opportunity, are justified without being regenerate? If it be so that regeneration, as the New Theology holds, can only be wrought by the Holy Ghost through the agency of Christian knowledge—which, as we have shown, is, seemingly, certainly, improbable—still there could be, conceivably, justification, leading those who fulfill its conditions, as they know them, on to the needful regeneration at some future time, when the necessary light can be given. This is no new second or future probation, for upon the supposition the ultimate destiny is determined in this life; only the work of regeneration is deferred until the Holy Ghost may operate through its necessary Christian light. We do not advance this as a belief, but simply as a conceivable and speculative position, which demands not the unscriptural doctrine of a future probation. This is a possible outlet from the difficulty, even granting the non-proved assertion that the regenerating work of the Holy Ghost is dependent upon the light of the personal knowledge of Jesus Christ.

There is still one other thought that is needed to be considered. The rectoral doctrine of the atonement does not nec-

essarily imply that saving faith is not possible without the knowledge of the historic Christ. It would seem, moreover, that this is the exact state of things with regard to the justification of the heathen. When it can be shown that none have ever been justified without faith in the historic Christ, then this position will have to be abandoned. Until then it need not, it cannot be. If reference be made to the Old Testament saints for proof at this point, it will be found that their justification was not dependent upon such a faith. The "New Theology" recognizes this fact, and places them among exceptional cases under peculiar conditions. This they maintain with reference to their moral and regenerate condition, together with, by implication at least, their justification. As matter of fact, Abraham and the other Old Testament saints did not believe in the historic Christ in any sense in which the Andover teachers claim faith to be necessary. The eleventh chapter of Hebrews reveals a dim faith in a *promised* Christ.

It is evident, further, that the Andover teachers are consistent with themselves, according to their view of atonement, in demanding a faith in the historic Christ. No other view is sufficient for them, nor for any, as before explained in general, who hold to their moral influence doctrine of the atonement. But the rectoral theory is free from this necessity, since saving faith, which manifestly existed among the patriarchs, may be possible under it without the moral influence of the atonement.

Now, may it not be that the principle of religious faith is the same every-where, no matter what the object, if it is coupled with sincerity and earnest striving to the degree of the light possessed? And on this condition may not God extend the benefits of the atonement in justification to millions of the heathen, if not for the present in regeneration? If God asks of no man the exercise of any faculty, religious or other, beyond the degree of his knowledge; and if the heathen, no more than we, can be justified by works, and are justified at all, why may we not—indeed, why must we not—believe it is granted to them upon the exercise of faith according to their knowledge?

To recapitulate, briefly, the position of this article is as follows: The Andover atonement, with all like it, demands in logical consistency a future probation for all who do not enjoy

one under the moral influence of Christ's life and death here. But upon the rectoral doctrine there is no such necessity. This is manifest from the fact that upon this view the work of atonement as such is simply to remove the governmental barriers to man's forgiveness. The case is further manifestly in favor of the latter doctrine from the fact that regeneration and morality do not from necessity coincide, as must be the case in the moral influence doctrine, and that saving faith, as a principle, seems separable from correct knowledge. But whether the position with regard to regeneration be thought tenable or not, there is still an easier way out of the difficulty than that adopted by the Andover teaching, by supposing the essential benefit of the atonement, which is justification extended to the heathen in this life on conditions such as they have, with a delay of their regeneration until the needed light be given. This would place the determination of the destiny of every man in this life, although the completion of his salvation would be projected into the other world. The only point claimed for this is, that it relieves us of the anti-scriptural doctrine of a future probation, and that it is of the two a more plausible supposition. It is also not inconsistent with the rectoral view of atonement.

If what is herein suggested be true, or if simply the position that a future probation is unscriptural, then the moral influence view of the atonement combated cannot be true; for, as maintained, this view necessitates a future probation for all who do not come under the moral influence of the Gospel here. Therefore, by all that is opposed to the doctrine of such a probation we may argue against making the moral influence of the atonement in any sense a cardinal or essential fact. For like reasons we may hold to the governmental doctrine, which lays upon us no such necessity.

ART. VI.—MORAL AND RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

THAT the founders of this nation intended it to have a distinctly religious character seems to be beyond question. The ministers were the most honored and influential political leaders, and their opinions possessed at times almost the weight of law. There is scarcely a single great national question upon which they have not left the impress of their moral force. "In a very great degree," said Charles Francis Adams, "to the pulpit—the Puritan pulpit—we owe the moral force that won our independence." The Bible was the recognized political and moral text-book. The God of the Bible was the accepted sovereign of the people, and Alexander Hamilton is reported to have said that the convention which framed the Constitution failed to recognize in that great document God or the Christian religion simply because "we forgot it." Whether the convention forgot it or not, it is evident that the majority of the members of that body, and of every representative body which delivered any utterance or adopted any resolution that has been an important factor in our history, were God-fearing and Bible-loving men, who by their actions showed that they believed this government should be founded upon religious principles.

The American colonists were schooled in the faith and practice of the Protestant forms and ideas of religion, and had a profound conviction of the essential need of religion as the only true basis of civil government. They were also inspired with an earnest spirit of intellectual as well as religious liberty, notwithstanding they did not always act up to their convictions. The statesmen of the Continental Congress officially recognized the Christian religion and incorporated its principles into their legislative acts. The first act of that Congress, which met at Philadelphia, September 6, 1774, was the adoption of a resolution "that the Rev. Mr. Duché be desired to open Congress to morrow morning with prayer, at Carpenter's Hall, at nine o'clock."

This interesting scene was thus described by Daniel Webster in the Senate:

At the meeting of the first Congress there was a doubt in the minds of many about the propriety of opening the session with prayer, and the reason assigned was, the great diversity of opinion and religious belief, until at last Mr. Samuel Adams, with his gray hairs hanging about his shoulders, and with an impressive venerableness now seldom to be met with (I suppose owing to different habits), rose in that assembly, and with the air of a perfect Puritan said, it did not become men professing to be Christian men, who had come together for solemn deliberation in the hour of their extremity, to say there was so wide a difference in their religious belief that they could not as one man bow the knee in prayer to the Almighty, whose advice and assistance they hoped to obtain; and, Independent as he was, and an enemy to all prelacy as he was known to be, he moved that Rev. Mr. Duché, of the Episcopal Church, should address the throne of grace in prayer. Mr. Duché read the Episcopal service of the Church of England; and then, as if moved by the occasion, he broke out into extemporaneous prayer; and those men who were about to resort to force to obtain their rights were moved to tears; and "floods of tears," he says, "ran down the cheeks of pacific Quakers, who formed a part of that interesting assembly." And "depend upon it," continues Mr. Webster, "where there is a spirit of Christianity there is a spirit which rises above form, above ceremonies, independent of sect or creed and the controversies of clashing doctrines."

The same Congress, by resolution, attended divine service in a body, and regarded the Bible as such a necessary possession of the people that on September 11, 1777, it directed the Committee of Commerce to import twenty thousand copies to supply the deficiency caused by the cutting off of the supply from London by the war. In 1781, when from the existence of the war no English Bible could be imported, and no one could tell how long the obstruction might continue, the subject of printing the Bible was presented to Congress. It was referred to a committee, which recommended an edition printed by Robert Aitken, and the Congress

Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interests of religion; and, being satisfied of the care and accuracy of the execution of the work, recommend this edition to the inhabitants of the United States.

This was the first Bible published in the English language having an American imprint.

The members of the convention which framed the Constitu-

tion, in 1787, were equally decided in expressing the dependence of this nation upon God for help and the Bible for guidance. The remarks of Benjamin Franklin, who has been and perhaps still is supposed by many to have been an atheist, are an illustration of a then prevalent feeling. The members of the convention were greatly perplexed at times by the difficulties which arose. On one of these occasions, June 28, 1787, when a "rupture appeared almost inevitable" over the question of the representation of the States in the Senate, Franklin, who was the most prominent and revered member of the body, arose and said:

The slow progress we have made, after four or five weeks' close attendance and continual reasoning with each other—our different sentiments on almost every question, several of the last producing as many nays as yeas—is, methinks, a melancholy proof of the imperfection of human understanding. . . . In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened that we have not hitherto once thought of applying to the Father of lights to illuminate our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need his assistance? I have lived a long time, and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured in the sacred writings that except the Lord build the house they labor in vain that build it. I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little, partial, local interests; our projects will be confounded, and we ourselves become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate circumstance, despair of establishing governments by human wisdom and leave it to chance, war, and conquest. I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business.

His motion was adopted without a dissenting vote.

The influence of this speech and the action which followed it has been manifest in the practice of Congress and other legislative bodies in appointing chaplains to hold religious services to this day. Ordinarily this, to the average member of these bodies, is a perfunctory and unimpressive service, but in times of great national distress it is regarded as a proper as well as serious procedure.

The following language in the Farewell Address of George Washington doubtless expressed the general sentiment of the founders of the Republic, and should be frequently read and meditated upon by the American people:

> Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace out all their connections with public and private felicity. Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

The foregoing facts of history indicate that the use of the Bible in the public schools has ever been in accord with the sentiments of the founders of the nation, many of whom were themselves religious men, and members of the Church. They looked upon this as a religious nation, and they expected the religion taught in the accepted version of the Bible of their day—which was that in universal use among Protestants at this time—to be the accepted principles of the people, and recognized in public institutions. Indeed, several of them expressly so declared themselves. Dr. Benjamin Rush, one of the most distinguished of the signers of the Declaration of Independence, was an earnest advocate of introducing and reading the Bible daily, as a common school-book, in all public schools and in every sem-

inary of learning. He began a paper on "The Bible as a Text-book" as follows:

Before I state my arguments in favor of teaching children to read by means of the Bible, I shall assume the five following propositions: 1. That Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts they will be wise and happy. 2. That a better knowledge of this religion is to be acquired by reading the Bible than in any other way. 3. That the Bible contains more knowledge necessary to man in his present state than any other book in the world. 4. That knowledge is most durable, and religious instruction most useful, when imparted in early life. 5. That the Bible when not read in schools is seldom read in any subsequent period of life.

Governeur Morris, one of the foremost statesmen of the Revolution and the penman of the Constitution, was the American embassador to France during the reign of atheism in that country. He drew up a constitution for France, one article of which was as follows:

Religion is the solid basis of good morals; therefore education should teach the precepts of religion and the duties of man toward God. These duties are—internally, love and adoration; externally, devotion and obedience; therefore, provision should be made for worship as well as education. But each has a right to entire liberty as to religious opinions, for religion is the relation between God and man; therefore it is not within the reach of human authority.

To a French nobleman Mr. Morris wrote in 1792: "I believe that religion is the only solid basis of morals, and that morals are the only possible support of free governments."

While the fathers thus recognized the importance of the influence of religion in the government, they at the same time were determined that no Church, as such, should exercise any control whatever over the government, and that every person should be allowed to worship God as he pleased, or not worship him at all if he so desired. The first amendment to the Constitution, which declares "that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," was aimed at sectarianism and not at religion. This is shown by the practice of the government in the taking of oaths, appointment of chaplains, etc., and also in the public declarations of Washington, Adams, and Jefferson, and all their

successors in the presidency, of their dependence upon God for guidance in the performance of their responsible duties.

But Pharaohs have risen up who knew not Joseph. These are mainly free-thinking foreigners, who have never been able to appreciate the religious spirit of the fathers and the extent to which their faith in God and the teachings of the Bible influenced their actions; and Roman Catholics, who are largely, though with notable exceptions, controlled by a foreign potentate who, if he had had any interest in the struggle of the Americans for independence, would no doubt have exerted his influence against them, because of their Protestantism and love of religious as well as civil liberty. But for these two elements there would never have been any opposition to the use of the Bible in the public schools. The Roman Catholic Church has always, apparently, endeavored to keep its members in ignorance, and it has for this reason opposed the public schools. But Catholic laymen, realizing by association with Protestants the benefits of education, have persisted in sending their children to the public schools, despite the efforts of priests. The result has been a striking independence of thought in secular, and to some extent even in spiritual, matters. Intelligence and Roman Catholicism do not harmonize. This is illustrated in the history of the Reformation, and more recently in Italy and France. In saying this it is not intended to ignore the piety and liberalism of many Roman Catholics both among the clergy and the laity, some of whom have blessed the Church in the past, and others are to be found in it to-day.

There is but one means by which the Catholic children can be so trained that they will continue faithful and bigoted members of that Church—that is, by taking them or keeping them from the influence of the public schools, and educating them in denominational schools; but the Catholic parochial school is a menace to the country. In order to effect this the public school system must be broken up; for the parents will send their children to the best schools, and the public schools are undoubtedly superior to the parochial schools. An excuse for an attack upon them is found in the use of the "Protestant" Bible, as they call the Authorized Version, and in the demand for its exclusion. In this demand they are joined by all infidels and many Protestants, the former opposing the Bible be-

cause they object to its teachings, and the latter because they fear that the Roman Catholics will ultimately, through truckling politicians, obtain control of the public schools and will then require the children to read their version of the Bible and teach them Catholic doctrines as to religion and government. Failing to secure their desires they have demanded a share of the public school fund, upon the plea of unjust taxation, for the purpose of defraying the expenses of their denominational schools. In New York they have secured large appropriations for various denominational purposes, and small amounts for their schools; but their demands have been so strongly resisted by Protestants that politicians have not dared to grant as much as they evidently desire to in order to secure the Catholic vote. As early as 1823 the question of distributing the fund of the "New York Public School Society," which was formed for the education of the poor and neglected children of the city, and supported in part by the State, was raised by the application of the Bethel (Baptist) Church for a portion. The society opposed the application, as being fatal to the public school system and contrary to the object of the school fund, which was intended to promote not religious, but civil, education. The Episcopalians, the Methodists, the Baptists, and the Roman Catholics at that day applied for a participation in the fund; but it is said, "the report of the committee convinced every body of 'the impolicy and injustice of such a division except the Catholics.'"

The Catholics continued their application year after year, alleging, as a reason why they should be thus favored, the use of the Protestant version of the Bible. Finally, to conciliate them, the Public School Society agreed to strike out of the school-books all passages to which they objected, and proposed to have only such portions of the Holy Scriptures read as "are translated in the same way in the Protestant and Romish versions." But these concessions did not satisfy them. Their next movement was to have the school system so extended that "Ward Schools," "under the direction of officers chosen in each ward," could be formed. Under the competition with this system the Public School Society was compelled in 1853 to transfer its property to the Board of Education. This action was regarded as a Roman Catholic triumph. At that time,

says Dr. Dorchester, "the Bible had been excluded from more than eighty of the schools of New York city."

The warfare against the Bible in the schools was not confined to New York city, but extended to a number of the leading cities of the Union. At the present time in Washington City, D. C., the Bible is used at the opening exercises each morning, and the teachers are directed by the rules governing the schools to

> endeavor on all proper occasions to inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents, reverence for the aged, forbearance toward the weak, respect for the rights of others, politeness to all, kindness to animals, desire for knowledge, and obedience to the laws of God; but no teacher shall exercise any sectarian influence in the schools.

The schools of Brooklyn, N. Y., are opened in pursuance of an express rule of the Board of Education, which has been in force many years, and directs that "a portion of the Holy Scriptures shall be read aloud by one of the teachers in each department, without note or comment." In the schools of New York city the Bible is read by the principal at the opening exercises without comment. In Boston "the opening exercise in all the schools and in every class-room is the reading of a portion of Scripture without note or comment." In Newark, N. J., "it has always been and still is the custom to read the Bible at the opening exercises every morning in the day-schools, and at the close of the session in the evening schools." In the schools of Columbus, O., the Bible is generally used. If a teacher conscientiously objects to reading it to the scholars, however, he is not required to do so. There have been very few who objected. In Cleveland, O., the school board has never taken any action upon the reading of the Scripture, and the teachers may use their pleasure in the matter. In Pittsburg, the sub-district boards generally require the schools to be opened with the reading of the Scriptures, but there are schools in which they are not read. In Minneapolis, Minn., the reading of the Bible was prohibited in 1874, but was subsequently permitted, and it is now read to some extent. The Bible is also read, usually without note or comment, in the schools of Philadelphia, Baltimore, Charleston, S. C., Indianapolis, Ind., and Louisville, Ky. It is not read in the schools of Chicago,

Cincinnati, St. Louis, Detroit, Milwaukee, San Francisco, New Orleans, and Atlanta, Ga. In Cincinnati it is positively prohibited under the following rule, adopted November 1, 1869:

> Religious instruction and the reading of religious books, including the Holy Bible, are prohibited in the Common Schools of Cincinnati, it being the true object and intent of this rule to allow the children of the parents of all sects and opinions in matters of faith and worship to enjoy alike the benefits of the common school fund.

In Detroit, "many years ago it was in general use; but it was always a source of trouble, and one school after another laid it aside. It has not been in use at all for at least ten years."

Almost without exception the public schools in the rural districts are opened with some form of religious exercises—usually the reading of a passage from the Scriptures and the recitation of the Lord's Prayer in concert. That the Bible has not been excluded from these schools is doubtless due to the predominance of native Americans and of American ideas as to religion and morals. Including both city and country districts, the Bible is read in about four fifths of the schools of the land.

But while the Bible has been excluded from many schools, instruction in Scripture morality is not neglected. The necessity for moral instruction is so manifest that it is required by nearly all school boards, even in those cities where the Bible is not read. The apparent decline in many places in the morals of the children attending the schools is doubtless mainly due to home influences, the parents of this generation not being as strict as their parents were, and association in tenement houses and elsewhere with all classes of debased men, women, and children who have immigrated to this country and brought with them the irreligious ideas and immoral customs and habits of their degraded European homes.

There are several methods by which moral instruction is imparted. In many schools the teachers frequently give short talks on morals, and have the children memorize and recite selections from various authors. A number of books containing suitable selections for this purpose have been prepared, and are in quite general use. Among these are Peaslee's *Graded Selections*, and Northend and Carleton's *Choice*

Thoughts and *Memory Gems*. The moral precepts of these books, as well as those laid down in Gow's *Primer of Politeness* and *Morals and Manners*, are based upon the Bible, and in some of them are presented in Bible language. The selections also teach the children about God and their duty to love and obey him.

There are also two volumes more recently issued, containing extracts and quotations similar in character, which commend themselves to public favor—*Excellent Quotations for Home and School*, by Julia B. Hoitt, deputy superintendent of instruction in California, and *A Primer of Memory Gems*, by George W. Hoss, teacher of Elocution, Oratory, and English Classics in Baker University. Milton's mind, stored in youth with just such thoughts from the Greek and Roman classics, was able in the days of his blindness to reproduce them, skillfully rewrought and combined, in *Paradise Lost* and *Samson Agonistes*.

The school readers also contain a number of such selections. During a careful examination of the seven readers in most general use—McGuffey's, Appleton's, Swinton's, Barnes's, Harper's, and the Franklin and Monroe Readers, a number of selections were found which expressly or indirectly teach the children that there is a God, and that they should keep his commandments. In the McGuffey and the Appleton Readers, which are more extensively used than the others, such selections were especially numerous. Among the selections in the McGuffey Readers were the larger part of Christ's Sermon on the Mount, selections from the Psalms, a story entitled "Respect for the Sabbath Rewarded," a story entitled "The Righteous Never Forsaken," a selection teaching that "religion is the only basis of society," Paul's speech on Mars' Hill, and a selection on the observance of the Sabbath. The Appleton Readers contain various selections from the Bible, among which are a number of the Psalms, the parable of the prodigal son, the twelfth chapter of Ecclesiastes, Christ's parable of the talents, portions of the Sermon on the Mount, and several selections from *Pilgrim's Progress*, besides stories, poems, etc., of a religious character. Schools using such books are not "godless schools."

The feeling that the children in the public schools should

be given instruction in scriptural morality is almost universal among public school teachers; but in view of the seeming intention of the Romanists either to control the schools or destroy them, if possible, there is much difference of opinion as to how this instruction should be given. Many sincere Christian teachers believe that really more effective work can be done if the reading of the Scripture "without note or comment" is not required, but that instead there be no rule, and the matter be left to their option. The effect of the exercise largely depends upon the teacher, one conducting it in such manner that the children will be reverently impressed by it, while another may cause them to look with contempt upon holy things.

As a class, school teachers are devoted to their work, and they regard with anxiety the possibility of the schools coming under the control of the Romish Church. They know, too, better than many persons who get more excited over the matter, the immense power of the Catholic vote in politics. This vote can be controlled as that of no Protestant Church can be, and for a time at least it can be used with powerful effect. And many politicians will yield to any demands in order to secure it for their personal benefit. It is not probable that the American people will permit it to retain power many years, but while its power lasts it may secure concessions and be granted favors that cannot be recalled. The school board of Cincinnati was in the control of the Catholics for several years, and the city is yet bearing the burdens then imposed in the interest of the Romish Church. There came, however, a reaction, and its power has been so weakened that a prominent educator of the city recently said that he believed if some teachers were to begin the reading of the Scriptures at the opening of the schools no objection would be made to it.

The strength of the Catholic opposition to the public schools should not be measured by the opposition to the Bible. Probably half of those who oppose its use are infidels and Protestants who do so to keep the hands of the Catholics off the schools altogether, and would gladly vote with others for an amendment to their State Constitution entirely prohibiting sectarian control of the public schools in any form or the sectarian distribution of the public funds. The American press

and people will protect this bulwark of our liberties from destruction.

It is possible, and, indeed, seems probable, that in most of the cities where the foreign element is in the majority the Bible will be permanently excluded from the public schools, or, at least, until immigration is restricted In that event it will probably be restored, as the children of the second and third generations from foreign parents become so imbued with American ideas of religion and morals that, unless atheists, they appreciate the importance of Bible instruction.

In some places, where the foreign element is not so strong, and where the Roman Catholics are yet able to influence the politicians, there is a disposition to compromise on the use of the Bible by the adoption of a volume of selections from the Bible that cannot reasonably be objected to by any Church or citizen who believes in the moral law as laid down in the Bible. Rev. E. D. Morris, D.D., LL.D., of Lane Seminary, Cincinnati, has prepared such a volume, which is used in several of the schools of Columbus, O., and in other places.

While it is not probable that the Catholics will secure control of the public schools, there are numerous evidences that they are making renewed efforts to do so. Former plans having failed, they are now seeking to get a foothold by leasing for parochial schools rooms in public school buildings made vacant by the withdrawal of Catholic children. They have done this not only in Pittsburg, and perhaps a few other cities, but it has come to light that they are pursuing the same policy in villages. The friends of the public school system must be constantly on the watch. Eternal vigilance is the price of this cheap defense of the Republic as well as of Liberty.

David D. Thompson

Art. VII.—BAPTISM FOR THE DEAD.

In verse 29 of the fifteenth chapter of First Corinthians the apostle Paul, descending from the height of his argument in the five preceding verses, in which digression he had compassed with nervous thought the final cause of Christ's resurrection, turns directly to his opponents and addresses them with an *argumentum ad hominem* in the following words: Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν—"Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" (Rev. Ver.)

The question which has been propounded again and again is: What did the apostle mean? As we all know, numerous theories have been submitted, but somehow they all seem to be either false to history or foreign to the logic of the apostle in this great chapter. Dr. Adam Clarke considered this verse to be the most difficult verse in the entire New Testament, and no one, we presume, will feel disposed to question this judgment who has ever attempted a solution of the passage, or in his researches has looked into the long list of opposing exegetes in Pool's *Synopsis*, or in other works, as Wolfe's or De Wette's or Meyer's Commentaries. That it is difficult, the number of different interpretations is sufficient evidence. The present attempt to elucidate the apostle's meaning, then, is not made in total ignorance of the peculiar difficulties to be overcome, nor of the failures of many learned and ingenious critics. It is not at all improbable, however, that greater difficulties have been forced by these very critics into the passage than can be found in the bare text itself.

Some interpreters (Adam Clarke, Rosenmüller, and Robinson among others) explain the verse by taking βαπτιζόμενοι in a metaphorical sense, signifying "immersed in sufferings," "overwhelmed in calamities," "a baptism of blood," etc. But (1) there is no term here denoting suffering, although Dr. Clarke says that "βαπτίζεσθαι, *to be baptized*, was used to express *being put to a violent death*," and quotes in proof several instances of its use in that sense. That βαπτίζεσθαι, with indirect allusion to the sacred rite of baptism, as Robinson says

(*N. T. Lex., sub voc.*), may have that signification (Matt. xx, 22, 23, Mark x, 38, 39) is well understood, but none of the passages quoted by the famous exegete are parallel to this passage, nor are any of them suggestive of a similar meaning. Dr. J. F. von Flatt (*Briefe Pauli an die Corinthier*), after stating that βαπτίζεσθαι may have the figurative signification "to suffer," "to be immersed in suffering," also refers to Mark x, 39, Luke xii, 50, and also quotes from Josephus *de Bello Jud.*, l. iv, c. 3, § 3, the words ἐ βαπτισαν τῆν πὸλιν. But the being baptized with a baptism, or the baptizing of a city, are altogether different ideas from being *baptized for a thing.*

2. The references to the figurative use of βαπτίζεσθαι in the above passages are made on the assumption that the apostle himself, in this passage, uses the term in that sense. But that he does so is the thing to be proved; it is the very question at issue. It is a canon of correct interpretation that a figurative signification is not to be attached to words the literal rendering of which makes good sense. Now, if we apply this rule to the passage in question we will see that there is no good reason why we should suppose that the apostle employed figurative language. If we do so interpret him we make him unnecessarily tautological, for in the very next verse (verse 30) he asks, "And why stand we in jeopardy every hour?" The "we" does not indicate a distinction between the apostles and their helpers and the laity in the Church, nor between those of long standing in the Church and the οἱ βαπτιζόμενοι, those just coming in, for the new believers are in as much danger as the old members; nor does it refer to the apostle himself, for he afterward speaks of his own danger in verses 31, 32. The "we" includes the entire Church of Christ, the whole body of believers. Now, it is not at all probable that the apostle would say the same thing twice over in such immediate connection. On the contrary, the form of the question, "And why stand we in jeopardy every hour?" shows clearly that the idea of suffering or calamity is an entirely new element in the argument, and not one that has been used heretofore. "What shall they do who are being baptized for the dead?" and "Why do we stand in jeopardy every hour?" are the two arguments contained in verses 28, 30. That they are two and not one, and that they are not identical, seems clear enough.

3. Then, again, there is no reason to suppose that the apostle did not refer literally to the Christian rite of baptism. The burden of the apostolic preaching was Jesus and the resurrection, and when men believed in the word which was spoken to them they were baptized into that faith. Hence the apostle could point to baptism, and as included therein the confession of faith, and most pertinently ask his opponents to define for him the significance or the value of baptism *if there was no resurrection of the dead.*

Other interpreters (as Alford, Hodge, Meyer) infer from the passage an allusion to a supposed fact that Christians sometimes presented themselves for baptism in behalf of believers who had died unbaptized. Thus Meyer:

> It must have been something not wholly unusual in the apostolic Church, familiarity with which on the part of the readers is here taken for granted, that persons had themselves baptized once more for the benefit (*ὑπέρ*) of people who had died *unbaptized* but *already believing*, in the persuasion that this would be counted to them as their own baptism.*

De Wette is of the same opinion, and renders *ὑπέρ τῶν νεκρῶν* by *für die* (*anstatt der*) *Todten*, *instead of the dead.* Olshausen also renders in like manner. For this view it would be difficult to find either well-grounded philological or historical proofs, or any proofs that, tested by the Scriptures, will be conclusive. It is altogether arbitrary, we think, to take for granted that the apostle wrote *ὑπέρ* for *ἀντί.* In all his writings Paul employs *ἀντί* only seven times; but, after making all possible allowances for diversity of opinion, we number over seventy instances in which *ὑπέρ* occurs in its regular sense. In Philem. 13 *ὑπέρ* is used for *ἀντί—ἵνα ὑπέρ σοῦ μοι διακονῇ, that he might minister to me for thee;* but this use of *huper* is rare, its usual significance being *for the sake of* rather than *instead of.* There is no historical ground for the view adopted by Meyer and De Wette and Olshausen and many others. That such a superstition as vicarious baptism was practiced by some heretical sects at the close of the first century is no proof that it was derived by them from apostolic times, as is supposed by the above exegetes, who rely mainly upon two passages in Tertullian for this proof.

* *Com., in loc.*

But inasmuch as "some are baptized for the dead," we will see whether there be good reason for this. Now, it is certain that they adopted this [practice] with such a presumption as made them suppose that the vicarious baptism [in question] would be beneficial to the flesh of another in anticipation of the resurrection; for unless it were a bodily [resurrection] there would be no pledge secured by this process of a corporeal baptism.*

Again, in his work *Anti-Marcion*, quoting the apostle in 1 Cor. xv, 29, he says:

"What," asks he, "shall they do who are baptized for the dead if the dead rise not?" Now never mind that practice [whatever it may have been]. The Februarian lustrations will perhaps answer him [quite as well] by praying for the dead. Do not then suppose that the apostle here indicates some new [god as the] author and advocate of [this baptism for the dead. His only aim in alluding to it was] that he might all the more fiercely insist upon the resurrection of the body, in proportion as they who were vainly baptized for the dead resorted to the practice from their belief of [such] a resurrection.

These are the passages to which commentators refer. But, as Neander says,† "Tertullian has been erroneously cited." Tertullian does not know any thing more of the real existence of a sect in the apostle's day practicing baptism for the dead than those who quote him. Nor does he say that such a custom was in vogue at that time; he merely argues on what Paul wrote in 1 Cor. xv, 29; and in his work *Against Marcion* he only refers to the same purpose, not mentioning any knowledge which he himself might have had that such a rite was ever practiced. His reference to the Kalendæ Februariæ, or the Lupercalia is of no importance, except as it may be used to confuse the subject.

In addition to this historical difficulty it seems very improbable, to say the least, taking the doctrinal characteristics of the apostle into consideration, that he would dignify or even recognize such an absurd anti-Christian practice, even as an illustration, without some word of disapproval.‡ That he ever did condemn the "senseless custom," granting its existence, we

* *De Res. Car.* (*Ante. Nic. Lib.*) † *Planting and Training*, p. 163.

‡ "Es ist eine *argumentum ad hominem*, ein Berufung auf den herschenden Glauben; wobei nur das Schwierigkeit macht, das den Ap. diessen widersiningen, Gebrauch gebilgt. Zu haben scheint, dass er ihn wenigstens nicht tadelt."—De Wette, *Kurze Erklärung den Briefe an die Cor.*

have not a shadow of evidence, although Meyer is confident that he did. He says:

> For to assume with Baumgarten-Crusius (Dogmengesch., ii, p. 313) that he himself had never at all disapproved of the *βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν*, or to place with Rückert the vicarious baptism in the same line with the vicarious death of Christ, is to stand in the very teeth of the fundamental doctrine of the Pauline gospel—that of faith as the subjective ethical *causa mediata* of salvation.

But it is in this position that the defenders of the vicarious baptism theory stand, because there is no evidence of Paul's condemnation of the practice; and instead of its being an assumption to say that he did not condemn the practice, it is, in absence of any evidence to the contrary, an arbitrary assumption to say that he did. Finally, Dr. Whedon, after stating that "There is no reason to believe, *outside of the passage itself*, that any such practice existed in the apostolic Church," goes on to show in his own clear way that a "sudden and transient interpolation of heretical performers of a superstitious rite" is not only incredible, but totally destructive to the apostle's argument, as it certainly would be if his opponents would think it wise to make a reply. Another theory is, that the apostle alluded to a practice of administering the rite of baptism to candidates over the graves of the dead. Luther translated *ὑπὲρ τῶν νεκρῶν* by *über den Todten*, supposing doubtless that some such allusion had been made. But "*ὑπὲρ in ortlicher Bedeutung kommt im N. T. nicht vor*," says De Wette, who so understands Luther's translation; and Meyer, with numbers of others, observes that "huper with the genitive in the local sense of *over* is foreign to the New Testament."

This theory also is wanting in historical support. There is nothing in the *Didache* suggestive of such a custom, nor do we find any thing in Clement, the supposed contemporary of the author or authors of the "Teaching." Eusebius, indeed,* who is often referred to in this case, quoting from an encyclical letter to the Church at Smyrna, concerning the martyrdom of Polycarp, writes:

> Thus, at last taking up his bones, more valuable than precious stones, and more tried than gold, we deposited them where it

* *Hist.*, iv, 15.

was proper they should be. Then also, as far as we can, the Lord will grant us to collect and celebrate the natal day of his martyrdom in joy and gladness, both in commemoration of those who finished their contest before, and to exercise and prepare those that shall come after.

This is the only historical reference quoted in favor of the notion that while the apostles were yet alive Christians were sometimes baptized over the graves of the martyrs. If such was the case there certainly would be something dramatic both in the mode of the baptism and in the force of the words, "*Why are they then baptized over the dead?*" But the cold fact is, Eusebius is not speaking of baptism at all. Building churches or shrines over the graves of the martyrs and baptizing believers over these graves are altogether different matters. Both are post-apostolic, if the latter ever actually occurred.

The meaning of the apostle in this obscure text may be apprehended, we think, by the following paraphrase of the argument. We begin at verse 12:

But if Christ is preached as having been raised from the dead, how say some among you that there is no resurrection of the dead? Now, if there is no resurrection of the dead, then not even has Christ been raised. But if Christ is not risen our preaching is void, and so also is your faith. Besides this we are found false witnesses against God, because we have testified concerning him that he raised up Christ, whom he did not raise up if it is true that the dead are not raised. For necessarily, if the dead are not raised, then Christ, who died and was buried, has not been raised. Further, if Christ has not been raised your faith is deceptive, you are yet in your sins; then those also who have fallen asleep in Christ have perished, (*for the Christ they believed in is a dead Christ, if the dead rise not,*) and if in this life we have hope in Christ only, (and he being now, according to your reasoning, a dead Christ,) then we are of all men the most pitiable. But now Christ has been raised from the dead, the first-fruits of those having fallen asleep. . . . If this is not so, what shall they do who are being baptized with reference to the dead? If, to sum up the whole matter, the dead are not raised why are they (living believers) then baptized for the (hope of the) dead? Of what possible significance to them can baptism be? And further, why are *we* in peril all the time? I solemnly declare to you, brethren, by that glorying which I have of you in Christ Jesus our Lord, I die daily. If, as men do, I fought in the arena at Ephesus, of what good is it to me? If the dead rise not let us eat and drink, for to-morrow we die.

Such appears to be the argument of the apostle. Some in the Corinthian Church had affirmed in a general way that there was no resurrection of the dead. The apostle saw at once that a denial of the resurrection of the dead necessarily involved a denial of Christ's resurrection, and so he proceeds to show the absurdity of their faith in a dead Christ, and in the preaching of men who had falsely attributed an extraordinary act to God which he did not do. From this he goes on to show in the most logical manner that expectation of salvation in such a false gospel was wretchedly absurd, and that, according to their premise, all who had died professing faith in a risen Redeemer had been the victims of a cruel delusion—that instead of obtaining everlasting life they had really perished. And so he says, here bringing his argument straight home to the reason of his opponents, If all have perished who have died in this faith why do you baptize for them? Why baptize at all? Of what possible significance as to the future can this rite or any rite of Christianity be? For, if your denial is correct, in what does Christianity excel heathenism or Judaism? If in this life we have hope in Christ only as our Redeemer, *and he is dead*, then, because of what we have to endure for the sake of this delusion, and from the fact that we know the worthlessness of all other religions, thus being left without any hope, we are of all men the most miserable. But Christ *is not dead;* he is risen, and baptism in his name and in his Gospel is not a baptism for the *dead*, but a baptism for the *living*.

This we think is the meaning of the apostle. It involves none of the philological and historical difficulties of the far-fetched theories we have noticed, and that it may be sustained by the closest examination of the original we will now endeavor to show.

Ἐπεὶ τί ποιήσουσιν. With the causal conjunction ἐπεὶ the apostle resumes the line of thought which he had dropped at verse 23, or at verse 18, and not at verse 20, or 16, as some have it, and ἐπεὶ τί ποιή. may be rendered, "Since if this [what he dropped at verse 23] is not the case, what shall they do," etc. So Bloomfield, who says, "At ἐπεὶ there is an ellipsis of ἄλλως, since [otherwise, that is, if that were not the case, that is, if there were no resurrection]." The Vulgate reads, *Alioquin quid faciunt*, etc., but *quoniam* is perhaps a better equivalent of the causal sense of ἐπει than *alioquin*.

Ποιήσουσιν. *Ποιέν* is not to be understood here in its primary sense, but in its secondary meaning of "*To do*, rather with the notion of a continued than of a completed action, and so . . . like *πράσσειν*."—*Liddell and Scott.* The intransitive signification of *πράσσειν* is, "*To be in a certain state or condition, to face so and so.*" Eph. vi, 21. The idea of the apostle is not what those being baptized shall do (make, accomplish, produce, or act), but what mental or spiritual condition will they find themselves in in relation to Christian baptism, and as involved therein, to Christian truth, if there is no resurrection of the dead. If the dead rise not, baptism has no significance; faith in Christ is worthless. How can you extricate yourselves from the terrible dilemma which inevitably results from a denial of the resurrection?

Ὑπὲρ τῶν νεκρῶν. The force of the preposition here is one of the disputed points, since upon its signification the whole question may be said to turn. We have shown that it does not have the sense of *over*, and also that it cannot be taken for *ἀντί*. The usual signification of *ὑπὲρ* with the genitive is, "In behalf of, with reference to, for the sake of," Rom. xv, 8; 2 Cor. xii, 19; Acts v, 41; 1 Cor. xv, 3; 2 Cor. viii, 23; 2 Thess. ii, 1; *ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, with respect to the coming of the Lord.* And the meaning of *ὑπὲρ* here is, we think, "concerning," "with reference to," "with respect to." What shall they do who are being baptized with reference to, or respect to, the dead? that is, to the hope or the fact of their resurrection, as in nearly all the above references. For instance, Rom. xv, 8, *ὑπὲρ ἀληθείας Θεοῦ, in behalf of, or for the sake of, the truth of God*, that is, *to confirm his promises;* Acts v, 41, *ὑπὲρ τοῦ ὀνόματος, on account of the Name*, or *in behalf of the Name*, that is, "to glorify it;" and so of the rest of the passages.

Τῶν νεκρῶν. There is no reason why this should be taken in a figurative sense. It is used literally throughout the chapter, and should be so understood here. In this Greek plural with the article we have strong proof of the correctness of our view. The article is generic, so that *νεκρῶν* is not of particular individuals, but of all the dead, *and that includes the Lord Jesus*, since if the dead rise not, and that is assumed, *he* is not risen. Paul will not admit an exception in the case of Jesus, whether his opposers have been willing to do so or not.

They have affirmed that the dead rise not, and to that postulate with inexorable rigor the keen logician holds them; nor will he by any concession make a way for them to escape from its consequences. Meyer says: "Christ cannot be designated as *νεκρός*. But the fact that *he is a dead Christ* if the dead rise not is the very core of the apostle's argument, and it is to that crushing conclusion that he unrelentingly holds his opponents.

Εἰ *ὅλως*, *κ.τ.λ.* "If in one word," "if, to sum up;" Meyer renders, "if universally." The Vulgate reads "*si omnino*," etc., which is much better than either of our versions, the Authorized or the Revised. The adverb *ὅλως* is not displaced, and it has an exact equivalent in *omnino*. The sense of the passage is, "*If, in a word*," or, "*If, to sum up all that has been said*, the dead rise not, then," etc.

In our examination of this difficult passage of Holy Scripture we have shown: 1. That *βαπτίζομενοι* is to be taken in a literal and not in a metaphorical sense. 2. That *ὑπὲρ* is not to be taken for *ἀντί*, but in its usual signification, with the genitive of "*in behalf of*," "*with reference or respect to.*" 3. That *τῶν νεκρῶν* is to be understood literally and not figuratively, and that it includes the Lord Jesus according to the logical deductions of the apostle from the major premise of his opponents. Our understanding, then, of the whole matter is this: The converts of the apostles were baptized into the belief in Christ Jesus and the resurrection. For them afterward to deny the fundamental fact of the resurrection was to deny all that they had professed in baptism, and to destroy all hopes of redemption in Christ Jesus. Hence the apostle appeals to the meaning of Christian baptism, which is being administered, and closes the controversy by showing that the baptism which they received and which others were receiving is in no sense a baptism for the dead, but a baptism for the LIVING, since Christ is not dead but is risen, and hath sat down at the right hand of the Majesty on high: "and as by Adam all die, so by Christ will all be restored to life, each one in his own rank, Christ a first-fruit, afterward those who are Christ's at his APPEARING."

R J Cooke.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

WHILE the Old Testament is plethoric in Messianic hints, which Rabbi Hillel declared to be fulfilled in Hezekiah, but whom Rav Joseph contradicted by a quotation from Zechariah, it is unwise to claim that every historical event recorded in its pages is of typical significance, and that every statement or truth that can be interpreted in favor of the Christian view should be so construed, though it may be evident that such use of it was not in the mind of the author, and not even remotely in the mind of God. In their eagerness to convince the Jews that Jesus was the Messiah by establishing his Davidic lineage, commentators have urged an exegetical construction of many passages and chapters that is contrary to the historical spirit, the geographical setting, the inductive meaning, and the prophetical sense of the same. As the transparent references to the divine Comer are numerous enough for the purpose, the resort to forced interpretations and many-sided inferences excite a suspicion of the direct evidences offered, and alienate those whom it is proposed to reclaim to the truth. The Levitical system of sacrifices, the Christological elements in the Psalms, the pure Messiahism in Isaiah, Daniel, Haggai, Joel, Micah, and Malachi, and the whole outlook of the Old Testament period, unite in affirming an unanswerable fulfillment in the Son of Mary. To go outside of these in search of absolute foreshadowings is to travel into uncertainty, and to assert that other writers are equally Messianic is to mislead the inquirer after truth and jeopardize the faith already secured. Neither Zephaniah, Nahum, Amos, Hosea, Esther, nor Ezra should be tortured into teachers of New Testament Messiahism, tracings of which in their writings are exceedingly obscure, if they are to be found at all; and to base the Christian doctrine upon them is to invite attack, if not defeat. The inferences that the shrewd exegete draws from the dark sayings and obscure teachings in behalf of the doctrine can only be conjectural, which in a matter of such transcendent import is more of a mockery than an assurance. Confine the Messianic prophecies to those that are clearly outspoken, that chagrined the Talmudists and startle the Jews of to-day when they study them, that Christ and the apostles quoted as bearing upon the subject, and that the average mind will detect equally with the scholar, and faith in them will be established, and Israel will be won to the worship of Him whom, unknown as the Prince of Glory, they with ruthless hands destroyed.

Exegesis: Hebrews xii, 16, 17: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing

[from Isaac], he was rejected: for he found no place of repentance [not in himself, for Esau did repent, but in Isaac], though he sought it carefully with tears." Esau's tearful repentance did not change the decree of rejection of the unchangeable Isaac, and he therefore lost both birthright and primal blessing. So in the great day to come the sinner's plea for a reversal of divine judgment will not avail, the woe of eternal perdition abiding with him forever. This is the death-stroke of the doctrine of *post-mortem* probation. Bishop J. N. FitzGerald has discovered in this vein the argument that silences the Andover speculatists.

The amenability of heathen converts to the rules and refinements of Christian civilization cannot be strongly urged in communities where such civilization does not exist. Time must be allowed for the cultivation and observance of the minor morals; and then we must subtract from our demand of conformity to our standards all social habits and customs that, harmless in themselves and different from ours, are the outgrowth of climate, religion, family laws, and that native spirit which is ineradicable. When, however, a distinctive ethical habit or condition, or a religious belief or truth, is in the scale, the balance of weight must be given in favor of a true ethics and of the true religion. Hence a polygamist in pagan lands should be required to forsake his polygamous relations before he should enter into full fellowship with the Church. If the heathen is a criminal, or a violator of divine law in any form, or to any degree, though upheld in such violation by native feeling or legislation, the prerequisite to honorable standing in the Church should be a removal of the impediment and a disavowal of all sin. This is necessary to the moral discipline of the people, and to an exhibition of what the Gospel teaches, and what it can do in hearts defiled by sin. The conditions of salvation are the same every-where, and while it may be difficult to enforce them in some pagan countries it should be done, or the Gospel will be of none effect. The recommendation of the Lambeth encyclical letter, that heathen polygamists espousing the religion of Christ should not be admitted to baptism until they will accept the law of Christ, is timely and wise. The enforcement of it means a strike at the foundations of polygamous heathendom; and if the Gospel is to have free course throughout the world it must strike down all abominations and lift up the ensign of purity before the nations.

That the theater flourishes in America is no proof that the dramatic art is improving, or that there is any demand for its purification. The claim that the modern actor is above impeachment, and that the moral tone of the stage is superior to what it was one hundred years ago, is not sustained by the testimony of theatrical critics or observers of the influence of the drama. Mr. Clement Scott, for twenty-five years a London dramatic editor, pronounces the stage as unsafe for pure women and as the source of ruinous temptations to actors, managers, and people, as much now as ever. On the other hand, Mr. Irving, too enthusiastic to be reliable, exonerates

the stage from corruption and pronounces the drama the greatest moral reformer of the age. The combined influence of poetry, music, and painting does not, in his biased judgment, equal the educational and reformatory work of the theater; but to such a wide-sweeping statement even the conservative English press dissents. That the age needs a vitalizer goes without sending; but that the drama is the remedy for its barbarism is an item of news. It may be that the school and the Church are not as aggressive against the immoralities as their commission requires; but we are not ready to believe that Edwin Booth, E. H. Sothern, Lawrence Barrett, Miss Fanny Davenport, Miss Rose Coghlan, and Mme. Modjeska, or Mr. Irving, with all his better adjuncts, can refine society and eliminate its evil tendency. It is not by comedy or tragedy, by such plays as "Fritz in a Mad-House," "A Brass Monkey," "A Sad Coquette," "Under the Gaslight," "A Legal Wreck," or "La Dame aux Camellias," that either players or audience will be advanced in self-respect or be nourished with an aspiration for the good and the true. The sensuous and sensual are in combination in nearly every play, and but deepen the intensity of the physical life, the intellectual and the moral being unaffected except as they are silenced into insensibility of noble passion and high achievement. Mr. Irving is an idealist, and the drama is a phantom of idealism.

In suggesting a new, or revised, Methodist Catechism, we echo the sentiment of many who are familiar with the defects and the working value of the old and unused book of questions and answers relating to the history, doctrines, and usages of the Methodist Episcopal Church. It is not enough to say that, like the Westminster Catechism, ours should stand as a monument of unchangeable Wesleyan theology, to be handed down to the generations; for whatever excellence or demerit the Calvinistic book may have, we cannot claim an approach to perfection for ours, either in the questions or answers; and a revision is imperative if it shall exert any well-defined educational influence on the youthful mind of the Church. Such questions as "Who made you?" "Was the body of man created mortal?" "Was man created good?" and such statements as the Holy Ghost "framed the human nature of Christ," and "All mankind being born in sin are by nature under the wrath of God," are misleading in meaning, or too metaphysical in form, or too inelegantly couched, or too theologically inaccurate and harmful. No revision has occurred since 1852. Practically, the Catechism has fallen into "innocuous desuetude," a state somewhat alarming if catechetical instruction be considered a desideratum. In some churches and schools the *Light to the Path*, by Dr. Joseph Longking, a compend of Bible teaching concerning God and the creation, fall, and restoration, and in others, *Studies in Christian Doctrine*, by the Rev. George A. Hubbell, have superseded the almost functionless Catechism. A few extracts from it in the *Sunday-School Journal* will not save it from final oblivion. It is true that only by an act of the General Conference can a revision be authorized; but in the meantime certain

pedagogues might be at work with something to propose four years hence which will relieve the Church of an anxiety it ought not to bear, and our standard Catechism of a ban entirely unnecessary and injurious.

Great authors usually acquire their reputation from one of many books that they write. Mrs. H. B. Stowe, the writer of *Uncle Tom's Cabin*, added nothing to her fame by subsequent works; Sir Walter Scott never excelled *Ivanhoe;* Francis Bacon surpassed himself in *Novum Organum;* Plato reached the highest water-mark in the *Republic;* Victor Hugo crystallized in *Les Misérables;* Shakespeare's maximum is *King Lear;* Darwin's *Descent of Man* is his greatest work; Daniel Webster's peerless argument was that in the Stephen Girard will case; Carlyle's *Sartor Resartus*, the earliest, was his profoundest, book; Dean Stanley is at the top in *History of the Jewish Church;* Taine in *English Literature;* Janet in *Final Causes;* Bushnell in *The Vicarious Sacrifice;* Macaulay in his *History of England;* Owen Meredith in *Lucille;* General Lew Wallace in *Ben-Hur*, and Swedenborg in *True Christian Religion.* The inspired penmen are under the rule of limitation. Genesis is the preferred book of Moses; Isaiah's prophecies are superior to his biographies; the Epistle to the Romans is the masterpiece of Paul; John eclipses himself in his gospel; and the Sermon on the Mount is esteemed the richest and completest of the Master's ethical and religious accents. Why is this? Certainly not because of exhausted ability, or disuse of power, or lethargy of effort, for mind enlarges by achievement. If the explanation lies not in non-fecundity of mind, or fixed horizon of subject, or the hedge of the world, it must be found in a law of compensation that permits but the single enduring success to one life. Yet the last hypothesis is cloudy with pessimism.

The arraignment of the respective books of the Old Testament, in particular by Rationalists, has developed a surprising amount of scholarship both in the attack and the defense. In addition to their rejection of the Mosaic authorship of the Pentateuch, it is held by many critics that nearly all the so-called books are incomplete and fragmentary, and therefore unreliable except in general teaching. Eichhorn pronounces Haggai a fragment; Knobel believes that portions of the original of Micah were lost in the prophet's day; Bauer attributes the second part of Isaiah to a later editor; De Wette denies the authenticity of Daniel; Gesenius judges that Jonah was written before the exile, while Jahn postpones its composition to a post-exilian period; Job was written by Moses or Hezekiah; Ezra was made up by several prophets; Obadiah borrowed from Jeremiah, or Jeremiah from Obadiah; and the Book of Jasher (Josh. x. 13), supposed to contain an accurate chronicle of Jewish history, perished perhaps long before the canon closed. To some of the allegations there is a plausibility that is fascinating, as the fragmentary character of some of the documents; but this is not fatal to the teaching or design of the document. The four gospels are without doubt the fragments of com-

plete biographies, written or unwritten, but this makes not against their authenticity, genuineness, or credibility. The Bible is to be judged, not by what it omits, but by what it contains; and, if it contain all needed truth, it is little matter in what form the truth appears, or whether its vehicle is old, broken, without polish, and insufficient for the strain of criticism, or beauteous, strong, radiant, and perfect. It is confessed that the Masoretic text from which the Old Testament has been translated is imperfect, and in the light of modern scholarship an improved interpretation is possible; but a new translation of the Hebrew, a re-arrangement of the order of the books, and an assignment to them of proper authorship so far as is known, as has been recently done by Professor Graetz, of Breslau, while necessary to overcome the cynicism of the Rationalist, will not result in the modification of any doctrine, the announcement of any new truth, the confirmation of any historic incident, or in the more than possible illumination of some obscurity upon which neither faith nor knowledge rests. The Rationalist has attacked but the form of truth; the truth remains.

The reader cannot fail to observe the addition of another department to the *Review*, which we have been assured in advance is a great *desideratum*. "The Arena" affords space for brief scholarly discussion and criticism of live subjects by live men, or is a supplement of the larger department of contributions. He who can say something within the limit of two hundred words to the edification of the Church is invited to forward the mental product, subject to our rules for the admission of articles. The *fac-simile* signature of writers of published articles is also a noteworthy though minor feature, for the first time introduced into the *Review*. Other changes in arrangement will be recognized without mention. Our purpose is to provide a symposium for nearly every issue which will be adapted to all classes of readers. This is new to the *Review*. As the January number contains all the departmental and other changes contemplated by the editor he sends it forth with the hope that as it is considered by its patrons, both ministers and laymen, they will be able to approve its supervision and enjoy its contents. In general, the outside denominational press of the country have extended us a fraternal hand, unless we except a few "crude" and "big-worded" Calvinists, who should not complain of our attitude toward them, since, according to their supralapsarianism and other obsolete dogmas, we were foreordained from all eternity to say that we never had any faith in their doctrinal abominations. We are irenic in spirit, but we propose to defend the truth. With this in view, Arminian Protestantism is in accord with us, and beyond this we have no concern.

CURRENT DISCUSSIONS.

THE MISSIONARY MOVEMENT EDUCATIONAL.

THE net result of the missionary movement is usually expressed from year to year by the amount of money raised in its behalf, the number of conversions reported in foreign countries, and the maintenance of that general *esprit de corps* that, as a consequence, seems to animate the Church engaged in its prosecution. Along with an annual report is the noticeable tendency to shout when the statistics satisfy or exceed expectations, and to repine and confess a reactionary mood when they reveal a deficiency and imply a burdensome debt on the Missionary Society. This is the tangible or external aspect of the movement, which addresses itself to the average mind with some degree of interest, and which has great prominence in addresses, sermons, and every effort intended to excite enthusiasm, increase subscriptions, and meet apportionments, as the best means of accomplishing the end. Of this method criticism would be cruel in spirit and enervating in effect, for it is vital to success. History derives its importance somewhat from its catalogue of woes, dates, revolutions, reformations, the personal instruments and the producing agencies of its progress. All movements, when completed, may be reduced to statistics and the almanac; but the question is, are not causes and effects of more value than figures and finances? Human conditions, heathenism rife, barbarisms protruding into religions, ignorances fencing the race, crimes uprooting established order, infirmities honeycombing the refinements of civilization, and sins sinking mankind toward perdition, cannot well be tabulated, but the history of the race's slow evolution into progress is, as Mrs. Browning says,

"Coherent with statistical despairs."

Recently the "statistical despairs" have rung in our ears as the exact number of millions of our race to be rescued have been given, and the exact but insufficient means for their redemption have been laid before us.

In our study of the missionary movement it occurs to us that the gross result has not been announced, and that several invisible and yet potent, because permanent, achievements have been omitted. The movement owes much to the educational forces behind it, to the patient instruction of faithful ministers concerning its necessity, and to the spiritual sense of responsibility awakened in the Church by the enthusiasm of those who have been intrusted with its supervision; but holding up the movement rather as a cause than an effect, it has by its reflex influence educated the Church in the spirit of the movement itself, with all its underlying significance and relationship to the world. Instead, then, of considering the educational forces at work for the success of the movement, of which too much cannot be said, it is proper to study the movement

as educational in effect upon the life of the Church, which will open to us, not a realm of statistics, or of alternating successes and reverses based upon them, but a realm of quiet, leavening influence, without which the movement itself must finally cease to attract, or have power to command the support of the Church upon which it depends.

From the first, but in particular recently, the movement has reacted on the Church in educating it in Christ's conception of a spiritual kingdom, and its adaptation to this world. Such a kingdom, long ago foretold as coming; in spirit removed from the natural, yet so adjusted to human conditions as, when incorporated with them, to refine them and exercise a pleasing dominancy over them; a kingdom to the outside observer antagonistic to the world's order, but to the inside member sweetly in harmony with it; a kingdom with death to sin as its aim and the divine Son as the enthroned ruler; a kingdom of truth, righteousness, and peace, with the Holy Ghost as the unseen agent of its progress; a kingdom with the wind in the wings of its messengers, eyes in the wheels of their chariots, and for its guard and commander One with bow in hand sitting on the white horse of the Apocalypse, going forth to conquer; such a kingdom is the Lord's, a knowledge of whose glory shall fill the earth as the waters cover the sea. Along this line of thinking the Church has been guided, as its impulses to do something for the establishment of the divine rulership have evolved into the duties of sacrifice and heroic service for others. And this is necessary. It must grow up into the great thought of God, and open wide its arms to receive the descending plan before it will permanently co-operate with it. The divine thought, too high to be measured, too wide to be stated, eternal enough for angelic inquiry, is becoming a human thought, no longer foreign to us, but our own conception of the world and a life-fusing influence upon our activities and powers.

A study of the kingdom is inseparable from a glance at the outlook, hidden in the perspective of revelation. Turning toward the future, the prophets are summoned into our presence with their scrolls, on which are written the destiny of nations, the great battle of Armageddon, the dawn of a millennium, and the sway of redemption until the sun expires and the heavens are no more. Malachi says, that "from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles;" an assurance that means triumph over the powers of evil and darkness. Perhaps the consummation is distant from this generation, but the sympathetic mind cannot but be absorbed with the final phase of things, and must be enlarged in its perceiving and comprehending faculties as it stretches toward the days of a covenant fulfilled in a world's redemption. It may be that ours is not the chief period of unfulfilled prophecy; but such a period is one of the certainties of the future, as the sequel of the great epic of redemption and as the final and greatest epoch of history, thrilling in its progress and marvelous as the end of the divine struggle. To be drawn into fellowship with the divine programme, and to know that we are coadjutors in its execution, has an inspiring and elevating effect upon a mind with affinities for things spiritual and eternal.

Refined, scriptural, enlarging, as is this process of thought, it is in closest sympathy with that more practical education that inspires the Church to immediate response to its duty, and is the foundation of the highest form of activity. The function of the Church is twofold: it has a duty to itself—a duty of discipline and development of its inner life; and a duty to the world—to enlighten it concerning the will of God, the provisions of salvation, and the necessity of repentance and faith in the Lord Jesus Christ. It is not enough that it comprehend the nature of the kingdom of God and absorb its spirit into its own life; it must propagate it until the world is transformed into its beauty and likeness. It is not enough that it believe the prophets, for abstract faith may be powerless; it must concrete its faith in wholesome endeavor to fulfill it. Hence the organization of missionary societies as the expression of the knowledge and faith of the Church in the divine arrangement for the moral elevation of the world. Hence talent, money, genius, labor, and enthusiasm must be consecrated to the great purpose if it be accomplished. Hence methods, expedients, now this plan then that plan, if an advance against Satan is made; hence machinery of all kinds and men of all types working with zeal, devising liberal things, only so that they are in harmony with the immanent thought of God and in unity among themselves, that God's great arrangement may be finally an accomplished fact. In this every-day, systematic working of the idea, and in its value as a sovereign truth, the Church is being educated rapidly, efficiently; some disinclined to the process, but others enlarged by it, and all catching the notes of that music that, sung in heaven, will one day fill earth's atmosphere with its melody and gladness.

Perhaps our deficient religious education is more manifest in the exhibition of the intensive and causative motives that govern in Christian benevolence than in any other department of the Christian life. Happily, the missionary movement itself, propelled too frequently by the lower class of motives, is correcting the general error and amplifying duty based upon a knowledge of the truth that prompts it. It is natural that one not schooled in higher truth should be influenced by what he sees and hears; and that outward, or selfish, or temporary motives should govern him in doing when a knowledge of the true reason of conduct would be an inspiration to higher living and acting. Such motives as denominational pride, the printing of the donor's name in the Conference minutes, the gift of a missionary certificate, the rivalry among Conference pastors for pre-eminence, and stratagems employed to procure funds, may result in temporary success; but, if not discreditable, they are the symptoms of a deplorable ignorance of the highest factors in intelligent and religious doing, and should be supplanted by gospel principles, a knowledge of which is sufficient to lead to ordinary benevolence and all necessary sacrifice, even martyrdom itself. The returns of the latest missionary year of the Methodist Episcopal Church indicate an appalling deficiency in the sums given by the people for missionary purposes; a state of things that some interpret as a reaction in the Church touching the cause of

redemption; others as a reaction touching the methods pursued generally for raising funds; but to us it is a significant proof of a deficient religious education, that can only be overcome by an abandonment of lower methods and a wise discipline under the tutelage of the Gospel. It should be stated that the missionary secretaries, who have observed the spasmodic tendencies of the Church and the reign of the forbidden principles, are in accord with the suggestions of higher teaching and a more thorough grounding of the Church on the truth of God. All along they have been distributing missionary intelligence, creating through Chaplain McCabe a missionary literature, and preaching the Gospel as the word of truth, to the end that the Church might not die while in the throes of a wonderful emotion.

In its direct form the educational process has stimulated the benevolent spirit of the Church, as seen in the hitherto larger giving, not only to the pre-eminent cause of missions, but also to all adjunctive and coordinate enterprises of the Church—as church extension and for the work among the freedmen. Is it too much to say that the missionary idea is the pulse of the benevolent spirit of the Church, and that in proportion as it supports the one it supports all, for are not all of the same spirit, though a diversity of manifestation? Never did the Church do so much for general or specific benevolence as when it was doing the most for missions, showing that the one spirit is the spirit of life, and the one cause the womb of causes.

But the reflex effect of the missionayr movement is, if not so patent to all eyes, at least most triumphant to those who can see in it the moral culture, the true discipline, and the enlarged manhood and womanhood of the disciples of Christ. It were a sorry failure if it failed to produce a nobler type of reprcsentative Christians; if it did not, while widening one's intellectual command of the truth, broaden the character; if it did not, while developing God's kingdom, develop its subjects into kings and priests unto God; if it did not, while illuminating the horizon with streaks of the millennial day, pour a flood-tide of celestial light upon the eye-balls of those who hitherto could detect nothing beyond the localism or the chronology of their abode and hour. It is true to say, that with all its defects it does educate the disciple in higher knowledge; it does expand pent-up sympathies into forces and realities; it does follow blossoms of hope with fruits of righteousness; it does strengthen the habit of prayer; it does turn faith into an instrument of efficiency in the realm of endeavor. Uniting the soul to God, the disciple is prayerful, inquiring, studious, reverent in the presence of truth, a helpful assistant of the Most High; uniting man to man, the disclple is sympathetic, warm with tender emotion, sacrificial in spirit, philanthropic in purpose, benevolent in deed. The word *brother* he learns to apply to every man, for he has discovered that its smallest meaning is that which restricts it to kindred in the flesh, while its larger secret envelops the race. God is the Father, the race is the brother, the world is the kingdom, and Christ is the sovereign of hearts, as he is the worshiped of angels.

It is the religious education of Christ's people in these royal truths, and

their appropriation of the spirit of Christ, that now most interests us, and that is fundamental to the stability and prosperity of the Church. The missionary movement is an educator in this realm as no other single movement can be, and in our calculation of its results and recension of its history these less visible but more deeply imbedded consequences of its progress should be emphasized, both for their value and because they more than make up for the financial deficiency that has caused lamentation throughout our Zion. Impressing higher truth upon the Church, and training ourselves into harmony with God's ideas and God's plans, the gifts of the people will increase until the treasuries of the Lord will be filled with the treasures of the hosts of God's elect people.

THE THEOLOGICAL TENSION.

It is a symptom of approaching soundness in theological belief that against the resistance of a hoary and cherished conservatism it is undergoing an analytic examination, with added tests of its character, tendency, value, and truthfulness corresponding to exact and accepted biblical teaching. Only partial results have, up to date, been proclaimed; but these, taken singly or together, justify the attempt to reconstruct the form of theology as it may have been found to be self-contradictory, or reduced to a theory of negations bordering on agnosticism, or framed in the interest of a sect, or based upon superficial acquaintance with the truth it professes to represent. The theological spirit is an inquiring, penetrating spirit, with a function as distinct and appropriate as the scientific or poetic spirit, and it should employ itself in the furtherance of an exactly literal embodiment of truth so far as human thought may be used to symbolize the cogitations of the divine mind. It is preposterous to allege that theology has attained a maximum expression, or that revealed truth has been unchangeably embalmed in any religious creed, or that extra effort at re-expression is useless if not impious. The fact is that modern theology, an acknowledged improvement over mediæval thought, is little more than truth in silhouette—the merest shadow of the essence of that which constitutes the concreted will of God.

In this arraignment of theological forms we carefully distinguish them from the biblical revelations, the beauty, majesty, strength, and divinity of which are yet to appear in some final and perfect human representation. Criticism of theology must not be interpreted as a criticism of the Bible, as artistic judgment of Murillo's "Magdalen" must not be confounded with a moral judgment of the model penitent herself.

Within recent years it has come to light that the moral world has been largely governed less by pure truth than by the badly built theologies of men, against which rebellions not a few, both in the Church and outside, have occurred, and which will be more frequent until theology accounts for itself at the bar of reason and the judgment-seat of truth. It requires little proof to establish that the Miltonic theology, saturated with

mediæval conceptions and tinctured with the prevailing thought of the bard's own times, has suggested problems the Scriptures do not raise, and averred as divine teaching that which neither Moses nor the Master precipitated as truth. That animals became carnivorous because of Adam's transgression is scientifically repugnant, and without the support of any type of logic; yet Milton heralded it as an outcome of human sin, and some pulpits have echoed it as if it were based upon a divine warrant. We beg the theologian who sits at Milton's feet to arise and shake the dust from his brain, and find a teacher who is not a poet.

Our standing criticism, however, is of the theology of the Calvinistic type—that explained in any way at all, apologized for by its friends and modified by its advocates—has shackled human inquiry, paralyzed human activity, and weighted the world with desperation and a sense of dismal fear. To the logical results of the doctrine of predestination, as formulated by the Westminster theologians, the world righteously demurs, condemning the spirit that prompts its utterance, and the faith that has no other reason for clinging to it than that it is an inheritance.

The doctrine itself is a reflection on the divine administration, not to say a violation of the canons of reason in the interpretation of truth, for truth is harmonious with itself. But other teachings abound in antinomies which other theologies espouse, but for which there is no justification other than human ignorance or the imbecility of the human faculties. The thinker must admit that some difficulties grow out of the relations of foreknowledge and responsibility, sin and eternal retribution for it, atonement and salvation; but he need not despair over these and other correlated truths, or pronounce them, as did Dr. Leonard W. Bacon, absolutely insoluble. The scape-goat of our failure correctly and rationally to interpret truth is said to be its insolubility; but in that event on what ground may faith in it be predicated? The intelligent mind revolts at the requirement of a superstitious or unreasonable faith, or a faith grounded in theological *ipse dixitism*. If divine truth, as revealed, were unintelligible and beyond all power of human expression, a faith without a grain of wisdom in it, and dark as midnight, might be required; but truth is knowable, explainable, rational in essence and form, easily apprehended, and requires faith in itself because it is rational and in harmony with pure intellective processes under the guidance and illumination of the Holy Spirit. Bacon's maxim, *Sola spes est in vera inductione*, applies here as well as to its original object. It is not less faith in, but greater knowledge of, the truth that the human mind should acquire and maintain. In insisting upon this phase of the religious life we are not unmindful of the dangers it involves; but it is better to free ourselves from the old bondage of superstitious faith, and begin to inquire why we believe, as well as to be sure that we believe.

Just now the Andover theology—particularly the supplemental dogma that vouches a second probation after death for infants, idiots, and the heathen who have not heard the Gospel—is embarrassing some minds; but this is a swing of the pendulum from the inevitable logic of the stubborn

Calvinistic fathers, who could condemn infants and heathen to perdition with seeming pleasure, because in their limited judgment the truth favored such destiny. Out of this quagmire of false teaching the theologian will lift himself when he will *think* of the truth, not as his revolutionary mind has conceived it, but as it shall appear in essence to his real reason.

While truth is thus talked of, not as truth but as a problem, as contradicting itself, or as insoluble, the Rationalist comes forth to add confusion to the circle of thinkers by declaring that the sources of truth are unreliable, leaving the impression that truth itself is a lost force, whose trail only is seen in the alleged book of revelation. To theologians in general the Bible is the book of truth, a vantage-ground not to be surrendered; but the Rationalist disturbs faith, not in the truth, but in that which hitherto has been accepted as the record of moral ideas and of the highest attainable religious supernaturalism. He declares that Moses did not write the Pentateuch; Isaiah is not the author of more than one half the document that bears his name; Ezra edited a good portion of the sacred canon; and the prophets borrowed from one another, fitting their prophecies into harmony with one another; and he therefore demands a pause in our faith until these discrepancies that he raises are fully adjudicated. The Rationalist himself does not settle them; the believing theologian may not be able to do it; but he cannot ignore the attack thus made, which for the time compels silence on sect theologies and an absorbed interest in the rationalistic craze.

Not in all, but in some, of these struggles the Arminian thinker is interested, since whatever is truth concerns him; and as there is but one source of truth he, in common with all thinkers, is profoundly affected by the critical interrogations, demands, and modifications of Rationalism. As to sect theologies he may rest in peace, for the trend of theological thought is toward the best type of Arminianism; as to Rationalism, he must be alert to detect its sincerity or want of it; the results of its researches and the inferences founded upon them; the problematical aspect of its inquiries; and the fatal or final syllabus to which they lead. Granting that Arminianism is in no danger from any source, it must be confessed that some questions, aside from all denominational interest in them, need a larger elaboration and a more definite and systematic exposition than they have received to satisfy faith and reason. The doctrine of inspiration is burdened with too many theories, all of which but one should be expunged from faith; eschatology, unfolded in the Scriptures, is folded up in theology, and is preached with hesitations, uncertainties, and a crude and stammering jargon; theodicy is yet a conundrum, theologians solemnly playing with it and thinking themselves wise.

If we plead for greater theologians—thinkers who will hand us not platitudes, but truths—men who know as well as believe—messengers who dwell in light and drive away darkness—it is because of the dilemmas of the theologians, whose confusions imperil faith in the certainties of religion.

AMERICAN MORAL PROBLEMS.

It is seldom that political elections in this country determine the fate of moral issues, or settle any of the great problems in which the Christian element is devotedly interested. The immediate effect of the vote of the majority is felt in business circles, the halls of legislation, and the departments of government, while it justly energizes and directs the administration which it has elevated into authority. This limitation of effect is not because of the insincerity of the people, or their abandonment of higher ideas, but because of a partisan intensity that at the time seems necessary and is allowed to submerge all other interests, however vital, and at other times prominent in civil life. In one respect this political narrowness to one object is gratifying, since it proves that moral principles are not the subject of vote; they do not go up or down with majorities, but are inalienable in society, abiding in all ages. Parties are amenable to ethics; ethical principles are not amenable to parties, and in no sense within the grasp or under the dictation of the suffrages of men. The Decalogue is not the football of a caucus any more than the sun is the slave of artists. Independent of political action, because eternal in essence, moral principles may be interrupted and their influence for a time destroyed, or they may be assisted and extended in their authority by the decision of political parties. There are some problems that, *prima facie* ethical, are so related to political life as to imperil or improve it as parties foster and admit them into their legislation and standards of conduct. Of such are the Mormon question, the use of the Bible in the public schools, the hygienic value of the Sabbath, and all movements that forefend crime, licentiousness, ignorance, and general degradation.

It is, however, a strange fact, for which posterity will surely condemn this age, that political parties, whatever their private moral belief, are shy of distinct moral propositions when political triumphs are at stake, as if the former were incongruous at such a time, or inimical either to the methods pursued or the ends sought by the latter. Without undertaking to point out the philosophy of this disinclination to moral results on the part of political managers, we deem it worthy of record that, studiously ignored by them, the great ethical ideas are ever before the American people, who will finally awake to the importance of their appropriation and assimilation in life. Elections or not, success or defeat, ignored or played with in hypocrisy, the moral issues are supreme before the people; and neither rain, nor frost, nor epidemic, nor parties, nor oaths, nor sin, nor death can rob them of pre-eminence. Up they come as the survivors of all political maneuvering, rising with every morning's sun, and brisk all the day long in their demand for a hearing and a trial. They knock at our doors, shout in our ears, promise their blessings, and threaten their curses, as a welcome or refusal is extended to them. Hence, we were not a little surprised that in his article in a recent number of *Scribner's Magazine*, on "Problems in American Politics," the Hon. Hugh McCulloch should lay great stress upon the tariff, ship-building, rights to landed

property, and the evils of immigration, but have nothing to say of those integral moral problems that lie close to political welfare but which are essentially ethical in spirit and function. The greatest questions before the American people are not commercial, however important they may be, for such questions, tending to absorb the strength and substance, tend also to a materialization of the thought and life of the nation. Ships, tariff schedules ranging from silks to toys, and acreage are neither the sources of greatest prosperity nor the surest means of a nation's defense. The integrity of its citizenship; the education of the multitudes; the extinction of a class and sectional spirit; the virtue of the sexes; the reverence of the youth; the physical health of mothers and fathers; the moral purity of the conjugal relationship; the temperance and sabbatic love of the people, are the indispensable prerequisites of national strength, independence, growth, and security. A nation built upon a material foundation may perish; established in righteousness, the stars in their courses will fight for it, and Jehovah will bless it throughout all its generations. Such ends or social conditions as temperance, social purity, education, the reign of the Sabbath, and the authority of the Bible in civil life must in the minds of the people have precedence over the minor questions of navy, army, systems of trade, and development of internal resources. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Insisting upon the sovereignty of moral problems, it is not to suggest the restoration of the Puritanic regime, though Puritanism was the germ of American civilization, or to invite the enactment of "blue laws" for the regulation and surveillance of human conduct. Such is the statesmanship of the great men of the nation that, coupled with a prudential regard for all interests, and a due respect for all sentiments and teachings, wise laws on moral lines are now possible, and for these the demand is strong enough to be heard. The thunder of Sinai and the music of Calvary re-echo in the nation's ears, and should melt and move the nation's heart. Should these moral problems appear in civil attire, and purely political questions disrobe of rags and put on the garments of righteousness, the hills would skip for joy, and the morning stars might be induced to sing over the work of the Lord in the earth. To this unity of the moral and political in civil life the American people are fast coming, and it is hoped that the near future will witness its consummation.

THE PREROGATIVES OF PHILOSOPHY.

The spirit of the age is scientific, philosophic, and religious—a complex influence in partial and almost unconscious co-operation for the execution of the historic ideal of humanity. Distinct in nature and different in method as are these front-line forces, they so often forget their boundaries and trespass upon those of their neighbors that it is not at all times easy to designate the one from the others, or give proper credit to them in

their conflict with the powers of darkness. Science is especially supercilious and iconoclastic, and without a trace of a natural or borrowed etiquette; philosophy, clothed in ermine and sitting with juridical temper on all the facts submitted to it, is presumptive only when driven out of its calmness by the shock of contact with theologic authority; while theology, robed in sackcloth, and weighted with heavy eyebrows, chants its requiem over error in mournful accents, or enlivens its Sinaitic and Gospel hymnals with outbursts of lightning or the more merciful pyrotechnics of grace. The specialty of science is fact; of philosophy, law; of theology, genesis of fact and law. He is a poor reader of the times who does not acknowledge the service of science in the realm of material forms. It registers facts thrown up by the spade from the crust of the earth; facts turned out by the scalpel as the human body is made to unroll its anatomy; facts dripping from the psychologist's pen as he inquires into the mind's machinery; facts heaped up by the biologist's hands as he fathoms all things for life; facts pointing to the Supreme Power as the *savant* threads the avenues of being stretching out toward an infinite border-world. Whatever the motive of the scientist, whether pure love of knowledge, or a selfish acquaintance with the cosmos, or a silent agnosticism of soul, or a cherished alienation from accepted standards of truth, it must be conceded that his toil has been incessant and the reward abundant in the accumulation of material for the construction of universal science. Here his work should stop, but it is here that he turns the corner and commences a new line of investigation that properly belongs to another, and for which his preparation is suspiciously deficient. To this no objection would be made if he comprehended the seriousness of the task, or rose to the dignity of its requirement.

Philosophy is the advanced stage of the human intellect, regulating its work in the light of modern science and according to the canons of the soundest criticism. Its function is interpretation of what is, but the "is" must first be known to exist before it can even be investigated. Hence, science must precede philosophy, and philosophy must occupy a higher position than science. This explains the slow evolution of philosophic thought from Plato to the present time. Science was a tramp, eking out an existence on philosophy, and both dressed in rags and fed on wind until both were ready to perish and were treated as outcasts. Within our day science, discovering her sovereign capacity to be first in service, is pioneering human thought in the direction of fact, and philosophy is following with tests, criterions, application of intellectual therapeutics, and proposes to institute a final exegesis of the material universe. Hence, a philosophic era is dawning because science has prepared the way.

Assuming the philosophic function, the scientist undertook to explain his facts by the facts themselves, whereas no speech comes from the dust, no fact is self-explanatory, but is implicit with antecedent influence. Finding himself without philosophic equipment, he abjured its necessity, and has berated all attempts to revive the philosophic function as distinct and individual. Happily, the world-fact was against the scientist him-

self, and the only question he is now considering is, how to retreat from his advanced line without being discovered, and to resume his normal work with such enthusiasm as will atone for his absence from it.

The philosopher has rescued us from the embarrassment, and limited the scientific dominion to the sphere of facts. To-day, therefore, witnesses quite a march beyond the scientist. Darwin is in the rear. To-day is a-glow with *ideas:* a larger realm and brilliantly illuminated with terrestrial, if not celestial, gems of light. Every thing does not come to us from below: some things fall upon us from above. The change from facts to ideas has come quickly, sooner than was expected, and materialism has been exchanged for agnosticism; not exactly an equitable bargain, but a gain for the right side. Not a few have denied to philosophy a missionary prerogative, holding that its aim was too lofty to be realized, and that its method was abnormal and inutile. Suddenly, however, it has come to pass that the explanation of things is seen to constitute an inquiry, magnificent, colossal, and separate from the discovery of things, and the philosopher is empowered to orient the universe that the scientist has merely labeled as a fact.

In the blaze of the electric light of present-day philosophy, matter, spoken of by Cousin as more than a *thing*, stands forth not as a self-caused something, but as the oriental image of a personal thinker and law-giver, a potential maker of worlds without number and responsible only to himself. It may not be the province of the elder philosophy, which partakes of the scientific spirit, to pronounce the name of the Law-giver, but the younger or later philosophy, baptized by a Christian spirit, will proclaim Elohim as the founder of all things and blot out all other titles. The mechanical theory of mind, first tentatively held by Hartley, elegantly expounded by Hobbes, and scientifically elaborated by Alexander Bain, is surrendering to the philosophic conception of mind as a spiritual integer, with independent functions and an immortal life. Life itself, the conundrum of thinkers, is being referred to the All-Source, as partaking of it and finally returning to it. In the foreground of science is a universe alive but cold—a Topsy-figure in unmeasured space; in the great picture of philosophy is a universe, with Deity in the background as Causer, Explainer, the All-Agency in all things. Pursuing its function with the zeal that belongs to it, philosophy will prepare the way for the still higher and more beneficent task of theology, which is to reveal to the thought of man the character, purposes, methods, and works of the all-embracing Deity whom sages ever announced, if at all, with bated breath, because they could not understand him. The prerogative of philosophy, broader and richer than that of science, is less than that of theology; but, as one may see, it is the connecting link between science and theology, as law is the connection between fact and its origin. The birth of science was the birth of materialism; the dawn of philosophy is the resurrection of ideas, and the submergence of materialism; the sway of theology is the restored reign of God in human thought, and the consequent extinction of the theoric spirit in opposition to God.

THE ARENA.

As its name implies, this department suggests pleasant intellectual contests among those who differ on philosophical, theological, ethical, social, and political subjects, and a field for criticisms, opinions, and suggestions along any of the lines of thought or action within the province of the *Review*. The giants of thought may draw their swords and challenge to combat; the critics may expose the weakness of the enemy, or groan over the wounds they have received; inquirers may indicate difficulties in faith, reason, and religion; and Christianity, government, society, and literature may contend, each in its way, for its rights and title to dominion. Thinkers! write, limiting yourselves to two hundred words.

"IN THE BEGINNING," OR "IN BEGINNING"—WHICH?

In the *Methodist Review* for September the editor asks, "Why do scholars persistently translate בְּרֵאשִׁית (Gen. i, 1) 'in the beginning,' when the article is entirely absent? If the exactly literal translation—'in beginning'—were printed in the Bible it would change the meaning of the verse," etc.

It is presumed the Editor raised the question to excite thought, and though I cannot claim to be "the Hebraist," yet I shall give some reasons for adhering to the translation as given in both the Authorized and Revised Versions, and as it is recognized by most commentators and scholars.

Though the preposition בְּ is absent, is it not implied or understood?

Consider: 1. The word רֵאשִׁית is not a participle, nor a participial noun, nor is it derived from the verb meaning *to begin*, as used in Gen. xi, 6, which Moses Stuart renders, "This is their commencing to operate, or the commencing of their operations."

2. This word is a noun, meaning *a beginning, earlier state, earlier thing, the first of its kind*, and is a modified form of רֵאשִׁית, *a beginning*. It is derived from the substantive רֹאשׁ, *ahead, the first, the beginning*.

3. The same word (מֵרֹאשֹׁתֵיכֶם), modified by a prefix and a suffix, occurs in Ezek. xxxvi, 11, and means, as it is translated, "at your beginnings," not in your beginning things.

4. This position is supported by a reference to Gen. i, 1, in the Septuagint. The Seventy translated the Hebrew by Ἐν ἀρχῇ, *In the beginning*. The preposition ἐν corresponds to בְּ in Hebrew, and ἀρχῇ, takes the place and has the meaning of רֵאשִׁית. As in the Hebrew, so here, the article τῇ is absent. Dr. Robinson (*Lexicon*) says, "ἐν ἀρχῇ, *in the beginning, in the very first, before the world began, from eternity*."

5. Dr. Bloomfield on John's Gospel i, 1, says: "ἐν ἀρχῇ—scil. τοῦ κόσμου. The expression answers to the Hebrew בראשית in Gen. i, 1, which the evangelist seems to have in mind. By ἀρχῇ is here meant the origin of all things; and ἐν ἀρχῇ is for ἐπ' ἀρχῆς; and the expression is evidently meant to designate eternity."

6. Both lexicographers and grammarians say that בְּ, as a prefix before a noun of time, is equivalent to ἐν with the dative, and that the Hebrew article הַל, commonly written הַ, corresponds nearly with the definite article *the* in English, and in Gen. i, 1, is a prefix to אֶרֶץ, *earth*, and to שָׁמַיִם, *heavens*. And the reason the article is omitted in בְּרֵאשִׁית is, it suffers *syncope* after בְּ, and gives up its vowel to the particle. The syncope of the article is common. (Stuart's *Grammar*, sec. 152, note, and sec. 108, 6.)

BOSTWICK HAWLEY.

AN ITINERANTS' CLUB.

Dr. John A. Broadus, one of the most accomplished scholars and one of the most charming preachers of the Baptist Church, in an address on Bible study before the Kentucky Conference of the Methodist Episcopal Church at its recent session in Louisville, heartily commended the policy of the Baptist and Methodist Episcopal Churches in bringing into the ministry men of natural ability with simply a public school education, and such biblical and theological training as may be secured by the denominational seminaries. He showed how unwise and impracticable it is for churches which aim to carry the Gospel to the multitude, to require thorough collegiate and theological education on the part of all ministers. Bible scholars should be familiar with Hebrew and with New Testament Greek; educated in ecclesiastical history and pastoral and systematic theology; but he claimed that it would be worse than folly to condition in every case ordination as ministers of the Gospel upon rigid examination in the ancient classics, in mathematics, and other studies of the college curriculum. There is no danger that the Methodist Episcopal Church will ever make such imperative requirement. The fact that she is in no such danger should, however, be an argument in favor of greater strictness in the studies and examinations already required in conjunction with the Annual Conferences. The problem is this: How shall we make the general, biblical, theological, and ecclesiastical examinations on the four years' Course of Study more complete and satisfactory; a fairer test of actual attainment, and an incentive and encouragement to really ambitious students? I shall not here attempt to point out the defects of the system in its present practical working, but to suggest tentatively a scheme which will go far toward correcting such defects.

Let the Four Years' Conference Examiners and the Four Years' Undergraduates meet once, twice, or thrice during the Conference year in some central place—an educational institution preferred—for reading, studies, the outlining of books, lectures on systematical and practical theology, specimen lessons to illustrate the method of teaching the Catechism, Bible geography, Bible biography, the history, doctrines, and usages of our Church, and for conversations on how to present most successfully the "benevolences" to our people; how to increase the salary, etc., etc. Such an "Itinerants' Club" will meet in winter session in Louisville, Ky., the approaching season.

JOHN H. VINCENT.

FUTURE OF THE AMERICAN NEGRO.

It would require the gift of prophecy to say with exactness what will be the future of the American Negro. Judging from his present situation, which is both peculiar and critical, I should say that his advancement must be somewhat slow and unsteady—so many are the forces acting for and against him. The following, however, are certainties:

1. He will never again be a slave in this republic. Neither the interests of the country nor his own appreciation of liberty will allow that.

2. That he is here to stay has become a hackneyed phrase, and is regarded by sensible people as a self-evident truth.

3. Nor will he always be an underling; for although it is the purpose of many to keep him so, yet in the very faces of these he is accumulating property and acquiring knowledge—two things which insure power, self-respect, and manly independence. Surely that man has read history in vain who believes that seven millions of people, doubling their number every twenty years, will demand less than their inalienable rights as men, and their guaranteed rights as American citizens. W. H. CROGMAN.

THE VEXED QUESTION.

I felt a keen anxiety that the last General Conference should adopt some broad and liberal measure promotive of the reunion of our two Methodisms. The question will never down. It is one of those issues which draw their vitality out of the bosom of eternal righteousness.

Our Church schism foreran by many years the civil schism which rent the nation. The Church, being ahead of civil society in morality, struck the rock first, and was shattered. Then our political ship split on the same reef. When the actual conflict was over, secular society, with the instinct of self-preservation, set to work to mend and restore the broken vessel. Remember the language of Lincoln and Grant: "Let us bind up the nation's wounds;" "Let us have *peace*." These are immortal words, and the smoke was still in the field when they were uttered.

With as much speed as possible our civil feud was healed. The autonomy and vitality of every part was quickly restored in its relations with the whole. Union, reunion, was the watchword until it was accomplished. Every agent, every agency which impeded this salutary restoration of our unity appears already at a disadvantage in the light of the retrospect. Whoever opposed the rebuilding and reconsecration of our national temple has already passed under the ban of history.

What have we here? Will the Church be the *last* in reuniting on the basis of a common hope and a common destiny? Shall she which was the first to suffer be the last to heal? Shall the separated parts of our common Methodism stand asunder for a quarter of a century after civil society, wiser in its generation, has repaired its break and at least *tried* to forget its calamity? *Μὴ γένοιτο.* JOHN CLARK RIDPATH.

THE PHILOSOPHICAL BASIS OF ATHEISM.

Atheism is a denial of the existence of God, but such denial amounts to nothing unless supported by affirmative facts and principles which lead to that conclusion. It, then, must have a basis of its own made up of positive affirmations outside and independent of Christianity. But the principles of this dark speculation have ever been so very shifting and uncertain that it has been difficult to subject them to the tests of philosophical criticism. But before rejecting all religion, natural and revealed, we have a right to know what will take its place; and if it is to be atheism, we demand that the facts and principles on which it rests be put into logical order for our inspection. Has this ever been done? We have systems of theology, systems of ethics, systems of political economy, but are yet to meet atheism *per se* reduced to a system of thought. In the absence of affirmative principles atheism is a sweeping but empty negation. But scattered through atheistic literature we meet here and there with affirmative statements which seem to serve as the base to the conclusions reached, and it may be the duty of Christian authors to gather these together and subject them to the sharpest analysis, to the widest generalization, and see how they look in the hot focus of philosophical criticism. Atheism in philosophy, we think, would be like flax in a flame.

H. H. Moore.

THE EDUCATIONAL AIMS OF UNBELIEF.

Little doubt remains as to precisely what infidelity proposes to accomplish in the educational systems and institutions of the United States. In his *Political Science*, published ten years ago, Dr. Woolsey wrote: "We have not yet quite reached the extreme that the teacher must never mention God to children's ears, but it must logically come if modern unbelief is to have the career that many look for." The logic of events has confirmed the logic of this unwelcome prediction, and in less than a decade it has been fulfilled. An education purely secular is now the demand of some. By these the Bible is denounced as a sectarian book, unfit to be read in the public schools; and moral principles are ignored in the curricula and lecture-rooms on the specious plea that the State cannot undertake to teach sectarianism.

Schools are for learning, and learning is for life. All concepts of education that sink the human in the scholastic, and make scholarship the end of life, are false and mischievous. Life is the end of scholarship. We educate our children that they may know how to live and make the most of their opportunities. As Christians, we believe that their moral nature should receive its requisite share of attention. Intellectual training alone will not meet the demand. Lecky, in his *History of European Morals*, says: "It is one of the plainest of facts that neither the individuals nor the ages that have been most distinguished for intellectual achievements have been most distinguished for moral excellence; and

that a high intellectual and material civilization has often co-existed with much depravity." On the contrary, he says: "Many of the most splendid outbursts of moral enthusiasm may be traced to an overwhelming force of conviction rarely found in cultivated minds." We do not fancy the modern trend of things toward the ideal supremacy of intellectual culture as the end and aim of life. It is a step backward, not forward. Its highest good was attained in ancient Athens, a city wholly given to idolatry, and in Rome, as brutal and licentious a metropolis as history exhibits.

Our children are entitled to as thorough a moral training as our fathers received. They require that kind of instruction which recognizes their responsibility and immortality, and fits them not only to think, but to think wisely; not only to reason, but to reason in harmony with the will and ways of God; and the friends of Christian morality must come to the defense of this right if they would save the rising generation from the seductive influences of that subtle unbelief which is rapidly transforming our public school system into the educational ideals of atheism.

JAMES H. POTTS.

ROMAN CATHOLICISM IN BOSTON.

Roman Catholicism assumes supremacy in Boston. The spirit of this ecclesiasticism is the spirit which was dominant in the Middle Ages. Its political ascendency has been characterized by the most disreputable proceedings. A preacher is sent to prison for a year for the crime (?) of preaching the Gospel, and holding religious services decently and in order on Boston Common, while "Buffalo Bill" is given license to exhibit his "Wild West" on Sunday afternoon within city limits, and his Honor (?) the Mayor gives his approval to professional pugilism by attending a meeting which was called together to present a prize (?) belt to the brute Sullivan.

Roman Catholic priests denounce the common schools, and set up their protests in the form of un-American parochial schools. Not satisfied with the compulsory withdrawal of Roman Catholic children from the public schools, they ask to have Roman Catholics elected members of the School Board, Roman Catholic teachers and Roman Catholic instruction in the schools whenever Roman Catholic majorities obtain, thus setting city ordinances to defy the constitution of the Commonwealth.

The Roman Catholics seek to suppress the indisputable facts of history by expurgating from the schools an authentic book, and by removing a teacher from the chair of instruction which he has filled acceptably for twenty years. And lastly, they seek to evade responsibility for the course they pursue by taking positions which are untenable, setting forth reasons which are unreasonable, and making statements which are untrue.

J. W. HAMILTON.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE religious world of the old continent is quite generally startled with a new movement on the part of the Catholic Church, evidently induced by commands from Rome. This is nothing less than a revival of the *Kulturkampf*. The decree that renews throughout Europe this unfortunate contest goes forth from a recent Catholic convention held in Freiburg, at the particular request and with the apostolic blessing of the Pontiff. This new drama has as its sphere of action no less than three fields—the school, the temporal power of the pope, and the question of the religious orders.

The leader of the old party of the Center in the German Parliament—the now famous Windhorst—was evidently the constructor of the programme, and he chose his arenas to renew the struggle with great skill, for "agitation" is his watchword. Beyond this he cannot go, whatever may be his illusions in the matter. Lightning does not strike twice in the same place. His foes now know his tactics, and will use them to defeat their creator. The story that the pope rules the world is a very old one, but it has of late lost its flavor by defeat. The new feature now is, that the direct appeal is not to the spiritual subjects of the pope, but to governments and persons who have never conceded that he has any right to rule the world. The Napoleonic era broke the charm of that fantasy, and it will never again be able to resume its full power.

The line of action now is the unseemly meddling, not alone with the external but even with the internal affairs of the kingdom of Italy—a species of bold declaration of war against the Italian people and kingdom simply because these deemed Rome to be the capital of Italy, and equality between clergy and laity on the platform of civil duties and criminal proceedings. This assumption is now the more unseemly from the fact that Germany recently resented it, and is now in alliance with Italy politically in the interest of general peace, and any violation of this etiquette on the part of Germany towards Italy would kindle a fire that might lead to a general revolution in Europe.

The presentation of such demands just now appears as a challenge, and no nation would yield to these irreconcilable worthies of the Church which would mold foreign policy according to the good pleasure of the Holy See. The most that Germany could do in this direction it has done, namely, given an embassador to the Vatican to reside in Rome and maintain friendly intercourse of the Catholic Church of Germany with the Pontifical court at Rome. The German Emperor on his late visit to Rome kept up the supposed independence of the Vatican from the Italian government by starting on his visit to the Pope in his own state carriage

from the embassy, and therefore by a silly sort of fiction keeping up the appearance of temporal sovereignty of the Vatican. But in his private interview with the Roman Pontiff it is understood that the Emperor gave the Pope no hope of the interference of Germany for a restoration of the temporal power. The court of the Vatican is greatly chagrined at this disappointment, and now sounds the tocsin all along the line among Catholic nations to come to the rescue. But the slightest movement in this direction on the part of any would be the signal for an outbreak that all intensely fear.

I. RELIGIOUS.

In France the order of the day seems to be revision, whether for better or for worse. The Reformed Church appears to be struck with this spirit of unrest as well as the politicians. The demand there has been for some time revision of the liturgy, or rather, we may say, a selection of the fittest from the various forms for some time in use. The General Synod appointed a commission for this purpose, with Pastor Bersier at the head of it. A better choice could not have been made, for he is not only the leading pulpit orator of the Protestant Church in France, but also a well-known liturgist, as he has demonstrated in his own attractive church near the Arc de Triomphe, in Paris, where he to a select public has given his own beautiful liturgy, as his is a branch of the Free Church. A Protestant congregation abroad finds it very tame and dispiriting not to have some exercise in which all can take a prominent part.

Last summer there appeared a trial compilation entitled, "*Projet de Revision de la liturgie des Eglise Reformées de Francé*," with an historical introduction and a critical commentary. This work is quite an advance toward the liturgy of the Lutheran Church of France, though this is not acknowledged as such expressly by Bersier. He was obliged in his work to reckon above all things with the leading views of the Reformed Church, while not entirely disregarding some of the rationalistic views of later periods, and not adopting too much of the old Reformed liturgies of the sixteenth and seventeenth centuries.

He appears to seek honestly to give to his brethren in the faith the sound principles of a thoughtful and serious church service in which not so much a sermon as a spiritual worship shall appear, that shall draw the entire congregation to a direct participation in the public worship. He restores the divisions of the church year, and gives to the Sabbaths their old ecclesiastical names. He demands in every service of the Sabbath the usual confession of sins, and adds to it the absolution, though not in the strong form introduced by Calvin. The question of the absolution will be the delicate one for the Synod, and will doubtless be warmly contested. It is to be hoped that the result will be in this line to unite all the Reformed Churches of France.

French Switzerland seems cursed with an era of levity and dissipation. The days of fasting and prayer that were formerly observed with

much sincerity are now mainly devoted to pleasure and excesses. This state of things has become so dangerous and distasteful to the more thoughtful element of society that the town council of Lausanne on the last fast-day thought it fitting and advisable to issue an appeal to the people to observe it. Thus far it is comforting at least to know that both the republic and the monarchies of Europe think it desirable to instill into the popular mind the worth and significance of religious ways and guidance.

This appeal from a civil body addressed to the people in the interest of morality and religion is so rare and peculiar that we think it well worth transcribing in brief as an example. It runs as follows: "Justice elevates a people; sin is the shame of nations; order and prosperity are impossible without the fear of God. We trust in God, who has hitherto protected this land, and invite you, our fellow-citizens, to give him thanks for his ever-renewed deeds of mercy. Though a few erring spirits venture to demand the separation of religion from society, though they endeavor to exclude God from public and private life, from the hospitals and the schools, from the home and even from the Church, our people see, nevertheless, that without the help of a strong God and a firm faith social progress is but an imperfect work. Our nation is a Christian nation because it is, and will remain, free. It believes in the kingdom of Christ, and that it is a rule of justice, peace, and truth, and that the Gospel is a power. Fellow-citizens, let us watch over ourselves, let us watch over our youth and make them the objects of our greatest care. The school shall endeavor to impart useful knowledge, but it is for the home hearth to impart those teachings that will make our youth good and great."

This refreshing admonition of a civic council was so different from the traditional phrases of thanksgiving documents that it produced a great impression throughout the land. The scoffers called it the "*pastoral letter*" of the city fathers, but all moral and Christian people rejoiced at this unexpected call from government circles for the cause of soberness and religion. The result was that a monster excursion to a neighboring town that was planned for the holiday was given up, and the good people of Lausanne spent the day as their fathers were wont to, in thoughtfulness and quiet thanksgiving and prayer.

That this action of the Council was needed may be learned from the influence exerted by it, and from a comparison with other localities on that same day. From Geneva, not far distant, from the city of John Calvin, from the "Protestant Rome," which is frequently quoted as the most intelligently Christian city of Europe, no less than twenty thousand persons went out to a great resort known as the Salvèe, and other pleasure resorts. This movement on the part of Lausanne ought to do good, and we sincerely hope that it will. But when popular customs are fastened on a people it is not very easy to uproot them. The good example of Lausanne should be tried another year in every center of Switzerland, because it is sorely needed.

JERUSALEM AND BETHLEHEM are receiving an unusual meed of attention just now. Five churches are in course of construction. Two Russian grand princes are expected to be present at the dedication of the Gethsemane Church, an event which clearly has a sort of ecclesiastical and political bearing combined. The Second Russian Church, just beside that of the Holy Sepulcher, is rising in costly material and stately proportions, and will be ready for consecration next year. The hospice for aristocratic Russian pilgrims, north of the Russian New Jerusalem, is also rising in stately outlines, with a cloister and girls' school in the vicinity. One wondered for awhile where the money came from for all these enterprises, but it has recently come to light that it is provided by the Russian Palestine Association, whose members are wealthy Russians.

The Abyssinian Coptic Church is a beautiful circular building with a cupola, and is now under roof, making quite an ornament to the surroundings. In Bethlehem the church of the friar Belloni is about half up, and the Protestant Church is now rising above the foundation. The Greeks recently placed a cross on the cupola of the Church of the Sepulcher, and this work was done in a single night and caused great excitement in the Romish camp; for, according to Oriental ideas, whatever nation sets a cross on a church has a right to all it contains.

Nothing of special political importance has occurred in Palestine of late. The last *coup d'état* was the Sultan's blow at the Jews, prohibiting their immigration to the Holy Land. But their leaders obtained the privilege of remaining three months in the holy city, visiting the graves and holy places. But on the other hand the government seems to allow all sorts of wild tribes, as the Turcomans and Circassians, to settle east of the Jordan. This commingling of strangers with the native Bedouins gives rise to a good deal of fighting and skirmishing that does not always end without bloodshed. This antagonism of races is sometimes very bitter and fatal. A party of Mohammedans were discovered by Christian customs officers smuggling tobacco into Beyroot. This interference of the Christian with the Turk caused a great deal of bitterness, and the whole town took sides in the squabble, the line being clearly drawn between the creeds. For a time there was great danger of a bloody riot, but by some means the tumult was quieted. Palestine seems on the eve of a great struggle between nationalities and creeds, in which Russians and Jews will be prominent.

BRAZIL is in quite a flutter of excitement because of the rejection of a petition of the Protestants of the realm to be allowed to worship in a public manner. The matter was received well in the Senate, but failed in the House. The members of the Cabinet who in the Senate seemed to favor the request, evidently soon received a hint from the higher power, and thought it better to put off the matter for a season. The appeal comes from a large body of German Protestants settled in the province of Rio Grande do Sul.

The cause of this treatment was the appearance of a counter petition with

twelve thousand signatures, mainly from the ladies of the upper classes of Rio; and it is said that at the head of this petition stands the name of the Crown Princess Isabel, the late regent during the absence of the Emperor Dom Pedro. This suspicion puts a very serious phase on the matter, for a lady so devoid of tact in the present crisis of the country as to do so unwise a thing can hardly be safely intrusted with the regency. The excitement among the Protestant population is very great, and it is considered as an insult that light and air are denied to their form of worship. It has been hard to bear the legacy of former times in this matter, when Protestantism was not at all known and the rule came from Portugal. But that the same feeling should now exist in the higher regions of government, notwithstanding the unanimous request of all Protestant congregations of the land, it is hard to conceive.

The truth is, that there is a good deal of tinder heaped up in Brazil, and all have the feeling that it will soon come to an explosion. The Emperor has returned, but he is a sick man, and must soon die, and the succession is a matter of much doubt. He was evidently not very well pleased with the regency of his daughter, and hurried back at the risk of dying on the way to resume the reins of government. The crown princess during his absence committed a great stroke of policy in liberating all the slaves a little before the legally appointed time, but the feeling is that she has received too much credit for it. At least it is hazardous for her to believe that this act permits her with impunity to be unjust to a large body of intelligent and valuable citizens who came into the land in the expectation that their inborn rights should be regarded. In her policy she did violence to the parliamentary system, and in religious matters she is thought to be under the influence of the Jesuits. It is now thought that the Senate would not receive the abdication of the monarch in favor of his daughter. The Republicans will do all they can against her ascent to the throne. They favor the son-in-law of the emperor, a Saxon prince.

Cardinal Lavigerie, the Archbishop of Algiers and Primate of Africa, is entering the African arena with much vigor, and the avowed determination of stamping out the huge vice of slavery from the entire continent. It is sad to know that this is a very heavy contract, but he proposes to go at his work with the Bible in one hand and the sword in the other. The Cardinal has been busy for twenty years in the mission work in Africa. He began by founding the congregations of the "White Fathers," or missionaries of the Holy Virgin of Algiers, which body sent to Leo XIII. in 1878 an address wherein they say that they have but one wish, namely, to save the souls of these unbelievers by bringing to them the words of the Gospel until they die in the service.

This order now has a novitiate in the *Maison Carrée* in Algiers, wherein are prepared all the novices for mission service in Africa. Since that time these White Fathers have founded a series of mission schools in various parts of Europe—in France, Belgium, Holland, and Germany.

They have also settlements in Jerusalem, and in the vicinity of Rome. Although within the last ten years twelve of these White Fathers have met a martyr's death in Africa the result of their missionary activity has not been especially gratifying, and but few negroes have been brought over to Christianity. But notwithstanding this they have already founded eleven stations in the region of Lake Albert Nyanza, and an apostolic vicariate. To aid in this work the cardinal is now about to send out female missionaries.

In the summer of 1887 he established in the Dutch city of Maestricht a missionary cloister for Africa, and soon had twelve women under vows for the work. As to the province of the sword in this work of suppressing slavery, the Cardinal is endeavoring to create an international armed body which shall be composed entirely of volunteers, who shall be supported by a fund contributed by all the States interested in African matters. To effect this purpose Lavigerie is now making the tour of European States. It is said that the Pope will send a circular to the Powers in the interest of this enterprise. For the volunteer legion that is to operate on Tanganyika Lake one hundred and fifty have already enlisted, and anti-slavery committees have been formed to collect funds in Belgium and elsewhere. The King is not very favorable to the movement. He would reach the negroes by peaceful methods.

"VACATION COLONIES" are a new move on the part of the Germans. An international convention recently held in Zurich, called together at the instigation of German philanthropists, discussed the plan of forming so-called *vacation colonies* for the retreat of children of the cities during the summer months. The experiment is a brilliant success in Germany, having been in progress for some time. Nearly ten thousand children were assembled last summer from seventy-two cities. The reports of the convention were interesting and encouraging. The founding of these summer colonies under careful hygienic control was declared to be a fitting work for the friends of childhood every-where. In these establishments the children are not idle, but are usually engaged in some sort of object-lesson training while gaining health and strength for the winter.

BISHOP STROSSMAYER, of Croatia, has rather a hard time with the authorities, who are in favor of the Ultramontane Church. When the Emperor of Austria was recently in Pesth with the Crown Prince he gave a reception to the Catholic clergy of Hungary. The Emperor, having greeted very kindly several of the archbishops and bishops, turned to Strossmayer, and openly said, concerning a certain telegram expressed in liberal terms, sent to Kiev on the occasion of the assembling of the Russo-Greek Church in that ancient city: "I would not have thought that one of my subjects could have been guilty of such an act. This telegram was an insult to the Catholic Church and the monarchy. You appeared not to know what you were doing; you were sick." Bishop Strossmayer,

bowing to the Emperor, said quite loud: "My conscience is clean, your majesty." The Bishop is the leader of the Croatian opposition to the Hungarian rule. Were it not for this such an unusual scene between an emperor and a bishop would never have occurred.

II. LITERARY.

THE SCHOOLS OF FRANCE are not in a very cordial condition in the matter of religion and conscience. Relations are so strained that the courts are frequently called in to settle disputes. The Court of Appeals in Paris recently found it necessary to sit in judgment on the decree of a lower court from the following cause: A wealthy Protestant in central France conceived the praiseworthy idea of collecting in his own house a number of little girls from ten to twelve years of age to enjoy with his own children the religious instruction of a special teacher, engaged and paid by himself. For this act he was summoned before the school inspector of the district and condemned to a fine because he had established a primary school in his own house. He appealed to a local court and lost his case, and then came to the higher court of Paris, which reversed the decision. The Court of Appeals decided that as religious instruction is no longer imparted in the primary schools, therefore it is the privilege of every Frenchman to have his children instructed in that branch privately without a special permit from the government.

This decision is of great importance for French Protestants, and greatly pleases them; otherwise the Thursday schools and Sunday-schools were in danger, which are taught mostly by laymen, without a certificate from the higher schools. But the wonder and the pity are, that such a question could be raised in liberal France as whether a parent may be permitted to have his children taught in his own house by a teacher of his own choice, and this in the matter of religion. The government supports the public schools, and licenses schools carried on by private teachers who have certificates of competency from the higher schools. Here it certainly ought to stop. The public school system in France has been greatly developed since the decree for taking the schools out of the hands of the Church. There are now about 80,000 primary schools and 13,000 so-called private schools, that is, taught by professional teachers on their own terms. The pupils now run up into the millions, and the increase has been steady and rapid. The great trouble has been to obtain lay teachers, because of the almost universal custom until lately of employing the priests and the nuns. But the demand has produced a supply that is yearly growing in number and quality. In the rural regions the influence of the Church is still very strong, and it makes out to control them with teachers that assume to be from the laity, though every body knows that in time and place these same teachers are of the Church.

CARDINAL BONNECHOSE has just re-appeared to a French audience in a very interesting biography. In life he was very active and outspoken,

and his biography revives many of the incidents in the life of Pius IX. The future cardinal was the child of a Protestant mother, his father was indifferent, and the son was allowed to embrace the Catholic faith. To this he was more than loyal—he was partial. Every thing in his way had to yield before the authority of the Church. For forty years he was the constant plenipotentiary between the various governments and the court of Rome. He asked but one thing of them, and that was to serve the papacy. He was the friend of the third Napoleon as long as he governed for the profit of Catholicism. When the King of Prussia was crowned Emperor of Germany at Versailles this prelate hastened to demand of him the restoration of the temporal power. The Cardinal was the sworn enemy of every liberal tendency, and declared before the Senate, "I govern my clergy as a regiment."

FREDERICK RUCKERT was one of the purest and sweetest poets of his age, and his centenary was recently celebrated with great enthusiasm. At the age of twenty-two his "German Poems" appeared, and immediately stamped him as a patriot and Christian. His life-long aspiration was the unity of Germany, which he did not live to see. Orientalism was his favorite field, and he published the *Wisdom of Brahma*, in twenty volumes, containing the richest creations of Hindoo philosophy. He became professor of Oriental tongues at Erlangen and then at Berlin. His *Life of Jesus* in verse did not meet the welcome that it perhaps deserved, and he then turned to lyrical poetry, in which he occupied a large place in German letters. The very titles of some of these are most attractive to childhood—childlike and simple, but containing great truths in the garb of simplicity, as for example: "A Little Story to put to Sleep a Little Sister;" "The Little Boy who Wished to be Taken Every-where;" "The Little Tree that Wanted Other Leaves."

THE SWISS PROTESTANTS recently met in a convocation at Lausanne, and their words savored of the true spirit of broad Christianity. In several of the addresses tender allusions were made to the beloved Vinet, so well known in this country by his works. In his words they declared that they wished, as did Christ, nothing but to save men. In this beautiful reunion of Christian workers on the borders of Leman there was no dissonance and no bitter discussion. The eminent president alluded with real satisfaction to the softening of theological strife in Switzerland. The Protestants have become more liberal, and the Liberals more pious. But with this progress there is no abandonment of essential Christianity. It was *in necessariis unitas*, and only *in dubiis libertas*. Ecclesiastical peace will be very dear to the Swiss if it can be obtained without too much sacrifice, and the general tenor of all the utterances on this occasion was unity among the evangelical population of the country.

PROGRESS OF CIVILIZATION.

EVOLUTION, as Herbert Spencer formulates it, is enjoying a temporary revival, but its power to modify theological belief is exceedingly problematical. The Brooklyn Ethical Association, which meets fortnightly, proposes to spend the winter in discussing the evolution of the earth, of morals and theology, and the effects of the doctrine on religious thought and the coming civilization. Midway in the course the proofs of evolution as the secret of the world's being will be announced. The proofs will be interesting, for the world has been patiently waiting for them. As Mr. Spencer is in communication with the Association he may furnish them, in which event we know what they will be in advance; but we suggest that evidences that convince the reason are needed in the effort to establish the pet dogma. That evolution is the spirit of history the devout mind believes; but it is theistic evolution—the opposite of that theory that permits an atheistic conclusion and solves superficially the problems of the universe—that wins the faith and respect of the theologian. The recent action of the South Carolina Synod condemning the action of the Charleston Presbytery in the case of the Rev. Dr. James Woodrow, who espoused the Christian form of evolution and taught it in the theological seminary, is worthy of commendation; for to prohibit the teaching of the doctrine, as was intended by the expulsion of the professor, is in conflict with freedom of thought, the right of the citizen to independent judgment, and the triumph of the truth associated with it. The conflict is Atheistic *versus* Theistic Evolution, with the chances in favor of the latter. The Association represents one phase, the Presbytery the other, of the great controversy.

Though warranted in theorizing on the contents of "mounds" it is premature to establish conclusions from them, and ask the world to accept them. Relics of great value have been found in Central America—as an inscribed stone in Guatemala and layers of rock covered with human footprints in Nicaragua—but it is too soon to infer from them a great prehistoric age for man. An antiquarian, poetic in spirit, has concluded that the mound-building instinct prevails in Mars, our planetary neighbor, and from what he has discovered in that world he reasons to what would have happened on the earth if a more generous civilization had not extinguished, or at least superseded it. We insist that not imagination but reason must appropriate the facts in this field, and that not science but theory has only been attained in the study of the monuments of the extinct people who once inhabited the western hemisphere. The American Antiquarian Society must resist the tendency to fanciful speculations on a subject that is purely historical, and depends for its development upon the scientific and historical spirit. The finding of six skeletons of Toltecs in Dakota does not prove the existence of a race of giants; nor is it conclusive that the squares and circles in the Scioto Valley, in Southern Ohio,

were built by the Cherokees because they resemble the later fortifications of that tribe; nor do the petrographs in Arizona justify all the conclusions of Mr. Cushing, the explorer, respecting the worship, customs, and habits of the people they represent. The science of the mounds is in the juvenile period, and is no more authentic than the early geologies of the century. Facts, not speculations, and all the facts before speculation, will dignify the conclusions reached and awaken faith in them.

Aryanism is the fundamental problem of ethnology. Robert Gordon Latham, the English philologist, proposed a European origin for the Aryan race; but Dr. Horatio Hall, of Canada, files physiological, philological, and geographical objections to the theory, assigning the primitive stock to the plains of Persia. That the Aryans early migrated westward into Europe, conquering the Semitic, Iberian, and Uranian peoples whom they found there, is almost a settled historic fact; and that by amalgamation a new, stronger, more aggressive, and more highly cultured race was the result Europe itself is the proof. The evidence of the unity of the Indo-European nations is chiefly linguistic, the Asiatics adopting the Germanic tongues of primeval Europe. In the long stretches of the ages the European has outrun the Asiatic; the latter clinging to superstition and still worshiping idols, the former shaping society into civilization, accepting the moral code of the Judaic lawgiver, examining and receiving the religion of the New Testament, and worshiping the Most High, who is over all continents and kingdoms. In the evolution of things it is likely to happen that the real unity of all nations will be, not language, but religion, or the spiritualization of the race, with its allotropic subdivisions, through the perfect image of humanity in Jesus Christ. This achieved, Aryanism will be valuable only as an ethnographic relic.

Modernism is invading the Vatican. Complaining of his self-imposed prison-life, the Pope, nevertheless, looking out upon the seething world, is troubled over the slave-trade in distant Africa, and deputes Cardinal Lavigerie to London to implore the English nation to suppress the great crime. Perhaps it was while he was cogitating upon the horrors of the slave traffic that he concluded to broaden a little on the general subject of liberty, and really issued an encyclical apparently favoring a doctrine he and his predecessors had opposed for centuries. If he could see the necessity for modern light in Spain, Mexico, South America, France, Austria, and Italy perhaps he would depute England or the United States to establish schools in those countries and preach a little Protestantism to the iron-bound masses of Catholicism. Throw open the shutters, O man of the miter, and let in a little of the sunlight that makes glad the progressive nations of the world—Germany, England, and the United States; the greatest, the most Protestant, and beyond the leavening power of Jesuitical hypocrisy!

An irenicon from the Lambeth Conference of Anglican bishops in favor of the recognition of the validity of the ministry of non-episcopal dissenting bodies is an advance that augurs a some time organic unity of ceremonially dissimilar Church organizations. And it was proper that such proposition should emanate from the Church which, always too self-centered, has been unable to discern the providential authorization of other communions. The unity of Protestantism depends, not upon dissentient Christian bodies, but upon the larger evolution of those smaller Protestant hide-bound religious aristocracies that hitherto reserved the prerogative of ordination, or the right to Churchhood, to themselves. Without an abandonment of history, but correcting their hoary error, the Anglican bishops assent to the ministerial function in bodies not dependent upon them for grace, ordination, wisdom, efficiency, religion, or heaven. This is well; let the development proceed.

The locomotive must be regarded as an old-world pioneer of modern civilization. Through Bulgarian enterprise a railway has been completed from Paris to Constantinople, shortening the distance between them forty-eight hours. While Prince Ferdinand rejoiced in this triumph the Sultan opposed a public jubilee over the achievement, and instructed the people to be silent when the first train proceeded through his territory on its journey. The Russians are also building a railroad from Teheran, with the consent of the Shah, to Resht, on the Caspian Sea, uniting the dominion of Darius with that of the Great Bear in the north. A still more significant project is the contemplated railway line from Scutari, the Asiatic quarters of Constantinople, to Bagdad on the Tigris, opening a country fourteen hundred miles in length to the influences of European civilization, and advancing Asia Minor, as Mr. Jewett says, from the sixteenth to the nineteenth century. An English syndicate is responsible for the financial outlay, and Englishmen are the contractors and will be the proprietors of the completed railroad. Not to be outdone in this particular, some Americans are planning for the construction of a railroad from Minnesota through the Dominion of Canada and over Behring Straits to China, a distance of about five thousand miles. This is the age of steam and the Gospel, of railroad tracks and itinerant preachers, of the locomotive and Arminianism, and, working together, the world should be civilized and Christianized by the knell of the present century.

The specialty of the Woman's Christian Temperance Union is moral reform. Waiting long for the subsidence of corroding evils, hoping for legislation, education, and that impulse to progress that belongs to practical optimism, but waiting and hoping somewhat in vain, the gentler sex have organized against the threatening tide of iniquity in the land. He who studies the leadership of this movement, as well as the movement itself, must acknowledge that as seers and reformers they are as impetuous as Deborah and Joan of Arc, with every prospect of a complete attain-

ment of their object. That social impurity, with the twin vice of intemperance, is alarmingly common, no informed citizen will controvert; that extravagance in dress and love of fashion control the American home is patent to all observers; that scientific temperance instruction of youth is required for the protection of the future, parents, physicians, and teachers at once affirm. Unless vice is checked and the minor manners of the people are refined, Zechariah's flying roll, filled with curses, will visit every house of the republic and consume its very stones and timbers. In its recent convention in New York the reports of committees gave evidence, not only of appalling immoralities and frightful social conditions, but of heroic enterprise for the rescue of the degraded and the purification of the private and public life of the people. It was gratifying to learn that twenty-five Legislatures have enjoined instruction in the common schools in the scientific effects of alcohol and narcotics, and it is believed that New Jersey, Indiana, Illinois, Virginia, the Carolinas, Georgia, Florida, Mississippi, Texas, Arkansas, Kentucky, and Tennessee will soon sanction such instruction in their schools. Wisconsin was represented as fostering systematic fornication in its lumber regions, a stain that should be promptly obliterated by efficient legislation. To this work, beneficent, gracious, and patriotic, these Christian women are devoting their energies, treasure, and prayers; and the patriotism, religion, and philanthropy of the country must sustain and co-operate with them, to the end that the land may be cleansed of its filthiness and God have a name among us.

Mormonism in its polygamous aspect is doomed, but the doom awaits complete fulfillment. The cumulative Protestant argument against it; the Edmunds law enforced, especially against its chief men; and the decision of the Supreme Court of Utah dissolving the Mormon Church and escheating the personal property of the corporation to the government, have undermined the foundations of the offensive structure which, hearing a final blast from the Supreme Court of the United States, will, like the walls of Jericho, fall irrecoverably to the ground. It is noteworthy that the assault on Mormonism is because of its inherent and constitutional immorality. Protestantism denounces it because of its unrighteousness; the civil law excoriates it because of its baseness and disharmony with civil life; the courts are against it because it is a menace to national integrity and is guilty of high treason to humanity. Purified of its adulterous instincts, it may survive for a time as a system of religion and be permitted to exist, as Mohammedanism, Theosophism, Chinese paganism, and infidelity are permitted to express themselves, but its iniquities are so inseparable from its life that a few years more of purgatorial legislation will accomplish its extinction.

SPIRIT OF THE REVIEWS AND MAGAZINES.

REGARDING the higher periodicals of the day as exponents of the prevailing currents of thought in intellectual and religious circles, the Christian thinker is more than pleased to note that in treating of the varied phases of modern skepticism their tone is not now that of timid apologetics, but of bold aggression and abiding confidence in Christian truth. Not that the enemies of truth have abandoned the conflict, for Professors Kuenen and Siegfried are still trying to sweep away what the latter is pleased to designate "the thin cobwebs of a Mosaic original" for the Pentateuch. M. Renan is fresh in the field with his brilliant but absurdly fanciful and miscalled *History of the People of Israel.* Lawrence Oliphant, in his *Scientific Religion*, and other advocates of modern Occultism, are diffusing their fallacious and deistical, if not atheistical, ideas on "Spiritualism," "Theosophy," and "Esoteric Buddhism." C. E. Plumptre is assaulting teleology; and even the more or less orthodox Dr. Driver appears in his *Isaiah* giving his support to the destructive methods of the "new criticism." But in these and all kindred productions of the day no really new hypotheses are broached. Some of them may contain variations in phases of the issues in controversy, but the hypotheses themselves have been proved to be without real grounds. In fact, many leading scientific and philosophical skeptics have been unconsciously led to conclusions which, when applied to the study of religion, have strengthened the Christian argument. It is therefore apparent that the wave of modern skepticism has lost most of its destructive force, and that Christian truth was never more strongly intrenched in the intellectual convictions of the Church than now. Never was the Church more confident of ultimate triumph; never was she more steadfast in her purpose to continue her conflict with error until her great Teacher shall be crowned Lord of all. And this confident and determined spirit, as intimated above, is strongly reflected in all our leading religious reviews and magazines.

The Quarterly Review of the Methodist Episcopal Church, South, for October has: 1. "The First Methodist Conference West of the Alleghany Mountains;" 2. "The Problem of Methodism;" 3. "Baptism and its Design;" 4. "Volapük;" 5. "Are Faith-Cures Miraculous?" 6. "The Septuagint;" 7. "The Great Unthinkable Dogma;" 8. "Protestantism the Spirit of Christianity;" 9. "The Disciples and the Book;" 10. "Life and Genius of Sydney Lanier;" 11. "Dr. Steele's Fraternal Address;" 12. "Reminiscences of the Olden Times."

These are all ably written papers; but the second, on "The Problem of Methodism," by Dr. John E. Edwards, will command special attention, and probably provoke controversy among its readers. It is a caustic and defensive review of a volume by Dr. Borland, which book is itself a review of the differing opinions on the doctrine of Christian perfection

which are maintained among Methodists. Dr. Borland contends that, as Wesley says in his *Notes on the New Testament*, "To be born again is to be inwardly changed from all sin to all holiness." Planting himself on this definition of regeneration, Dr. Borland denies the necessity of "a second change," insisting that the maintenance of the state of "righteousness and true holiness," into which every one enters who is "created anew in Christ Jesus," "carries with it the title to and the moral fitness for the inheritance of the saints in light." Compelled to admit that Mr. Wesley in his earlier writings taught that without a "second change" pardoned and regenerated believers "must remain full of sin and death," Dr. Borland claims that in later life he held that the "regenerated believer is washed, is sanctified, his heart is purified by faith." He accounts for these contradictory theories of our founder by showing that, as a Churchman, he for a long time held to that clause of the ninth article of the Church of England which affirms that "this infection of nature doth remain in them that are regenerated." In this phrase he found a basis for the "second change" dogma. But he cut that "residue clause" out when he prepared the Articles of Religion for the Methodist Episcopal Church. And Dr. Borland asks, "Is there any rational or moral ground on which we can account for the unquestioned and unquestionable fact that he expurgated the residue clause . . . other than that he renounced and repudiated its doctrine?" After meeting sundry objections which the advocates of the second change will make to his statement of the content of regeneration, the author, as his reviewer shows, sums up his views, saying, "Regeneration is an *instantaneous* work, resulting in moral purity, while *perfection* is a *growth*, resulting in *maturity*." Dr. Borland's theory is as old as the "problem," which has been more or less obscured by the failure of many to interpret the language of Scripture in the light of the facts common to all Christian experience. Looking into the latter, one finds in regeneration the beginning of a new spiritual life, which in essence is "the love of God shed abroad in the heart by the Holy Ghost. This love dethrones selfism, expels its allied affections, and brings the will into subjection. Thus regeneration means the *cleansing* of the affections and the *sanctification* or setting apart of the man to the service of God. And since it implies justification it also includes the cleansing of the conscience from all guilt. This love is often at first only a feeble flame, the love of "a babe in Christ." But as faith takes in more and more of the deeper meaning of truth the flame brightens, the love becomes more and more potent in its appointed task of overcoming old habits of thought, feeling, and ethical action. Its victories beget rich experiences, which may become so decisive in their power as to amount to what many call a "second change;" but which are really nothing more than the fruits of fidelity to that maturing affection which is subject to a law of growth that will even in heaven impel it to reach forward to a still higher point of a development which can have no finality other than a point from which to rise still higher in the ecstasies and services of love. Taking these simple facts of experience for guides,

what need is there of looking at regeneration and Christian perfection as factors of an "insolvable problem?"

In "Baptism and its Design," Dr. G. H. Hayes finds a scriptural baptism to be a purification from sin by the agency of the Holy Ghost. Water baptism is therefore only a symbol of that purification, and since the Spirit is said to be "poured" or "sprinkled" on the subjects of his work, immersion in water cannot be the symbol of spiritual baptism. Dr. Hayes presses this point with a keen, merciless logic, which though it may not conquer Baptist prejudices, may keep many from being perplexed by Baptist teaching.

In "Volapük" the Rev. M. B. Chapman gives a lucid statement of M. Schleyer's scheme for constructing a new language, not to supersede the nine hundred languages now spoken, but only "to form a means of international communication, a common meeting-ground for the peoples of the earth." Volapük is simple in construction, has thirteen thousand words in its dictionary, and counts its disciples by thousands. Dr. Chapman is sanguine of its success.

In "The Septuagint—Its Critical Value," Dr. Wright gives his readers a scholarly article on the Septuagint, which, though not to be relied upon as a corrector of the Hebrew text of the Old Testament, is yet of "great advantage in elucidating the text of the New."

Rev. W. J. Scott's paper on Sydney Lanier is a charming and appreciative critique upon a poet who, though prevented by the brevity of his career from fulfilling the highest promise of his richly cultivated genius, yet wrote enough to be enrolled among "the princes of song."

The Bibliotheca Sacra for October contains: 1. "The Divine Immanency;" 2. "The Economy of Pain;" 3. "Clement of Alexandria not an After-Death Probationist or Universalist;" 4. "The Oldest Book in the World;" 5. "Eschatology of the New England Divines;" 6. "Music and Christian Education;" 7. "Guilt;" 8. "Critical Note—Bethsaida." In the first of these papers Dr. James Douglas treats with rare ability of the relation of the divine immanency to the miracles of Christ. Rejecting the old definition of Christian apologetics, that "a miracle is the suspension of the laws of nature," and accepting "the dictum of modern science, that natural laws are the divine action," he claims that it was not by a suspension but by an intensification of the laws and forces of nature that Christ's miracles were produced. A brief analysis of the miracles leads him to his definition, that "the miracles of Christ were a new mode of the divine action in nature, revealing the divine presence and power. They were signs of a present God not far off, but is "that power in nature which can change the operations of nature at his own pleasure." All this is well and forcibly put, but one wishes that in his analysis of the miracle at Cana and of the raising of Lazarus the doctor had more fully established his theory that Christ's miracles were produced by an *intensification* of the laws and forces of nature. It is not apparent

that there is any force either in water or in a dead body which by *intensification* could cause the former to become wine, or in the latter could cause its reanimation by the departed spirit. Both acts certainly proved the power of our Lord to change the operations of nature, but that he did so in these cases by intensification of existing forces is, so far as we can see, "not proven." But the doctor speaks truly in saying of all Christ's miracles that their highest significance is, that "they were signs of his true work and mission of spiritual healing." And "the best proof of Christianity is in his teachings, character, and life." In the "Economy of Pain" Dr. Hayman concludes a series of thoughtful and suggestive papers on the question of human suffering, which, after all that can be written upon it, will still remain an inscrutable mystery. In this article the uses and lessons of pain, especially its place in the moral government of God, are very ably if not always satisfactorily treated. Dr. William De Loss Love, in a paper showing considerable research, attempts to defend Clement of Alexandria from the assertion of "New Departure" controversialists and others, that Clement was an after-death probationist and Universalist. His success is scarcely complete, seeing that, despite his interpretative comments on cited passages, one cannot very well avoid the conclusion that Clement's theory of the continuance of the Redeemer's work after this life does involve at least the possibility that there may be, as he says, "ways for purification and repentance after death." But Clement's opinion weighs lightly when placed in the scale against Christ's own words. "The Oldest Book in the World," a translation, by Professor Osgood, of the French version of the *Papyrus Prisse*, by M. Philippe Verey, is both a "literary curiosity" and an important contribution to human history. Distinguished Egyptologists accept it as the oldest book now extant in the world. It professes to have been written in Egypt 2000 B. C., and treats of religion, ethics, and society in Egypt before that remote period. It was obtained from excavations in the necropolis of Thebes. It unveils a very highly matured civilization existing in that country three thousand years before Christ, a period in which "Egypt was best governed and at the highest point of internal prosperity." Though not purely monotheistic, it yet then had "a far purer system of religious belief and a nobler conception of the Supreme Being than heathen Greece and Rome, a few centuries later, ever had." Its maxims are remarkably similar to those found in the books of Proverbs and Ecclesiastes, and "are nearer the teachings of the Bible as to God and morality than to the teachers of Greece and Rome, or to Confucius and Buddha." Granting its genuineness, as many leading Egyptologists do, it sheds a light on the advanced condition of society in Egypt before Abraham lived, which revolutionizes one's conceptions concerning human progress in those early days in the life of humanity.

The *British and Foreign Evangelical Review* for October contains: 1. "Charles Darwin;" 2. "The Witness of the Spirit;" 3. "An Analysis of Romans ix-xi;" 4. "The Theology of St. John;" 5. "The Ascension

of Isaiah;" 6. "An Examination of Determinism;" 7. "The History of Joseph;" 8. "Modern Occultism and Scientific Religion;" 9. "The Temptation of the Church;" 10. "History: a Demonstration under the Moral Law." In the first of these papers J. L. Morrow writes approvingly of the life and letters of Darwin as furnishing ample materials for forming a true conception of the man and his life-work. He shows how Darwin's studies had a materializing effect upon his mind, effacing the spiritual thoughts of his childhood and blinding him to every thing but matter; living among things lower than himself, he became like them in that his spiritual nature was stricken with atrophy. His teaching, Mr. Morrow claims with truth, is adverse to spiritual thought and feeling. In "The Witness of the Spirit," by B. C. Caffin, we have a forcible delineation of the Holy Spirit's threefold witness—in the Scriptures, in the lives of Christians, in the individual soul. The doctrine of the direct witness of the Spirit to the sonship of the believer is clearly and beautifully presented, as is also the gift of power which is evidence of the presence of the Spirit in the soul. "An Analysis of Romans 9–11," is expository and exegetical, touching with a skillful pen the eternal question of "the compatibility of free will in the creature with the divine sovereignty." "The Theology of St. John," by Dr. P. J. Gloag, is a luminous critical synopsis of the theology taught by St. John in his writings. The characteristic of John's theology is its subjectiveness; it is the theology of the heart, combining simplicity of style with profundity of thought. It is not argumentative, like Paul's, but contemplative. Its view-point is not the sinfulness of man, as Paul's was, but the love of God, as seen in the incarnation of the divine Logos. Hence its key-note is the doctrine of the Logos, or the Word, as the manifestation of the divine reason. John did not derive the term Logos from Philo, the Jewish philosopher, as some assert, but from the Old Testament. He grounds his theology on the incarnation and on the atoning sufferings of the Logos. He traces human redemption to the Father's love seeking to restore humanity to its proper harmonious relation to himself. In John's theology faith has the same importance as in St. Paul's. The agency of the Holy Ghost in human redemption is made distinctly prominent, and he assigns a marked pre-eminence to love as the essence of the spiritual life which proceeds from the Holy Spirit. He demands of believers hatred to Antichrist, which embodies itself in the world, and which is dominated by Satan, whose ultimate overthrow he describes in his mystic Apocalypse. His eschatology is brought out chiefly in the latter, and is unmistakably clear as to human destiny. To fully understand St. John one must be spiritually minded, since he speaks more to the loving heart than to the critical intellect. "The Ascension of Isaiah" is a sketch of an ancient apocryphal book, purporting to be a history of Isaiah's martyrdom, etc., composed partly at the end of the first Christian century and partly in the second. It was known until the fifth century, when it almost disappeared from notice, until accidently re-discovered by Richard Laurence, Archbishop of Cashel, in 1819. It treats mainly of the vision and martyrdom of the prophet Isaiah. It

is chiefly interesting to us because its rejection from the canon is, says our reviewer, a standing witness of the care taken in the early Church to confine the books of Scripture to those whose inspiration was approved by sufficient testimony.

The *North American Review* for November contains: 1. "For Whom Shall We Vote?" 2. "Camp-Fires of the G. A. R.;" 3. "Rome or Reason;" 4. "Yellow Fever and Its Prevention;" 5. "The Fast Set at Harvard;" 6. "Wall Street;" 7. "Catholicism and the Public Schools." Of these papers "The Fast Set at Harvard," signed Aleck Quest, will attract the attention of parents having sons in the university, and of all serious-minded men interested in our educational institutions. Of the two thousand students at Harvard this writer says that "perhaps a majority of them are quiet fellows." Most of the remainder drink, play, and get into reprehensible scrapes; one man in every twenty comprise what he calls a "fast set," who play poker, bet, drink, and revel in other degrading vices. He thinks the president, faculty, and overseers cannot easily remedy this state of things, though an aroused college sentiment might effect a reform. What the authorities do to arouse that sentiment he does not say; but surely, if it be true that such a "fast set" is tolerated there, religious men will be slow to place their sons within reach of such "fast" associations. Harvard cannot afford to tolerate them, either in its societies or in its classes. But judging by the spirit of this article, and by the testimony of some Harvard men, we incline to the opinion that its writer deals in hyperbole. Possibly he is a "sore-head." In "Wall Street" Brayton Ives gives a somewhat rose-colored view of Wall street and its methods, making it appear that, despite its speculative character, it is not quite so bad as it is commonly painted, and that it is indispensable to the financial interests of the country. Yet his own admissions show that its leading speculators do not give much heed to the law of love to one's neighbor in their operations. In "Catholicism and the Public Schools," Gail Hamilton is vivacious and vigorous, as she always is, but she evidently mistakes the true issue involved in the school question. She regards the hostility of the Catholic priesthood to our public school system as having its origin in the conscience of the Catholic laity. As a matter of fact, the great body of that people have few if any conscientious scruples against sending their children to the public schools. This has been shown by their opposition to the creation of parochial schools, and by the fact that many of them still persist in sending their children to the public schools. No, it is not lay Catholics but the priests who lead the fight against the public school system. Hence, even where parochial schools exist, they, as in Boston, mendaciously seek to say what books and teachers shall be permitted in the public schools to Protestant children. And even those priests are guided more by the policy of their anti-American Church than by conscience. They aim at State support for their own schools; and, despite Gail Hamilton's flippant demand that their dictum as to school-books, etc., shall be yielded to, we think the

time has come for every true American to separate the school question from party politics, and, while permitting parochial schools, to unite all parties in bidding those slaves of the Vatican to keep their hands off our school system, which is essential to the prosperity and perpetuity of our political system. Rome must not be permitted to rule in America, because her rule is the synonym of ruin!

The *Presbyterian Review* for October has: 1. "The Influence of Paganism on Post-Apostolic Christianity;" 2. The "Impeccability of Christ;" 3. "Charles Darwin's Religious Life—A Study in Spiritual Biography;" 4. "The Two Isaiahs, the Real and the Imaginary;" 5. "General Synod of the Reformed (Dutch) Church." Dr. George T. Purves in the first of these articles sketches with a master's hand the influences of pagan thought, pagan philosophy, and pagan society on the Church in the age next succeeding the apostolic. Having evidently studied the writers of the period, he may be accepted as an authority when he says, that "the mingling of paganism with post-apostolic Christianity was a necessary first stage in the education of the Gentile world in the doctrines of the Gospel. If paganism defiled Christianity, Christianity regenerated paganism. . . . It was inevitable that the intellectual apprehension of the Gospel by the world should at first be faulty and partial. But the teaching of the Hebrew apostles was destined to lift the whole world up to their own clear knowledge of God and his salvation." The second paper, on "The Impeccability of Christ," by Dr. William G. T. Shedd, is characterized by clearness of statement and much discriminative thoughtfulness. Its key-note is, that "Christ's person being constituted of two natures, one divine and the other human," the former is "both non-temptable and impeccable. . . . The human nature, on the contrary, is both temptable and peccable." Yet since his divine nature controlled the human, it "could not innocently and righteously leave the human nature to its own finiteness." Consequently, Christ, while "having a peccable nature in his constitution, was an impeccable person. Impeccability characterizes the God-man as a totality, while peccability is a property of his humanity." This theory is very ingeniously and forcibly reasoned upon, but when duly weighed one finds in it little else than a claim that in his human nature our Lord was *theoretically* but not actually peccable. If he could not sin he was assuredly as impeccable in his human as in his divine nature. But, despite this explanation, which does not explain, the paper deserves consideration because of its admirable thoughts on temptation and the power of divine grace to strengthen the human will. In "Charles Darwin's Religious Life" Professor B. B. Warfield has, from the materials found in "Darwin's Life and Letters," by his son, constructed a history of the famous naturalist's *inner* life; and a sad history it is, showing the descent of a naturally noble nature from its early beliefs in Christian truth, through a cold Theism down to the gloomy depths of a rayless Agnosticism. If evolution implies development of the lowest in the direction of the highest, then its greatest advocate, though ethically an admirable char-

acter, was not in his *spiritual* nature an evolutionist. Instead of ascending spiritually he degenerated. "The Two Isaiahs" is a very able review by Principal George C. M. Douglas of Cheyne's *Prophecies of Isaiah* and Dr. Driver's *Isaiah: His Life and Times, and the Writings which Bear his Name.* It is well known that recent rationalistic writers, following some German scholars of the last century, have claimed that the Isaiah who wrote the first thirty-nine chapters of the book bearing his name could not have written the remainder, because the historic events it records occurred subsequently to his death, and because its style differs greatly from that of the previous chapters. Hence they contend for two Isaiahs. The arguments by which this claim is supported are thoroughly and effectually sifted by Dr. Douglas, and shown to be groundless. The prophetic gifts of Isaiah enabled him to predict things and characters he did not live to behold in person; and his grand conceptions of Israel's assured deliverance from captivity, with his foresight of the coming Christ, fully account for the superior elevation and eloquence of his diction in the later chapters of his book. Dr. Douglas has evidently no sympathy with the novelties of the new critical school which vainly strives to overthrow the old beliefs of the Church concerning the sacred record.

The Old Testament Student with New Testament Supplement for November contains: 1. Editorial; 2. "Weber on the Eschatology of the Talmud;" 3. "The Story of Samson;" 4. "The Assyrian King Asurbanipal;" 5. "Old Testament Word Studies—Moral Good;" 6. "Biblical Doctrine of Inspiration;" 7. "Synopsis of Important (Review) Articles;" 8. "New Testament Study, No. 9—"The Parables of the Kingdom."—— *Canadian Methodist Magazine* has: 1. "Landmarks of History;" 2. "Round About England (No. 5);" 3. "Vagabond Vignettes;" 4. "In Search of the Picturesque;" 5. "A Word for Classical Studies;" 6. "Forty Years with the Sioux;" 7. "A Sealing Adventure;" 8. "The Lost Silver of Briffault;" 9. "The Higher Life;" 10. "Rome Within Rome;" 11. "An Historic Church;" 12. "Some Summer American Resorts."——*Harper's Magazine* for November, besides its usual quantum of interesting fiction, has the following finely illustrated instructive articles: 1. "The Lower St. Lawrence;" 2. "A Museum of the History of Paris;" 3. "Elk-Hunting in the Rocky Mountains;" 4. "Boats on the Tagus;" 5. "The New York Real Estate Exchange;" 6. "Our Journey to the Hebrides," etc.——*The Historical and Genealogical Register* for October contains: 1. "Memoir of Israel Ward Andrews, D.D., LL.D.," with steel portrait; 2. "The Marietta Colony of 1788;" 3. "Alumni of William and Mary College who have Held Official Positions;" 4. "Soldiers of King Philip's War;" 5. "Place Index to the Register;" 6. "Inscriptions in Colchester Burying Ground;" 7. "The Tradition of Micah Rood;" 8. "Genealogical Gleanings in England;" 9. "Rendezvous of the Dorchester Colony;" 10. "Notes and Queries;" 11. "Societies and Their Proceedings;" 12. "Necrology of the New England Historic Genealogical Society."

BOOKS: CRITIQUES AND NOTICES.

Of the many good books referred to in this issue, the following will be especially prized if purchased: *The Chief Periods of European History*, by Prof. Edward A. Freeman; *Martin Luther*, by Peter Bayne, LL.D.; *Four Centuries of Silence*, by the Rev. R. A. Redford; and *Faith Made Easy*, by James H. Potts, D.D.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Faith Made Easy: or, What to Believe, and Why. A Popular Statement of the Doctrines and Evidences of Christianity in the Light of Modern Research and Sound Biblical Interpretation. By JAMES H. POTTS, M.A., D.D. 8vo, pp. 516. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Price, cloth. $2 50.

Of the many books issued from the religious press of the country, few are so well adjusted to the modern spectacle of agnosticism in collision with faith, or so adroitly uncover the strategic positions and the infirm methods of assault on one side, or so comprehensively proclaim the truth, with its auxiliary supports, on the other, as this substantial octavo from one of the gifted writers of Methodism. Entirely free from the partisanship of an advocate, and unbiased in thought and expression, only as truth may bias the mind, he states clearly what should be believed respecting Christianity, enforcing the duty by rational considerations and arguments drawn from the truth to be believed. Pronouncing theological ideas for the common people, he avoids the technism of theology, but writes with all the strength and penetration of the profound theologian, all the beauty and elegance of the accomplished penman, and all the faith and courage of a devout Christian, furnishing an unanswerable reason for receiving the entire system of Christianity into the heart and life. Avoiding also the customary theological arrangement of subjects embraced in the great theme, and omitting the discussion of non-essential doctrines, together with controversies respecting the same, he has produced a book every page of which is worth reading because inspired by the spirit of the religion whose character and claims he aims to set forth. Thus viewed and understood, if read it will strengthen the faith of the Christian, convince and arouse the unregenerated, and instruct and admonish, if it does not overwhelm and rescue, the doubter in his darkness and sin.

Fully stating what to believe concerning the Bible, the Deity, redemption, prayer, the Sabbath, the Church, Christian duties and graces, the future state, and unbelief, it is made clear what not to believe, not so much by a direct statement and denunciation of error as by the transparent exhibition of truth, in whose presence error cannot abide. In the presentation of one side, the truth-side, of Christianity, the error-side stands out to view by implication, but soon departs loaded down with suspicions and vagaries.

While, as a whole, the book is so excellent in its teachings and so well adapted to counteract the mischievous tendencies of unbelief, it may seem puerile to note that too much stress is laid upon miracles as credentials of Christianity, and a too brief exposition is given of the character and function of the Church, though the author drives a nail in a sure place when he says "that no one body of Christians has the right to set up as the only true Church." Space had not been wasted or unwisely occupied had the author amplified the law of prayer, the chief issue on the subject of prayer, or injected a little braver theology in the section on atonement, though when he says, "The atonement is necessary because man is unable to atone for himself," he lays the foundation for a complete Arminian superstructure of soteriology. Passing over these discoveries, not mentioned as of the nature of criticism, but as suggestive only of revised thought in the future, we urge the placing of the work in the hands of laymen for their instruction and strength, and of the clergy that they may see what popular forms divine truths may be made to take, and thereby learn the lesson of increased usefulness in preaching the Gospel to the masses.

Man a Revelation of God. By Rev. G. E. ACKERMAN, A.M., M.D., D.D., Author of *Researches in Philosophy*, Member of the American Institute of Christian Philosophy, Associate in the Philosophical Society of Great Britain, etc. 12mo. pp. 396. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

Among the many results of the hard thinking of these times is now and then from some quarter a new proof of the existence, or of the attributes, of God, or a reconstruction of familiar lines of argument, with magnetic exhortation in its behalf. The danger of the hour is not from atheistic leaven, which is hypocrisy, but in the tendency to obscure the ground of faith in the divine administration and purpose respecting the world. To make patent the fact of the divine presence and order in human history; to recover the lost forms of faith in divine revelation and stimulate inquiry into its integrity and value; and to demonstrate from man himself the reign of the Supreme Power in his individual development, is not only an established but also a satisfactory and conclusive method of winning recognition of the theistic principle as the ultimate factor of government and the genesis of all existence. In some measure Dr. Ackerman accomplishes this end, as he carefully, scientifically, and theologically analyzes and interprets the physical, intellectual, moral, and regenerated capacities and achievements of man in his civilized and Christianized attainment and dominion. After many years of patient reading and a thoughtful discrimination of what was read, and some original exploration and comparison on his own account, the author presents this work as an additional evidence of the divine origin of man, and, reflexively, of the human manifestation of God. Other works treat of God in nature, God in history, God in the Bible, but this work confines itself to an elaboration of God in man; the prominent facts of man's origin, character, and activity being turned into simple but effective arguments, where the details, sometimes too minutely pointed out, are so used in the construction of a complex defense of the main

position as to satisfy the average mind of its strength and truthfulness. In this view of the subject the book has its mission, and, we are happy to state, is fulfilling it, in the judgment of those who are observers of its influence in the realm of the earnest seekers after the best expression of truth.

Bible Studies from the Old and New Testaments. Covering the International Sunday-School Lessons for 1889. By GEORGE F. PENTECOST, D. D., Author of "*In the Volume of the Book*," "*Out of Egypt*," etc. 16mo, pp. 402. New York and Chicago: A. S. Barnes & Co. Strong paper cover, 50 cents.

Gospel Sermons. By JAMES MCCOSH, D.D., LL.D., Litt.D., Ex-President of Princeton College, Author of "*Method of Divine Government*," "*Intuitions of the Mind Inductively Examined*," etc. 12mo, pp. 336. New York: Robert Carter & Brothers. Price, cloth, $1 50.

Studies in the Book of Acts. By J. WILLIAMS, D.D., LL.D., Bishop of Connecticut. 8vo, pp. 178. New York: Thomas Whittaker. Price, cloth, $1 50.

The Sermon Bible. Genesis to 2 Samuel. 12mo, pp. 500. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Dr. Pentecost has produced a superior commentary, both as to its literary form and the exhibition of the spiritual meaning of the Scriptures within the limits of the Sunday-school lessons.

Dr. McCosh is not more of a philosopher than preacher. He has studied the Scriptures perhaps more than the speculative questions of evolution and intuition, embodying in this treatise the results of his pulpit preparations for a life-time. It is gratifying to turn to these pages as they reflect the sober thought of a great thinker, and the transparent expression of a devout and humble mind. Though the sermons are less doctrinal than didactic, they are upon themes of great interest to the Christian, and, for the most part, are quite in harmony with the Arminian thought of these days. In "The Sifting of Peter," the preacher had the opportunity of investing the discourse with a Calvinistic halo, but he did not avail himself of it. The truth is, that this book is the final theological utterance of the great divine, and he seems in it to have indirectly recorded himself against those ultra forms of thought that once dominated the Princeton realm. We welcome these sermons as a good exponent of perhaps unconscious Arminian influence in the stronghold of a venerable but antiquated theology.

Interpreting *The Acts of the Apostles* as a record of missionary heroism and success, Dr. Williams has amplified and illuminated it by a scholarly analysis of its contents, and in a manner most refreshing and fascinating. No uninspired history of missionary achievement equals Luke's account of the struggles and triumphs of the early Church, and this book greatly assists in an appreciation of the magnitude of the apostolic labors and the magnificence of their results.

It is not clear to us that *The Sermon Bible*, made up of fragments of sermons or paragraphs of opinions from eminent divines, has a special function or will be of any value either to the ministry or laity; we therefore consign it to the "tomb of the Capulets."

The Tabernacle of Israel in the Desert. A Companion Volume to the Portfolio of Plates, explanatory of the Particulars, with Detailed Plans and Drawings, and Letter-Press Descriptions. By JAMES STRONG, S.T.D., LL.D. Quarto, pp. 106. Providence, R I.: Harris, Jones, & Co. Price, $5.

Until the reader shall have mastered this work he can have no just conception of the difficulties of the subject, or of the erudition, patience, skill, and the scholarly searching and application required to overcome them. The first impression that the volume makes upon the student is of the exhaustless ability of the distinguished author, and of the final solution of the problems that have perplexed the biblical inquirer for ages. With giving the history of the tabernacle, and that incompletely, most writers, Jewish as well as Christian, have been satisfied ; but Dr. Strong, like an architect, here presents its structure, elucidating and vindicating the fabric and mode of combination in minute detail, so that it can be perfectly reconstructed from these specifications. And he has carefully and cautiously interpreted its symbolism, having found a "functional import" in the several apartments, which is in entire harmony with its sacred design and with the principles of religion. Accompanying the volume of letter-press are six magnificent colored lithographs, each 30x42 inches, representing the ground-plan of the Tabernacle, front views, furniture, vestments, etc., so that the text, as one reads it, will have illustration and verification in these pictures, which, without the book, almost declare the truth themselves. As the treatise is original, it is refreshing ; as it is the product of a reputable scholar, traveler, and thinker, it may be accepted as trustworthy in detail, and reliable as a whole ; as no other work equals it in breadth, or so closely conforms to the scriptural account of the tabernacle, it must at once supplant all others ; and as the solution of the enigma is complete and unanswerable the approval of the learned world may be anticipated for it in advance, while the individual examiner of the solution will breathe easily, and go on to further conquests in the field of biblical history.

The Book of Jubilees. Translated from the Ethiopic. By Rev. GEORGE H. SCHODDE, Ph.D., Professor in Capitol University, Columbus, Ohio. 8vo, pp. 131. Oberlin, Ohio: E. J. Goodrich. Price, cloth, $1.

Here is an historic curiosity, a work handed down from the Hebrew, through the Greek and Ethiopic, from the first century of the Christian era. The translator describes it as an haggadic commentary on portions of Genesis and Exodus, and a representative example of the manner in which the learned contemporaries of Christ perverted biblical books for their own purpose. In contents it exhibits the Judaic spirit and tendency of New Testament times, or the nomistic principle of Jewish theology in opposition to the Pauline doctrine of justification by faith, giving us a glimpse of the conflicts of the Christian preachers with the Judaizing teachers in those days of religious controversy. In addition to its corroboration of Moses, it contains stories and fables concerning the fathers in Israel, and explains events by circumstances and a detail of processes and methods that discredit the events themselves. Still, the

scholar should carefully study this book, and, as this translation is superior to any extant, one may read it with all confidence and be able to judge of the value of the original document.

ECCLESIASTICAL LITERATURE.

The Evolution of Episcopacy and Organic Methodism. By Rev. THOMAS B. NEELY Ph.D, D.D., Author of "*Young Workers in the Church*," "*The Church Lyceum*," "*Parliamentary Practice*," etc. 12mo, pp. 448. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

Owing to the supercilious attitude of so-called Churchmen who worship their walls of partition, and an alleged but quiescent tendency to third-orderism in the Methodist Episcopal Church, a restatement of the *doctrine* of the Church respecting episcopacy is opportune, both to enlighten the uninformed, to check the aggressive spirit of those in sympathy with an ecclesiastical hierarchy, and to settle once for all the position of the Church before the world on a subject that really troubles our neighbors more than ourselves. Having accomplished these ends in his book, Dr. Neely may be regarded as an exponent of the Methodist stand-point of episcopal history and prerogative, and until his facts are invalidated his conclusions must pass in all Church circles as final and authoritative. In its Methodist aspect, episcopacy is the result of an evolution that, commencing with the early Christian Church, has expressed itself in changes in every episcopal organization since that period. We hold it to be incontrovertible that the providential origin of an institution, or system, or Church is as authentic and divine as its more immediate scriptural authorization and induction into position and influence. Our episcopacy, as providential in origin as the Christian Church itself, makes no apology for its existence to those who, with false dates and stained robes, would ally themselves by a chronological chain with the apostles. To us the providence of our history is more important than the perishable beauty of a broken chain upon whose supposed strength Churchmen depend for Churchship. Disputing the ecclesiastical chronology of the Church of England, on which the false claim of apostolical succession is made to rest, it is clear to those who are familiar with Church history that our Methodist episcopacy is in line with the apostolic beginnings, of which, indeed, it is the final evolution. With historic data at hand, Dr. Neely, after considering the simple forms of authority in the early Christian Church, exhibits the modification of episcopal function in the Church of England after the Protestant Reformation, following it with Mr. Wesley's variant view of that function, which passed over into American Methodism as its presiding element, and as the standard of episcopal character and life. In this evolution the author makes free use of authorities in the Church of England—as the Rev. Edwin Hatch, Dean Stanley, Archdeacon Farrar, and obtains a stronger affidavit from Bishop Onderdonk of the diocese of Pennsylvania—who on the questions at issue

are as affirmative as either Mr. Wesley or Francis Asbury. Historically, Dr. Neely's argument is unanswerable, and, as the key to the controversy is history, it should end with the summoned testimony of history. While the book openly, though incidentally, exposes the sepulchral character of the dogma of apostolical succession, its primary and ultimate purpose is the vindication of Methodist episcopacy, both as to its history and character, the author maintaining with characteristic vigor that the third order dogma is foreign to all Methodist teaching and usage, and to be reprobated as the offspring of the hierarchical mind.

Standing on this impregnable conclusion, he readily, but perhaps with less animation of style, since it is unnecessary, establishes the validity of Methodist ordinations, and the propriety and legitimacy of the Methodist Episcopal Church. In examining this able work it has occurred to us more than once that, instead of explaining Mr. Wesley's high-handed departures, and legally and historically upholding our episcopacy as though it needed defense, the burden of history should be shifted to the Church of England, and Henry VIII. should be vindicated by Dean Bradley, or by next year's Lambeth Conference. For the present we rest the case with the author's masterful exposition of it.

The People's History of Presbyterianism in All Ages. By ROBERT P. KERR, D.D., Author of *Presbyterianism for the People.* 12mo, pp. 284. Richmond, Va.: Presbyterian Committee of Publication. Price, cloth, $1 25.

The frontispiece is a picture of Calvin; the spirit of the book is in favor of the Presbyterian principle; and the outlook is one of complete domination of that principle in the church-world. Presbyterianism has written a long and eventful history. It has related itself to civil government, affected the domestic affairs of nearly all countries on the globe, and influenced the lives and destinies of many millions of the race. For the people's sake it deserves a larger record, a more comprehensive development of its progress, and a broader philosophic account of its results than is here afforded. The author's apology, that the masses have not the time to read a more elaborate work, will hardly avail in this case. Taking it, however, as we have it, the Presbyterian reader should be satisfied with the showing of his denomination in the moral conflict of the world, for, even if now and then extravagant in claim, it is a sincere description of the Presbyterian factor in human history. All denominations, indeed, are sharers of the heroism, integrity, and achievements of the Church that, however erroneous in some of its staple doctrines, has stood for truth, and sanctified its faith by its blood. All Christians may profitably study these pages, and rejoice in the steadfastness of a people who, holding to the doctrine of decrees, have not been idle in the matter of evangelizing the world. So far as the author has occasion to refer to the Methodist Episcopal Church he is in unconscious error, the correction of which is our duty. Defining Presbyterianism as "spiritual republicanism," he says (p. 22) it is the "opposite of Episcopacy." Episcopacy, he intimates, is an oligarchical form of government, which, strictly and rigidly maintained by the Prot-

estant Episcopal Church, is becoming quiescent in the Methodist Episcopal Church. "The principle of self-government," he says, "has saturated almost the entire body;" that is, the Presbyterian principle of republicanism has "saturated" the Methodist Episcopal principle of oligarchy, and modified it into harmony with the spirit of the age! It is well known that Arminianism has "saturated" Calvinism until it is quiescent, if not non-existent, and if in return the republicanism of the old Church has molded Methodism into democratic form we should be grateful; but we have not so read history, and do not interpret episcopacy as oligarchical. There is an oligarchical episcopacy, but it is not Methodist episcopacy, which, by its denial of a third *order* for its incumbents, is as democratic as Church rulership represented by an order or office can well be. Space does not permit us to exhibit republicanism in Methodism: it is sufficient here to emphasize its presence and authority, not as derived from the Presbyterian leaven, but as original in its constitution, and as the providential birth-mark of its history. On page 239 the author has the courage to represent that the Presbyterians outnumber, both in communicants and adherents, any other Protestant denomination in the world! This may be so, but who believes it? In our library this book shall stand beside Stevens's *History of Methodism*, the contrast of the two denominations suggesting itself to us every morning by the size of the respective histories.

The Nonsuch Professor in his Meridian Splendor; or, The Singular Actions of Sanctified Christians. By the Rev. WILLIAM SECKER. Minister of Al'-Hallows Church, Londonwall. With an Introduction by Rev. T. L. CUYLER, D.D. 16mo, pp. 367. New York: Robert Carter & Brothers. Price, cloth, $1 25.

This is one of those books, more rare in other denominations than among Methodists, intended to assist the Christian in the attainment of all the possibilities of grace. Rich in thought, sweet and holy in the affectional spirit, chaste and devout in expression, it constitutes a "breviary of religion" suitable for use by all who believe in the Lord Jesus Christ. In showing that the Christian should do more than others, and how he may do more than others, it becomes a manual of practical godliness, stimulating in its suggestions, and educational in its teachings. It makes not against it that it is not a new book, nor that its style is less modern than the book of yesterday, nor that the title is almost meaningless; for its atmosphere is holiness, its thunder is that of Sinai, its tenderness that of Gethsemane, its redemption that of Calvary, its hope an apocalypse. Who reads it will be wiser; who observes it will be holier.

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

Principles of the Economic Philosophy of Society, Government, and Industry. By VAN BUREN DENSLOW, LL.D. 8vo, pp. 782. New York: Cassel & Company. Price, cloth, $3.

The day is prolific of treatises on economics, some of them superficial and written from a political bias, intending to affect pending elections, while

others, ignoring the expediencies of parties and the selfishness of class interests, grapple with rigid social conditions, expound the laws of trade, declare an international code of procedure, and indicate the legislation that, conserving national sovereignty, will at the same time contribute to the world's peace, prosperity, and happiness. Dr. Denslow's masterly work belongs to the latter class of recent issues, and is therefore a book for statesmen, and all others who, irrespective of prior views or affiliations, desire to grasp the subject in its width, compass, and unfoldings. There is no phase of the economic problem, historical, philosophical, social, political, and moral, that has escaped the attention of the patient and thoughtful author; and there are no facts, or statistics, or principles, or state or national laws bearing upon any particular phase that seemingly have not been appropriated or consulted by this impartial historian of the subject.

It is not to be expected, however, that whatever may be the philosophy of man's temporal condition, and whatever lessons history infallibly teaches respecting that condition, all readers will agree with the author, either as to the facts quoted or the inferences they justify. As he alludes to "fiat money," supports the principle of "protection," holds up capital as an emancipator, and objects to socialistic theories concerning the American railway system, he may be judged harshly, and, notwithstanding the statesmanship of his presentation, be pronounced illogical in logic and untrue to the nature of things. All that may be required of him is that his facts be genuine, and, as they were obtained from documents accessible to all, of this no suspicion can be raised except by those who disagree with the stubborn report of history. With the theory of Adam Smith, Malthus's so-called law, John Stuart Mill's *a priori* interpretation, and a theoretical or metaphysical exposition of economic life, he has little sympathy; but with the facts pertaining to wealth, land, labor, taxation, values, and prices, and the laws governing them, he is in perfect harmony, and is as instructive as he is correct. Its facts respected and its laws observed, the individual will triumph over his temporal obstacles, and the nation will evolve into a solid and exemplary perpetuity.

Philosophia Ultima; or, Science of the Sciences. Vol. I. An Historical and Critical Introduction to the Final Philosophy as Issuing from the Harmony of Science and Religion. By CHARLES WOODRUFF SHIELDS, D.D., LL D., Professor in Princeton College. Third Edition, Abridged and Revised. 8vo, pp. 419. New York: Charles Scribner's Sons.

Only a thinker of as large ability as the reputed author of this volume would be justified in undertaking to cover the breach, long existing and still wide and deep, between such antagonists as science and religion. Though his task was great he has performed it with both the patience and labor it imposed, and satisfied at least the parties of one side to the great conflict. He very properly first submits, not only the attitude of the philosophical parties in the contest, but the parties themselves, such as infidels, sciolists, dogmatists, apologists, and eclectics, clearly pointing out the indifferentism, eclecticism, and historical causes of the strained

relations between them. As a preliminary statement, part first is valuable, and prepares the reader for the profounder discussion of the philosophical theory of the harmony of science and religion. The positive philosophy, or theory of nescience as ignoring revelation, of which Auguste Comte was the exponent, he rejects; the absolute philosophy, or theory of omniscience as superseding revelation, of which Sir William Hamilton was the chief expositor, he likewise puts aside; but the final philosophy, or the theory of perfectible science as concurring with revelation, is that form of thought upon which in his judgment harmony is predicable and certain of fulfillment. Another volume elaborating the final theory will soon appear, when the student may possess a philosophic solution of a difference that long since should have disappeared, because truth is one and fraternal.

The Virtues and their Reasons. A System of Ethics for Society and Schools. By AUSTIN BIERBOWER, Author of *The Morals of Christ.* 12mo, pp. 294. Chicago: George Sherwood & Co. Cloth, $1 50.

As a text-book on ethics for schools, it is admirably arranged and comprehensive in treatment, fulfilling the purpose of the author. It is specific in the discussion of duties regarding others, including kindness, beneficence, forgiveness, truth, honesty, patriotism, etc.; and it is emphatic in representing the duties regarding self, such as self-development, industry, self-support, self-control, temperance, self-respect, purity, and conscientiousness. Its definitions are philosophically accurate; its distinctions broad and clear; its logic conclusive; and the ethical content wholesome. Avoiding religious teaching *per se*, it may be perused with profit by Catholic, Jew, and Protestant; but a narrow mind, forgetting its design, may object to the absence of the religious spirit. This, however, is a commendatory feature. To the statement that the idea of right is that which men consider *best* for them we stoutly object, and the author acknowledges its insufficiency. Morality has a higher ground than utility. Still, if some men can be led into right-doing because of self-interest it will be a gain to the world; but the race needs higher teaching, and must act from loftier ethics.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Patriotic Addresses, in America and England, from 1850 to 1885, on Slavery, The Civil War, and the Development of Civil Liberty in the United States. By HENRY WARD BEECHER. Edited, with a Review of Mr. Beecher's Personality and Influence in Public Affairs, by JOHN R. HOWARD. 8vo, pp. 857. New York: Fords, Howard & Hulbert. Price, cloth, $2 75; half morocco, $4 25.

Mr. Beecher was the largest American figure of his time. He was more than a religious preacher: he was an actor in the civil drama of his country. He was more than an orator: he was a writer of commanding force, and a thinker of the first magnitude. He was a citizen, an author, a teacher, an editor, a minister of the Gospel, a patriot, and the heroic

representative of American manliness and aspiration. With infirmities glaring enough to be seen, and compromising himself all too often by the exercise of an enlarged erratic tendency, he sometimes lost prestige when he might have retained it, and by a seeming vacillation in his faith alienated followers who otherwise would have adhered to him to the end. But his personality and great political influence, as well as the pre-eminence he occupied in the American pulpit, cannot soon be forgotten; nor should the republic be ungrateful enough to overlook his services in its behalf in the days of its peril and progress. He was the friend of humanity, the lover of the poor, the advocate of the slave, the terror of treason, and the embodiment of imperishable devotion to his country. The addresses here given represent him more as the patriotic speaker than the pulpit orator. In one he denounces slavery with all the wrath of fire; in another he portrays the evil of compromise of principle; here he defines the modes and duties of emancipation; there he emphasizes the conditions of a restored Union; and in all the undercurrent of a transparent loyalty is strong and impetuous. Fortunately, the addresses he delivered in England and Scotland during the American Rebellion, in which his courage is at the front, and which terrified the English throne, are here reproduced, giving the reader a glimpse of the greatness of the man in emergencies such as tested his fidelity to conviction, and his heroism in the presence of foes. While these addresses do not reveal all of Mr. Beecher's resources, they are the open door to his inner life, the true life of honor, patriotism, and morality, and as such must be prized by the American citizen and the uncritical Christian. Mr. Howard's review of Mr. Beecher's personality and political work is impartial and thorough, enabling us to understand the great preacher without asking very many questions, and, as it reveals him in his positive and negative aspects, we can see how human he was, and yet what a tower of humanity he also was as he stood among men. The publication of these addresses will revive the memory of his life, and preserve it over to the generations to come.

Martin Luther: His Life and Work. By PETER BAYNE, LL.D. In two volumes. 8vo. Vol. i, pp. 518; vol. ii, pp. 583. London, Paris, New York: Cassell & Co. Price, cloth, $2 50 per volume.

At last a standard work on the divinely called German leader of the Protestant epoch in Europe has appeared, containing not only the biography of the reformer, but also an historical and, as it progresses, a philosophical portraiture of the great Reformation, with the causes that invoked it and the permanency of the work accomplished by it. Granting that other men, strong and true, assisted in the separation of more than one European people from the dominion of the Roman Catholic hierarchy, Luther was the genius of the movement, and intensified it by a personal force wanting in his associates and all other helpers. Without him the Reformation had not been; yet with him it was sometimes compromised, if not enfeebled, by a harshness of method and a narrowness of Scripture interpretation, as the ground of his independence, that repelled not a few of

the devoted adherents of the providential emancipation. In an estimate of that mighty revolution that threatened the overthrow of Catholic influence every-where, the infirmities of leadership must be forgotten in the magnificent courage of those at the front and their unchangeable purpose to prosecute the undertaking to completion. Whatever personal disqualifications one may discover in the lives of such men for such work, there is no wavering of faith, no vacillation of purpose, no uncertainty as to the result in their minds, or in those of their followers. The enthusiasm of the Reformation was a quenchless fire that consumed in its spread the opposition of the foe, and it never expired while its leader led or lived. Dr. Bayne, unlike Köstlin, D'Aubigné, Von Ranke, and other biographers, exalts Luther in his supervision of the movement until he stands out as the commanding general of a nation's army, or as a veritable pope of a new and prophetic-born Church. In this scheme of exaltation his coadjutors occupy subsidiary relations, and seem to accomplish less than other historians have attributed to them. As the one rises into conspicuous authority the others sink into commonplace, or assigned, positions. This distribution of influence is occasioned by the endeavor of the author to find the embodiment of the Protestant principle, and in none of his co-laborers is it so intensive and causative as in Luther. He is the Moses of the reform movement, eclipsing those nearest him and most serviceable to him.

Besides, these volumes are written with less respect to the Reformation than to the instrument of it, which accounts in part for the conspicuous position of the great leader. By this we do not mean that one will not understand the Reformation from the reading of these volumes—for, without assuming to be historical, it is essentially an analysis, keen and discriminating, of the epoch and the movement—but that the leader will seem greater than the event, because he is more prominently recognized by the author. But, as the history of the Reformation should be rewritten, and Luther's life and character have a new avowal and vindication, we indorse these volumes, commending them to Roman Catholics, whose abuse of their foe was never equaled except by the Jews in their denunciations of Jesus; to unbelievers, who confuse all religions into a mass of absurdities, and to Christians, who may see in the rise of the day-star of the Reformation the bidding of Providence, and who may hear the words of Luther the thunderous echo of a divine messenger, robed in the garments of freedom and dwelling in the mountains of holiness.

My Story of the War. A Woman's Narrative of Four Years' Personal Experience as Nurse in the Union Army, and in Relief Work at Home, in Hospitals, Camps, and at the Front, during the War of the Rebellion. With Anecdotes, Pathetic Incidents, and Thrilling Reminiscences, portraying the Lights and Shadows of Hospital Life and the Sanitary Service of the War. By MARY A. LIVERMORE. Superbly Illustrated with Portraits and numerous Full-page Engravings on Steel and Fine Chromo-Lithograph Plates. 8vo, pp. 700. Hartford, Conn.: A. D. Worthington & Co. Price, cloth, $3 50.

The above description, taken from the title-page, accurately sets forth the purpose of this volume, but it should be added that so different is it from

any other record of the war, narrating experiences and phases of military life usually relegated to hospital statistics or omitted altogether, no one's history of the national struggle for existence can be considered complete without this superb addition to his library. Nor does it merely contain new experiences of a nurse; it is practically a new history of the great conflict: not a philosophic analysis of the causes that incited it, nor a technical report of its battles, nor an historian's methodical presentation of its progress; but a pathetic and yet virile revelation of the sufferings, hardships, and sacrifices of the men who ventured all for the country's safety and deliverance. It brings to light also the fact that without woman's co-operation, without her philanthropy and patriotism, without the uprising of the home against the rebellion, the victory over it would have been delayed, and perhaps never secured. To the heroic women of the land, as well as to the soldiers in the field and the statesmen at the head of affairs, does the united country owe an imperishable debt of gratitude and love. Mrs. Livermore writes as one speaking with authority. Intimately related to the Sanitary Commission, her husband a journalist, she herself a nurse in camp and on the field, having access to the official documents required to verify her statements, and personally acquainted with President Lincoln and the prominent generals of the war, besides having a thorough knowledge of the hospital service and of the Northern spirit of sympathy with the suffering, she was abundantly qualified to prepare the book now issued by the house herein named. On their own account the publishers have introduced many battle-flag plates into the volume, giving the reader an idea of the flags captured from the Confederates as well as of the flags that floated over and cheered the armies of the North. It is sufficient to say that he who is still interested in the method of his country's salvation from slavery and disunion will linger over these pages with tears and a renewed devotion to the cause of human liberty and progress.

The Chief Periods of European History. Six Lectures Read in the University of Oxford in Trinity Term, 1885. With an Essay on Greek Cities Under Roman Rule. By EDWARD A. FREEMAN, M.A., Honorary D.C.L., and LL.D., Regius Professor of Modern History, Fellow of Oriel College, Honorary Fellow of Trinity College. 8vo, pp. 250. London and New York: Macmillan & Co. Price, cloth, $2 50.

While Europe may be observed with an intellectual opera-glass from many stand-points, the distinguished lecturer was fortunate in choosing the Roman power as the center of his inquiry, first considering Europe prior to Roman influence in its affairs, then recognizing the sovereignty of that influence, and afterward tracing its downfall and extinction. The student will be profoundly impressed with the contrast drawn between Roman pre-eminence in Lecture II and the Romeless world in Lecture VI, an illustration of the rise and fall of the greatest national power in history. As a repository of facts the book is superior and trustworthy; in the grouping of facts in their historical relations and in the political and moral lessons the events are made to teach, or at least suggest, the

author displays a high order of literary skill; in the clearness of his purpose and the orderly method of its development he equals Guizot, which is sufficient commendation; and in the recognition of other empires, with the elements of their strength, he is generous, yet withal critical, but ever true to the current of time. More of this kind of literature is coveted by students of historic phenomena.

The Story of Media, Babylon, and Persia. Including a Study of the Zend-Avesta, or Religion of Zoroaster, from the Fall of Nineveh to the Persian War. By ZÉNAÏDE A. RAGOZIN, Member of the "American Oriental Society;" of the "Société Ethnologique" of Paris; Associate of the "Victoria Institute," of London, etc. 12mo, pp. 447. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

An Introduction to the Study of the Middle Ages (375–814). By EPHRAIM EMERTON, Ph.D., Professor of History in Harvard University. 16mo, pp. 268. Boston: Ginn & Co. Price, cloth, $1.

Institutes of Christian History. An Introduction to Historic Reading and Study. By A. CLEVELAND COXE, Bishop of Western New York. 12mo, pp. 328. Chicago: A. C. McClurg & Co. Price, cloth, $1 50.

In the first of these books we have a compressed but elegantly written history of three great empires, with their wars and religions, that filled the eye of the world for many centuries. The chief events here detailed, commencing with the battle of Megiddo, B. C. 609, and ending with the battle of Marathon, B. C. 490, relate to the rise and development of the religion of Zoroaster and Aryan myths, of a series of migrations and the presence of foreign influence, of the old question of the "balance of power," transferred in modern times from Asia to Europe; of civil and foreign wars, and of the internal growth and decay of the capital cities of these kingdoms. The author is more than a compiler; he assimilates history into current form, and is entertaining and instructive.

Professor Emerton might have expanded his *Introduction* a hundred pages more without destroying its character or interfering with his plan. As it is, the book is a thinly clad skeleton, with bones protruding where there should be blood and muscle. Still it is acceptable, because it is a sign of the resources behind it.

Bishop Coxe, in the excusable guise of an "Introduction," has written absolute history, embellishing it with rich comments, and so avoiding the partisan spirit as to commend the work to Christian students generally. Preferring Church history in the concrete, and eager to follow writers not of our guild who unravel the intricacies of religious development from the earliest times, we turned to this book with hope, and have not been disappointed.

Dissolving Views in the History of Judaism. By Rabbi SOLOMON SCHINDLER, of the Temple Adath Israel in Boston. 12mo, pp. 340. Boston: Lee & Shepard. New York: Charles T. Dillingham. Price, cloth, $1 50.

The learned rabbi holds that Judaism is an historical illustration of the law of evolution, in that it developed from a germ to its present state, and has assumed a new appearance upon every new stage of development. Disavowing the theory that religion was a concrete somewhat delivered

to the race at the beginning, he considers that form of it which, rising into view in Moses, progressed, changed, rose, and fell, affecting history and being affected by it, until it stands before the world circumscribed in influence and yet potent with an imperishable life—the Judaism of his people. The more than twenty epochs of change he describes are associated with some prominent figure in Jewish history who instrumented the epoch, or justified it after the turning-point had been passed. The book is, therefore, largely biographical of the leadership of Israel from the time of Moses, as well as historical in its scope and doctrinal in its teaching. He describes the American Israelite as a believer in God; a disbeliever in the theory of the literal restoration of the Jews to Palestine; an optimist; and that his religion is superior to Christianity, which he holds is pessimistic as to this life, and which for centuries contaminated the purer and loftier faith of his race. As a Jewish work, able, almost impartial, and certainly abundant in facts, it is cordially commended to the examination of the Christian.

The History of Nicolas Muss. An Episode of the Massacre of St. Bartholomew. Translated from the French of CHARLES DU BOIS-MELLY Pp. 227. New York: Harper & Brothers.

Neither the Catholic nor the Protestant will enjoy this book; the former because it is a revelation of the iniquity of that eventful massacre, and the latter because it exhibits a hostility to his faith that still exists and is unpardonable. Still, both Catholic and Protestant should read it for the reason that neither will enjoy it. Awful history sometimes should be read and remembered. This book, however, is not a history of St. Bartholomew or its festival of blood, but an episode in the life of one of the adherents of the Protestant cause. Nicolas Muss, surrounded by comrades in Geneva, narrates how he was led to Paris in 1569, where he remained during the fierce trials of the Huguenots, adventuring his own life; how he was delivered, and how he protected a young damsel who afterward became his spouse. The narration takes historic colors at every turn, reflecting the tyrannical spirit of the Roman Church three hundred years ago in France, showing the bravery of the persecuted sects, who would not yield their faith, and depicting in aside ways the general effect of the persecution upon the country and the Church. The King of Navarre is on our right in this narrative, and the Huguenots on the left, with that unquenchable hatred of the Protestant heresy in the center. As it proceeds the reader is in doubt if Nicolas Muss, or that crystallized abomination of tyranny that would suppress innocent independence and courageous honesty in man, is the chief figure, or the core of the "episode."

Four Centuries of Silence; or, From Malachi to Christ. By Rev. R. A. REDFORD, M.A., LL.B., Professor of Systematic Theology and Apologetics, New College, London: Author of *The Christian's Plea Against Modern Unbelief, Studies in the Book of Jonah*, etc. 12mo, pp. 258. Chicago: A. C. McClurg & Co. Cloth, $1 25.

The cessation of the prophetic period in the Jewish Church at the close of the time of Ezra, Haggai, and Malachi was followed by the long period of

four hundred years, whose dullness was broken by a Maccabean epoch, or by those quiet preparations for the Messianic day that was heralded by John from the wilderness, whose presence brought the temporary revival of the prophetic office. A study of this period of Jewish history, the author of this book justly believes, is essential to an apprehension of the unity of the old and new dispensations; and he has, therefore, attempted to set it forth with considerable fullness, and in language chaste and even elegant. Beginning with the great synagogue, of which the last prophets probably were members, he traces the rise of the Jewish pontificate, the great influence of the Septuagint, the position of the Apocrypha in Jewish literature, the origin of Jewish sects, the jurisdiction and constitutionality of the Jewish Sanhedrin, and the foreshadowing dawn of the day of the Son of man, characterizing the period rather than writing its history. He makes clear, also, that, in the absence of prophets or teachers, tradition rather than law, and forms rather than the true spirit of worship, exercised a directing control in the almost defunct Church of the Jews; hence, when Christ appeared tradition was in vogue and religious sects were numerous.

POETRY AND ART.

Richard Wagner's Poem, The Ring of the Nibelung. Explained and in part Translated by GEORGE THEODORE DIPPOLD, Ph.D., Author of *The Great Epics of Mediæval Germany*, etc. 12mo, pp. 240. New York: Henry Holt & Co. Price, $2.

Richard Wagner was a poet as well as musician. In this poem he rescues the original traditions concerning the Nibelungs, a race of supernatural beings that inhabited Nibelheim, and presents them in the form of four dramas, thus securing their preservation after most careful elimination of extraneous and associated stories that gathered about them in historic times. Of elfs and giants, of scenes and superstitions, of gods and goddesses, of mythologies and prehistoric memorials, there is an abundance; and Wagner, forgetting his revolutionary music, draws forth from this howling wilderness all that he finds of forces and beings, assigns them special parts or places, and fashions the poem in a genuine poetic spirit. Without the explanatory comments of the translator, the poem would be to the average American reader a sealed treasure, but he has opened it to public gaze, and its wealth of poetic beauty is as transparent as its conformity to the traditions is evident.

The Renaissance. Studies in Art and Poetry. By WALTER PATER, Fellow of Brasenose College. 12mo, pp. 252. London and New York: Macmillan & Co. Price, cloth, $2.

Eschewing an abstract definition of beauty, the author unites art and poetry as a proper subject of æsthetic criticism, because he finds in them the objective elements of the highest beauty. On this common basis are they congruous or related professions. Commencing with early French compositions, and concluding with an analysis of Winckelmann as a su-

perb artist and teacher of the eighteenth century, he confines his elaborate work to the poets and artists of the fifteenth century, the period of the Renaissance proper. While Michael Angelo and Leonardo da Vinci are the larger figures of that art-age, it is refreshing to read of Sandro Botticelli, Luca della Robbia, Joachim du Bellay, and the school of Giorgione, since they contributed to the development of the taste of the day, and gave direction to the aspiration of the artists and poets that followed them. The book rescues from national depreciation the names of worthy co-laborers in the realm of highest art, and so is valuable to the student of that historic period.

The Bhagavad Gîtâ; or, The Lord's Lay. With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit for the Benefit of Those in Search of Spiritual Light. By MOHINI M. CHATTERJI, M.A. 8vo, pp. 283. Boston: Ticknor & Co.

It is admitted that the ethics and religious technics of the Vedas correspond to some extent with those of the Bible; but this correspondence rather establishes the priority of the Old Testament than that of Vedic literature. The Hindoo and not a few secular writers are still debating the significance of this correspondence. Christian scholarship centers itself not so much in this question of antecedence as in the actual agreement of the spiritual truths declared in the two scriptures. *The Bhagavad Gîtâ* is the oldest Vedaic, or most sacred book, of the Hindoos. It consists of seven hundred and seventy verses, chiefly devoted to a discussion of the being of God, and has been interpreted by three renowned commentators—Sankarâchârya, Râmânujâchârya, and Madhvâchârya—who differ in regard to the relation between the Spirit of God and the real nature of the spirit of man. They, however, agree in teaching that God is the only reality; a most pernicious error in theology and philosophy, for it paves the way for the final disappearance of man as a conscious being. This, of course, is not in harmony with Christian doctrine. The learned translator of the Hindoo Bible conceives an exact parallelism between the spiritual doctrines taught therein and the revelations of the New Testament; and on that alleged discovery urges harmony between Christians and Hindoos in the moral reconstruction of his native land. His preface is a plea for mutual co-operation, and is the forerunner of another new day in India. As a piece of Sanskrit literature this volume excites curiosity. The style of composition is elliptical, ambiguous, adjectival, monotonous; the grammar is treacherous on every page; the philosophy is quite out of date; the science is absurd; and the theology is the product of dim-visioned authorship.

Lays of Ancient Rome. By THOMAS BABINGTON MACAULAY. Edited, with Notes, by WILLIAM J. ROLFE, Litt.D., and JOHN C. ROLFE, Ph.D. With Engravings. 12mo, pp. 199. New York: Harper & Brothers. Price, 56 cents.

Matthew Arnold declared against the poetry of Macaulay's "Lays," but Edmund Clarence Stedman and other seers detect in them the afflatus of a genuine poet. As, however, this little volume, one of the series of

"English Classics," is not issued as poetry, but as a companion-book in the study of Latin in high schools and academies, it serves its purpose, and the higher criticism against it is valueless. The "Notes" of the editors, father and son, are of more importance than the "Lays," as they explain the references to Roman laws and customs, without which the verse would be unintelligible.

Lamartine. Selected Poems from Premières et Nouvelles Méditations. Edited, with Biographical Sketch and Notes, by GEORGE O. CURME, A.M., Professor of German and French, Cornell College, Mt. Vernon, Iowa. 16mo, pp. 179. Boston: D. C. Heath & Co. Price, cloth, $1.

To readers of the French language this collection of Lamartine's poems will be welcomed as a *souvenir*. The biographical sketch of the poet, with critical notes of the text and the explanatory chapter on the general character of French verse, excite a studious interest in the meditations, and serve to introduce to the American scholar one of the most refined and purest of French writers. Professor Curme has performed his delicate task with critical acumen, and an appreciative sagacity of the beauties of the language as well as the rich treasures of the Christian poet.

FICTION.

The fiction-writer is always busy, because fiction readers are numerous and ever multiplying. Though Viscount Cranbrook, a member of the British Cabinet, may not read novels, Mr. Gladstone devours them, and occasionally reviews them in the magazines of the day. His commendation of *John Inglesant* endowed that ably written production with enduring fame and an immense sale. He has recently spoken his mind concerning *Robert Elsmere*, from the pen of Mrs. Humphrey Ward, an Englishwoman of rare ability, who has produced a book, republished by Macmillan & Co., of New York, which has created more interest in high circles, both in England and America, than any novel of the period. The substratum of the work is a religious inquiry; proving that the popular mind at once takes to religious themes provided they are treated with brilliancy and delicacy. What the effect of this book will be upon the reader will depend upon his religious temperament and education. If he is intrenched in the Christian faith it may stimulate him to hold fast his integrity; if inclined to religious aberration it may strengthen his independence of religious restraint, and assist him in overcoming the exactions of a creed. On the whole, the book is as dangerous as it is fascinating, illustrating the dangers of agnosticism and the insidious poison of Unitarianism.

That rapid writer, Mrs. Amelia E. Barr, in *Remember the Alamo*, issued by Dodd, Mead & Co., of New York, exhibits an improved skill and a most graceful style, and she will be regarded with increased favor by those who have read her other volumes.

Victor Hugo does not excel himself in *Notre-Dame de Paris*, but every

page breathes his spirit, and the whole is a scintillation of French beauty, mystery, and life. The book is founded on a single Greek word—ΑΝΑΓΚΗ—he one day discovered in an obscure nook of one of the towers of the famous old Church of Notre-Dame. The translator—Isabel F. Hapgood—is an expert, and has revealed the beauty and transparency of the French and the opulence and majesty of the English language, while the publishers, Thomas Y. Crowell & Co., of New York, offer to the public a handsome specimen of book-making at a reasonable price.

MISCELLANEOUS.

Modern Cities and their Religious Problems. By SAMUEL LANE LOOMIS. With an Introduction by Rev. JOSIAH STRONG, D.D. 12mo, pp. 219. New York: The Baker & Taylor Company. Price, cloth, $1.

The subject is of surpassing interest at the present time. In the delineation of the growth and social composition of cities—in the exposition of cities as sources of corruption, and, therefore, of danger to government—in the account of Christian work in London and Paris—and in his suggestions regarding the work to be done in our cities, the author summarizes a mass of facts both startling and expressive, and evinces on every page a heart-felt interest in the welfare of the country that should be shared alike by all the citizens thereof. Every lecture is an explosion whose sound should reach the ears of the nation, and the whole is a thunder-clap from every point of the horizon that should shake the people into activity for their own preservation from decay and death.

Days Serene. Illustrated from the Original Designs of Margaret MacDonald Pullman. Engraved on Wood and Printed under the direction of George T. Andrew. Boston: Lee & Shepard. Price, $5.

The title is expressive of the contents. Each page contains a quotation from a poet suggestive of an exquisite wood-engraving that accompanies it, having reference to autumnal and winter days and scenes. In these respects it is most cheering; and, presented in the highest style of the book-maker's art, the large handsome quarto makes a fine impression and is exceptionally suited to the home during the days that are serene.

The Doctrine of Christian Baptism. An Exposition of Its Nature, Subjects, Mode, and Duty. By Rev. J. W. ETTER, D.D. 12mo, pp. 308. Dayton, Ohio: United Brethren Publishing House. Cloth, $1 25.

A work on a thread bare subject, but many of the threads are new, strong, and unyielding to the strain of the exclusive immersionist. The chief value of the book is the discussion of the "mode of baptism" concerning which the author says the Scriptures are explicit in that they nowhere teach that there is only *one* mode of baptism. Modalism he does not find in the word "baptizo," or in any scriptural example of the ordinance of baptism, or in any precept or teaching of the sacred Scriptures. Dr. Etter has made his case, and his book should be circulated as an antidote to the sometimes contagious influence of the water-pest in the Churches.

Social Life and Literature Fifty Years Ago. 16mo, pp. 90. Boston: Cupples & Hurd. Price, cloth, $1.

Not being in sympathy with any pessimistic view of life, we do not indorse the proposition of the anonymous author of these pages, that the literary writers of fifty years ago occupied a higher plane of thinking, displayed a more elegant style of composition, or were more affluent in literary skill and development than the writers of the present day. That age abounded in great men; this age in greater.

In Memoriam. A Record of the Funeral Services of Maria Louisa Phillips, wife of John M. Phillips of the Book Concern, who died September 9, 1888.

The principal address was by her pastor, the Rev. W. V. Kelley, D.D., followed by remarks from Dr. John Miley, of Drew Theological Seminary, and a closing prayer by a former pastor, Rev. W. L. Phillips. The addresses, discriminating, tender, and comforting; the prayers, full of resignation and faith; the Scripture lesson, read by Dr. S. Hunt, descriptive of the virtuous woman, and a basis for the speaker's thoughts; the song, soothing in spirit, and restful in its words—all these are fittingly reported in this beautiful memento, and must assuage the grief of the bereaved.

The Land Beyond the Forest. Facts, Figures, and Fancies from Transylvania. By E. GERARD, Author of "*Reata*," "*The Waters of Hercules*," "*Beggar My Neighbor*," etc. With Maps and Illustrations. 12mo, 403. New York: Harper & Brothers. Price, cloth, $1 50.

We have here a woman's impression of Transylvania. Her husband being a cavalry officer in that country for two years, she enjoyed every opportunity for close and accurate observation of the scenery, the customs of the people, the military spirit, and the working of the governmental machinery in its varied adaptations, making her book reliable, interesting, and profitable to the general reader. We know of no volume that is equal to it for the information it conveys.

The Problem; or, The "Irrepressible Conflict" in Politics. By I. VILLARS, D.D., President of McKendree College, Lebanon, Ill. 16mo, pp. 237. Cincinnati: Cranston & Stowe. Paper cover, 25 cents.

A trenchant *résumé* of the evils of the liquor traffic, with a vigorous defense of the principle of prohibition, together with arguments for the Prohibition Party. Dr. Villars is doing excellent service by his brochure, but the new edition should contain revised statistics, if not more grip-like arguments.

Irish Wonders. The Ghosts, Giants, Pookas, Demons, Leprechawns, Banshees, Fairies, Witches, Widows, Old Maids, and Other Marvels of the Emerald Isle. Popular Tales as Told by the People. By D. R. MCANALLY, Jr. Illustrated by H. R. Heaton. Small quarto, pp. 218. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2.

An accumulation of folk stories, abounding in wit and humor, and illustrating a phase of Celtic literature quite worthy of preservation. The book is a cure for *ennui*.

METHODIST REVIEW.

MARCH, 1889.

ART. I.—INSPIRATION AND INFALLIBILITY.

THE claim of infallibility, as inherent in inspiration, is to be justified as belonging to the sacred writers while engaged in writing the Holy Scriptures. This high characteristic is not to be held as determinable by arguments *à priori*, for the conviction must be warranted by a fair induction of all the facts involved as furnished by the Scriptures themselves. Infallibility must be found to be authoritatively asserted or authoritatively assumed, or both, in the contents of the sacred writings. This belief is further to be verified by a reasonable assurance that those who profess to speak or write in God's name profess to speak or write under the conscious information, direction, and personal guidance of the Spirit of God. That inspired men actually did teach fact, truth, and doctrine without error or omission, without defect or excess, is a view which, after jealous investigation, long since found acceptance and was settled in the conviction of the Church as valid; and so now the logical requirement is in place, that proof to the contrary shall be made complete on the part of him who affirms the opposite proposition. The argument being thus presented, the validity of the claim will appear in scientific form, and the conclusion becomes irresistible and cannot with reason be challenged by the disbeliever. Thus infallibility will be found to inhere in, and to be inseparable from, supernatural inspiration.

1. The argument opens by fixing the limitations within which the word infallible, and its cognate terms, are to be understood in this discussion. Infallibility is here employed in its exact

sense, as expressing "exemption from error; that which is an unfailing and indubitable evidence; a sure proof, not capable of error." Thus it is applied to the sacred writers.

The meaning of this application is, that certain men, by virtue of being supernaturally inspired, became thereby the agents of God for the infallible expression of his will toward mankind in such a sense that what they taught God taught. The only infallibility involved is the infallibility of God. Chosen men became only the subjects of infallible wisdom when he inspired them. Upon the human side this infallibility was limited by the nature of man, but not so limited as to admit or imply fallibility in God. Infallibility, as it inheres in divine nature, is infinite in extent, and, accordingly, God always acts infallibly wherever he acts at all. He never errs. In the case of inspired men, it was God's own infallible power acting within and upon the powers of man, restricted by the domain of man's nature. This limitation does not, however, render nugatory the infallibility of God, since it furnishes a field for the exercise of God's inspirational and infallible energy. Within that limitation his infallibility was perfect. Under inspiration man's nature was responsive to the exercise of that power infallible, and was subject to its direction and guidance in expressing "the mind of the Spirit." Nevertheless, the infallible quality does not spring up within man as its source any more than does the sunshine. That, therefore, which calls in question the infallibility involved in the transactions supposed in inspiration simply calls in question the infallibility of God, which inheres in his every action.

No objection can be fairly alleged against the divine infallibility because of the limitation implied when God acts upon mind, since we do constantly witness the divine infallibility when his power is similarly conditioned and acts upon matter. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." During all the period of time the Almighty has held in his unseen grasp the whole created universe, whose forces he has organized in undeviating conservation and correlation, maintaining in perfect equilibrium the one part to another part, and every part to the whole, and the whole to every part; so that we can calculate with the exactness of a second where and when an eclipse began in the

centuries past, or will begin in the centuries to come. We could not do this if God had made a mistake in "upholding all things by the word of his power." Yet in one sense matter limits the application of God's power, but certainly in no sense does that cancel or lessen his infallibility. There is no reason for believing that omnipotent infallibility is any less omnipotent or infallible when acting upon or within the realm of man's nature, than when acting upon or within the realm of the material universe.

Now, this predication of infallibility on the part of the subjects of supernatural inspiration applies to the writers of the Scriptures only so far as they are engaged in writing their autograph manuscripts. But this limitation excludes at once all errors, interpolations, and corruptions introduced since those autographs were completed. Unquestionably transcribers and translators, interpolators and interpreters, have made many mistakes touching the text of the Holy Scriptures; but criticism has settled the question that not one single doctrine has been thereby affected. Nevertheless, the mistakes of copyists or others are not the mistakes of the sacred writers. Many difficulties and errors supposed to be discovered in the divine record exist only in the minds which create them. No man from preconceptions and prepossessions has the right to assume that errors were committed by the original writers of Scripture, as not one single error has ever been detected in an autograph copy, since none are known to exist. In no event is the infallibility of the writer to be depreciated because of the fallibility of the reader. Nevertheless the claim of this quality is not made with reference to the book, but of the men who wrote the book. The book itself was not inspired, but it is the product of inspired men. Most of the difficulties involved in the discussion of this subject would disappear if the proper discrimination were made and maintained at this point. Supernatural inspiration applies to personality, not to parchment; and "infallibility is the highest perfection of the knowing faculty." It is not what the Bible contains, but what it teaches, that constitutes the internal evidence of inspiration. It is not what private opinions the sacred writers entertained, but that which they taught as truth, which is to be considered the criterion of judgment. Private opinions were never the subject of divine inspiration. Much is due

to a misunderstanding of what those sacred writers actually said and meant; much, also, to our ignorance of ancient manners and customs; of the method by which they expressed numbers, and their methods of omission in historical statement; but most of all to an unwarrantable bias in investigation characterizing those who emphasize the errors which they claim to have found. Criticism has shown amazingly how many statements in Scripture supposed to be direct contradictions were entirely consistent and correct when properly understood. The more exact and minute our knowledge becomes of that which the Bible teaches, the more confirmed do we find to be its propositions. As science has progressed in the verification of its hypotheses, it has amplified the field of illustrations of sacred truth beyond compare, furnishing confirmation to the statements of the inspired writers; and from this fact we infer that when science shall have verified its final utterances, and the truth of Scripture shall be perfectly understood, the apparent discrepancies now existing between the two will have disappeared.

None will deny that errors have taken place in transcription, that dates have been inaccurately copied, that glosses have been interpolated. We leave the determination of these to the ordinary resources of criticism. We take the text as identified with the original autographs, and we affirm that it contains truth, and nothing but truth. On no one point has criticism discovered a single contradiction to known facts, while it has brought to light an astonishing accordance with them. Exactly in proportion as our knowledge of the countries, circumstances, and nations alluded to in Scripture has become more precise and minute have all the statements of Scripture been more and more verified. Where ground has apparently existed for impugning its accuracy, further information has proved the objections to be only the product of human ignorance; and it is natural to conclude that what further information has done for some difficulties it would do for all should it be vouchsafed to us.*

Next let us place distinctly before the mind just what is involved in the denial that infallibility is identical with divine inspiration. There must be no ambiguity in the conception if we would secure satisfaction in the conclusion. When men were made the subjects of inspiration they were thereby rendered infallible, or not, in their statements. As it is a simple matter of fact, in which either the one proposition or the other

* Field.

must be true, there can be no middle ground taken. It cannot, for instance, be scientifically proved that some things in Scripture were infallibly written but other things not; that infallibility extended to the subject-matter but not to the statement of the substance; that it related to all saving doctrines but not to sacred history; that it pertained to that which was unknown but not to that which was well known; that the claim is valid in respect to things future but invalid as to things past. Nor is the arbitrary rule allowable that infallibility may be affirmed of a part of the Scripture while it is denied of it as a whole. Investigation proves in an admirable manner that the Scriptures are not a series of detached and unrelated books, but are, in fact, the record of a scheme in which revelation is progressive; in which the race were educated as fast as they were prepared to receive it; in which history as well as prophecy is a part of that revealing; in which every writer holds a personal relation, and every book has a peculiar place and function in the divine plan, as related to the other parts of the scheme and to the integral whole. The unity of God's revelation is an evidence of its perfection which does not admit of dismemberment. In the absence of substantial reasons warranting such conclusion, discrimination against certain parts of the Bible is wholly inadmissible in criticism; and no denial of their unity or infallibility on mere *à priori* conceptions is scientifically possible.

A theory which denies infallible inspiration in the original autographs of the sacred writers affirms a liability to mistake in statement as much in one part of the Scripture as in another. If it could be proved by the presentation of absolute facts that mistakes were made in statements of history, then we could have no guarantee that mistakes had not occurred also in statements of revelation. We do not know that God ever meant to reveal love and mercy to man. In general terms, inspiration is that which conditions the writer, and revelation is the content or substance of what is written. The substance and statement are inseparable to our knowledge, since we cannot know what the substance of a revelation is except from its statement. The Scriptures are the record of revelation; but if the record misrepresents God's will it is utterly without authority. That is, if divine inspiration left men fallible they were just as

liable to make mistakes in stating saving truths as in stating historical facts; and one thoroughly ascertained instance of mistake in the original writer breaks the lofty title of divine authority, vitiating the record, and furnishing the right to doubt whether a multitude of other mistakes do not await discovery upon further investigation. The admission that inspiration from God misstates revelation is destructive of the character of that which is revealed; and no misstatement of revelation can possibly command our belief and trust. Neither an inspiration nor a revelation of such character would be reliable or answer the end for which we understand them to have been employed. Upon this hypothesis we have no right to believe the statements nor the contents of revelation; for certainty cannot be affirmed of any part of Scripture. The warrant for our belief and confidence is completely gone. If mistakes of teaching were really made by the sacred writers, we hold in our hands a set of ancient documents without claim to divine authority and character as a truthful record of his revelation; and the Scriptures must pass into the discredit of an everlasting condemnation. There is no half-way ground. So much is involved in the denial of the identity of infallibility and supernatural inspiration.

This argument alone is not offered as conclusive that the writers of the Bible were infallibly inspired for their work; but the limitations indicated prepare the way for a more intelligent and discriminating discussion of all the facts involved in the claim, and for the presentation of a reasonably sufficient warrant for our belief. We cannot wisely determine the value of a great mechanism by a detached part—a fire-engine by a single screw. We cannot intelligently judge of the mechanism and magnificence involved in the silent and complicated energies of the universe by the operation of a single abstract force. But it powerfully deepens and broadens our impressions of God's order and design, when we contemplate his works, as modern science illustrates so widely, in the doctrine of the conservation and correlation of the forces. So the field of scriptural truth must be viewed comprehensively. We judge God's methods unwisely when we judge the whole by abstract parts. Revelation is a large subject, progressive in its character, the facts and results of which are to be borne forward into the great future for ultimate verification; and it is rea-

sonable, before a conclusion be reached that the sacred writers were mistaken in statement, that the investigation be carried forward to its final word. Condemnation should not be premature. Meantime, it must be verified that the advocates of such proposition have not themselves been mistaken in their postulates; and when the last prediction shall have proved its fulfillment or failure in the history of the hereafter, and the doctrine of redemption shall have succeeded or failed in its proposed effect upon human conscience and consciousness, upon character and destiny, then, and not till then, shall all the facts be known, and we be able to declare when and wherein inspired men of God were led into mistakes when they were specially under personal guidance of the Holy Spirit.

2. An investigation of the facts lying at the very foundation of the Christian system furnishes a starting-point for the construction of an inductive argument respecting the doctrine that infallibility inheres in divine inspiration. A warrant for this conviction is found in both the substructure and the superstructure of Christianity. The one recognized fact which is basal to the whole Christian belief, according to the teachings of the New Testament, is the resurrection of our Lord Jesus Christ from the dead as shown in his absolute identification after he had resumed his earthly life. When the divine Founder had tested and attested this supreme fact in the presence of those who thoroughly knew him previously, he proceeded to establish his kingdom on earth and to perpetuate its interests in the hearts of men by means of the ministry which he had just organized, "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom he showed himself alive after his passion BY MANY INFALLIBLE PROOFS, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Thus was Christianity "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Such being the exact state of the case at the beginning of his kingdom, arranged by himself with such unerring carefulness in order to secure absolute certitude of fact and conviction in laying the foundation of the system, wherein and for what reasons are we warranted in supposing that the infallibility was abandoned before the superstructure could have existence?

In other words, if infallible proofs were requisite to secure absolute certainty and belief in the resurrection of Christ as the basis of all salvation in the first instance, for the sake of the few who were cognizant of this supreme fact, how much more was it in demand that infallible security should be continued to them as witnesses, that they might unerringly record and perpetuate this knowledge for the advantage of all the coming subjects of his kingdom till the end of time. This could be done only under the direction and guidance of the attesting Spirit. Upon the other hand, it were a violent presumption, no less than the very superficiality of thinking, to suppose, in the absence of valid reasons, that the unwisdom of God was such that he began his work in errorless certainty but subsequently suffered the whole scheme to break down at its vital point, and end in all the possibilities of failure, by relegating it to mistaking men before the prophetic and saving truths of Scripture could be recorded. Since the fact of Christ's resurrection is held as the correlate of the truth of salvation, the absolute certitude of both, to us, must depend upon the infallible correctness of the record which reports and perpetuates this knowledge for the race. These are the parts of the divine self-manifestation, and in order to be believed must be accompanied by the most unquestionable seals of authority.

3. It lies in the nature of the case that the infallible quality is inseparable from supernatural inspiration. We have now to place before the mind as distinctly as possible the exact state of the case for the understanding of the consciousness of the prophets and apostles of Christ, when they were qualified by inspiration and dedicated to the high commission of going forth in his name, and by his high authority, as teachers of his revelation in the Church of God. Theanthropic inspiration was employed as the adequate provision to secure exactness of statement by their ministry touching truths revealed, which they employed to publish to mankind and to record in the Scriptures, to be thus rendered forever imperishable in the interests of humanity. Unless this much was secured, it is difficult to see what advantage it was intended should accrue either to the Church or to the world by the gift of supernatural inspiration.

Of course it is not possible for those who are not the subjects

of inspirational influence to analyze the consciousness, and discern the method of action and interaction, realized in this divine-human agency employed; but the Spirit of God supplements man's native powers, and furnishes the actuating energy and necessary spiritual guidance, both in matters of memory and new spiritual truth, whether relating to doctrine for our belief or duty for our practice. Clearly the work of this new commission was to communicate to the world all the truths revealed related to the salvation of man, for which confessedly the mere native faculties of man were wholly inadequate. Truly, if man unassisted were equal to the discovery of answers to the questions related to himself — *Whence came I? why and how am I here? whither am I destined to be?* then both inspiration and revelation were a work of supererogation. But precisely because he could not know these things, and the dependencies and obligations growing out of them, God himself, by the Holy Spirit, undertook our instruction. Accordingly, the prophets, as the direct messengers and representatives of God himself, went forth with their proclamations of authority and truth, and kings and kingdoms, priests and peoples, without distinction, were made subject to their word. It was the conscious conviction on the part of both parties that what God said they said, and what they taught God taught. The prophet was the mouth of God. He was fully authorized to announce himself as such. Their high commission read, "Behold, I have put my words in thy mouth." Unto Moses God said, "Who hath made man's mouth? ... have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. ... Is not Aaron the Levite thy brother? ... Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Accordingly Peter bears witness thus: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

As respects the apostles and evangelists, there was vouchsafed an extraordinary outlay of power, supernatural in character, by virtue of which they were to receive special qualification to

teach and preach the Gospel infallibly. This outlay consisted of an ample provision and promise, expressly made by Christ himself, of the enlightening and empowering ministry of the Holy Spirit to those who were to become his successors and representatives in the work of inaugurating the Christian system, and without which they would not have been qualified for their apostolate. The facts involved furnish the basis for an inductive argument respecting the infallibility of supernatural inspiration.

Our Lord himself, the Founder of his kingdom, chose and commissioned those who were to become its teachers in the Church of God, whom he enjoined that they should tarry at Jerusalem for the divine *charisma*, to be "baptized with the Holy Ghost not many days hence;" and that this blessed Spirit should be with the apostles as a divine presence, dwelling with them, and speaking in and through them, and for them. They were to be "endued with power from on high;" and the assurance was repeated with emphasis that they should receive power, after that the Holy Ghost should come upon them, so that when brought before kings and governors to answer with their lives for their public conduct they need entertain no anxiety about what they should speak, for it should be given them in that same hour what they should speak; for, said Christ, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Jesus further provided and promised them that the Holy Spirit, whom he would send from the Father, should supernaturally teach them all things, and bring all things to their remembrance whatsoever he said unto them; for this Holy Spirit was none other than the very Spirit of Truth, who should personally guide them into all the truth, and show them things to come, taking the things of Christ and showing them unto them. When they were thus endued with power they were to speak in new and unknown tongues.

Soon they entered into the consciousness of the divine power promised, when, upon the day of pentecost, the dispensation of the Spirit was fully inaugurated; when instantly the apostles illustrated the wonderful gift of God by speaking to the multitudes assembled at Jerusalem, of every known and unknown tongue, "out of every nation under heaven;" when they ascribed this power not to themselves as its source, but to the

personal Holy Spirit which Christ had promised them; a characteristic which appeared repeatedly when the subjects of this supernatural power at once began to prophesy. With these realizations of the promise of Christ, Peter arose immediately and said, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye do see and hear." They then claimed and proclaimed the special and distinct consciousness of having been preaching the Gospel "with the Holy Ghost sent down from heaven," emphasizing the fact that their "speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; . . . not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," in order that their "faith should not stand in the wisdom of men, but in the power of God." In their strong consciousness they went to the extent of declaring anathemas upon any man or angel who should attempt to preach any other gospel than that which they had received and preached; not that it was of their own authority, for they disclaimed that, when they declared that they preached a gospel not after man, that they did not receive it of man, neither were they taught it, but "by the revelation of Jesus Christ."

Such being their apostolic consciousness, how did they stand related to the King of the kingdom in their spiritual work proposed? Jesus had commanded them, "Go ye, therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you;" "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In this awful sanction Christ made his apostles to fully represent himself in instruction and authority in such a sense that he himself assumed the responsibility of their teaching and preaching. He said, "He that receiveth you receiveth me, and he that receiveth me receiveth him, that sent me;" "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." Having had delivered to them the "keys of the kingdom of heaven," as a badge of authority in their new commission, we hear them proclaiming, "Now then we are ambassadors for Christ, as though God did beseech you by us:" "He therefore that despiseth, despiseth not man, but God."

INDUCTIONS.

We may now pass from the facts of Scripture to the principles which govern the conclusion inductively.

1. Supernatural inspiration as a fact of Scripture is found to have existed authoritatively in the time of the prophets and apostles; but its existence is predicable always and exclusively in direct relations with *persons*, and here implies a transaction between the personalities of God and man. Accordingly, the Bible was not itself the subject, but the *product*, of a divine inspiration. The inspiration of pens, parchment, and ink is unthinkably absurd. These materials were no more God-breathed than were the cold tables of stone on which God wrote the ten commandments.

2. The source of this inspirational power was distinctively and exclusively the Holy Spirit. Because exclusively and directly derived from God, it could not have originated in the spirit of man. Nevertheless, chosen men became the subjects of this supernatural power, and human faculties responded actively to the impression imparted when they engaged in speaking or writing under divine guidance.

3. Supernatural inspiration, therefore, contains within itself, as an integral and inseparable part of its nature, the high quality of infallibility. It is the fact of infallibility which gives the authoritative force and obligation to the content or truth communicated; and its absence would make revelation of so uncertain character as to render it practically worthless. Without the warrant of certainty and authority, revelation could not and would not be believed. However, God's own infallible power, by virtue of divine inspiration actuating and acting upon and within the domain of man's nature, guided men into all the truth and its expression in such a sense that that which was taught by inspired men God himself taught infallibly in all matters appertaining to fact and truth, to doctrine and duty. The denial of this proposition, therefore, is simply the denial of God's own infallibility and inspiration, since inspiration itself was merely the exercise of God's infallible power upon man's fallible faculties, in the direction of history and revelation.

4. This unerring power with which the apostles were endued is exactly that postulated of their own consciousness and right-

ful claim of authority, in that they were specially endued with divine power, and guidance into all the truth, while engaged in writing the Scriptures. With these predicates of right, they did not hesitate to assert that those who rejected the apostles' authority rejected God's authority, and those who despised these ambassadors despised not men but God, and they who would supplant their teachings by another gospel were worthy of curse. Such predicates were incompatible with any assumption of mistakes. But they go further. They not only claim to have been authorized by Christ, the King of his kingdom, to represent his work, but, having received the inducment promised by him, they were sent out "to teach only as the Holy Ghost teacheth," and to preach "with the Holy Ghost sent down from heaven," receiving not their authority from man, but from "the revelation of Jesus Christ," so that their teachings could not be heard without hearing the word of God, nor be rejected without rejecting God and the salvation he was offering them. Do these facts consist with the idea of mistake? If as declarations of authority they mean any thing more than high-sounding phrases signifying nothing, the apostles were men inspired of God for their special work; and it is self-evident that no such claims of inspiration could be real, involving eternal issues conditioned upon our acceptance or rejection of their teachings, and yet admit the possibility of error in what they taught.

5. The denial of the characteristic of infallibility in supernatural inspiration means logically the denial of the correctness of divine revelation itself, to which inspiration gives expression. To us the whole value of inspiration consists in placing the contents of revelation upon record with absolute certainty. But if it be admitted that a false statement in teaching is possible to the Scriptures, it impeaches the veracity of the record, and therefore the correctness of revelation itself, whose contents the record misrepresents. This would and ought to be destructive of all possible confidence in both. Such a revelation would be without authority.

We have seen that the only power in the case is the power of God himself; if, therefore, inspirational power be considered capable of making mistakes at all, it would not be the scriptural writers, but God, who had misrepresented his own

revelation to us. It is difficult to see what such an inspiration would be worth, or why it ever should have been given. Admitting the mistakes which some claim, we certainly do not have the ability to discriminate between that which is true and that which is false; much less to discern just where the truth begins and just where it ends in what is revealed. So the whole scheme falls into practical failure. In short, this hypothesis assumes that we have professedly a revelation derived from God which is confessedly untrustworthy in fact; a record which does not record; a revelation which does not reveal; a divine guidance which allows numberless mistakes. It might lead to one of three conclusions; namely, either the Almighty had not the ability to carry out an infallible plan, or he would have employed it; or he had not the wisdom to select an absolutely sure method to communicate his revelation, when he had a better way; or the promise of Christ to his apostles of an induement of power from on high was an unwarrantable exaggeration never fulfilled—a great gift to no purpose. Whatever belief this may be designated, it is not Christian belief.

6. The internal structure and plan of the Scriptures as a system of truth justifies the induction of their infallibility. A careless observer of the character of their contents might easily conclude, from phenomena which do appear, that the Bible is made up of so many detached and unrelated books, constituting a somewhat heterogeneous collection, unique indeed, but without unity, without order, without a central principle, without a common design. But the careful student discovers, as in science, that no fact is isolated from other facts, but the aggregation of facts furnishes the basis of a given science. So the Christian system. Exactly the same method of procedure is insisted upon in investigation. We cannot dissociate related truths or facts in Scripture. We do not need to unite them only to perceive them as related and to perceive their unity.

The unity of the scriptural plan covers all their contents, terminating in the personal Deity and redemptive work of Jesus Christ. The Bible offers a collection of books sixty-six in number, extending over a period of sixteen hundred years in the writing, but covering a period reaching to the end of time in contents; written originally in at least three different languages, and in books of strangely diverse character, by forty

different writers of diversified ability and mental culture, of various positions and occupations in life: one writing in the camp of the desert, another from the city full; some when the Church was most flourishing, others when it was most depressed; the writers being differently conditioned in life: one writing from the extreme east in Chaldea, another from the extreme west in Rome; one a fugitive, another a captive, another in prison; each contributing to an unknown whole, without collision in statement, without collusion in plan; whose writings constitute a oneness without conscious design, so that if a single writing were dropped out from the combination a rent would be made in the continuity of revelation.* In all this a progressive revelation is found developing doctrine as it proceeds, as illustrated in the doctrine of the Messiah progressively revealed. There was the first dim promise given, as general as the race, that the seed of the woman should bruise the serpent's head; but it was not known of what nation he should come until the time of Abraham; nor of what tribe until the time of Jacob; nor of what family until the time of David; nor that he should be born of a virgin until the time of Isaiah; nor of what locality until the time of Micah; nor of what person until Gabriel announced it to Mary. Here is the central truth running through the whole, illustrating unity in plan, unity in content, unity in dispensation, unity in design, unity in revelation. "All roads lead to Rome," was an old adage; all lines of truth now lead to Christ—historic, symbolic, religious, prophetic, didactic, apostolic: one revelation, one authorization, one inspiration.

7. Supernatural inspiration extended to the men who *taught*, not to that which men thought. That is, private opinions, as such, never were the subject of such inspiration. Opinions are not understood to be supernaturally suggested, unless it can be shown that such opinions were taught as being God's truth. But that is something more than an opinion. It should not be questioned that the apostles did entertain erroneous opinions on different subjects, but they did not teach them. There is not the slightest evidence that their private opinions originated in God or received his sanction. They had false views about Christ as Messiah; about the man born blind, whether he or his parents had sinned that he should have been born in

* This is debatable.—EDITOR.

blindness. The inspired writer tells how Paul reproved Peter to his face "because he was to be blamed;" and that at Antioch even Barnabas was carried away with Peter's hypocrisy.* So also possibly the apostles erred in respect to their views regarding science. The sacred writers might have supposed that the sun revolves round the earth instead of the earth revolving round the sun, or they might have believed that the earth is a vast plane instead of a globe, without having any relation whatever to their divine inspiration. Inspiration was given them for one specific purpose, and for no other; namely, *to teach and to preach.* The object here was one. The Spirit of God did not inspire their errors of opinion, but he did put them upon record, yet never with approval. The apostles unquestionably believed that Jesus would return to earth, accompanied by the angels, during their own life time, but they were mistaken. Jesus had never promised that. Inspiration had never affirmed it. The apostles did not teach it. They only *expected* that he would thus return to them. What was promised by Christ was, that he would come certainly, and that his followers should live in such preparation of mind as such expectancy ought to beget in them. That was all. Christ assured them that his coming should be as that of a thief in the night. With that assurance the event was left to the future to reveal. So Paul could not remember how many persons he had baptized at Corinth, and inspiration did not come to his relief, though inspiration was given to put this mental infirmity upon the sacred record. Their inspiration was not constant, but it was limited to the purpose for which it was promised. The Spirit was not promised nor provided to help mental defects in the private relations of life, but to assist them abundantly in all their public teachings. Jesus had said, "The Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" but Paul's baptisms did not belong to this category. So, after his long absence from Jerusalem, Paul, not knowing whom the Jews had elected to be high-priest that year, severely reproved that public functionary for calling out for some one to smite the apostle on the mouth with the heel of his shoe, as an act of supreme contempt. The

*Ὑπόκρισις, Gal. ii, 13.

order was unlawful, and deserved the censure given by the apostle. But inspiration was not promised or given for the apostle to know strangers. Because the apostles were indued with supernatural power to teach the doctrine of Christ does not imply that they were *constantly* under divine influence in private life, when they were *not* teaching those doctrines; or that, because they were supernaturally inspired in and for their ministry, they were also inspired in respect to their personal infirmities.

In conclusion, God has written his Scriptures in a twofold revelation: he has written his Scriptures upon the sacred parchments, and he has written his Scriptures upon the imperishable rocks. Both are written infallibly. They constitute an open book. On the one side is the stone page, on which is the writing of God recording the past—the things which have been but are not now; on the other side is the page of the parchment, with the writing of God, which records the past and future—of things which are not, but began to be; and of the things which are not, but shall be. In the writings of the one we learn how creation began and proceeded to its completion; in the writings of the other we learn how organization began and continues through the ages. On neither page has God made a mistake. Interpreters in regarding both classes of writings have erred, but their errors do not infer the mistakes of God. Meantime, God is working out his own great plans in the material universe and in the universe of rational nature—plans which are wisely and wonderfully conceived, including order, adaptation, and the ends of being, which we see but in part; and when the divine plan shall have been developed to ultimate completeness respecting the history of the world, both as to matter and mind, then shall we understand in the supreme sense how our wonderful God never made mistakes in all his wondrous self-revelations unto the race.

"*Nullum eorum auctorum scribendo aliquid errasse, fermissime credam.*"—Augustine. "I do most firmly believe that not one of those authors committed an error in writing."

S. L. Bowman.

ART. II.—WENTWORTH'S "LOGIC OF INTROSPECTION."

CARLYLE has a sentence to the effect that he found no indubitable landmarks in his study of metaphysics. He read Reid and Brown in his youth, and was inclined to the Scotch school. Later, upon the study of Kant, he became convinced that the Königsberg philosopher was right. After reading Hegel he found himself in the clouds. He was at last inclined to the view of Mephistopheles: "A speculating fellow is like a beast on a blasted heath, led around in circles by an evil spirit." He therefore abandoned so profitless a study and never after looked into a work on metaphysics.

We suspect that Carlyle, with more candor than most of us dare display, has spoken the conviction of the great body of educated men in regard to this difficult study. Nevertheless, the general abandonment of metaphysical investigation involves the surrender of immense influence to the few who with greater perseverance continue their pursuit of first principles. He who creates the philosophy of this age will do much to shape the science, the theology, and sociology of the next age. The institutions of to-day are only the embodiment of the principles of yesterday. The tendency to materialism in science has been the legitimate outcome of the application to mental phenomena by Locke of metaphysical principles which Bacon enunciated. So Aristotle wisely replied to the assailants of metaphysics in his day, "Whether we ought or ought not to philosophize, we are compelled to do so; for philosophy is required to banish philosophizing." Dr. Wentworth may meet with that neglect upon the part of the masses which is generally accorded those metaphysicians who do sober and abiding work. From earnest students he will hear mingled criticism and praise. Nevertheless, he has written one of the few books which will help mold the thinking of the thinkers, and through them will help shape the conduct of the coming age.

Of modern philosophers Dr. Wentworth resembles Kant in making the mind itself the first object of investigation. *The Logic of Introspection*, like the *Critique of Pure Reason*, is an attempt to formulate the true method of psychologic inquiry.

We have not elsewhere seen, nor can we formulate ourselves, so clear and brief a statement of the substance of Dr. Wentworth's volume as we find in the *Pittsburg Christian Advocate*, from the pen of the editor of this Review:

1. Induction is the accepted mode of reasoning in scientific and philosophic circles for the ascertainment of psychologic truth. 2. Induction is an inadequate method of reasoning in the higher realm of thought, and never was designed for final investigation of psychologic truth. 3. The uses and limitations of the inductive method, fully discussed in the book, show that the physical is its proper realm of application. 4. The necessity of another method in the higher or intellectual realm being demonstrated, the author shows that it must be intuitional in character and working, and finally names it consciential. 5. The merits of the consciential method are elaborately defined, and so rationally set forth as to impress the reader that it is the final method of mental science.

The writer just quoted regards the work as a "masterful treatise," "a wager of battle on the confines of thought," which "must arrest attention and compel inquiry." He likens the author's voyage of discovery into the mental realm to the voyage of Columbus. Our readers will welcome a fuller statement of the course of reasoning and the conclusions of such a volume.

The mind receives from the physical world only impressions of objects. The only method open to the mind of obtaining truth in regard to the nature and qualities of these objects is by inferences drawn from observation and tested by experiments. When Bacon turned the attention of philosophers away from spinning theories in regard to physical phenomena out of their own minds, and declaring *à priori* the causes of disease, etc., to an open-minded questioning of the phenomena themselves, and to a testing of their conclusions by further experiments, he put mankind on the only road by which physical science can be mastered. The Baconian method achieved such marvelous results in the physical realm that investigators naturally applied it to metaphysics. This was an application of the method beyond its legitimate sphere, and has resulted in materialism. The dethronement of induction in psychology is one of the crucial points in the author's philosophy, and readers will naturally scan the reasoning here closely. He maintains, 1, that the inductive method is unnecessary in studying

the processes of the mind. In the mind's contact with the physical world it is conscious only of sensations and of impressions of an external world. The effort here is to pass from impressions of the senses to external realities. But one gains no knowledge of the mind from the five senses. He does not smell, taste, or receive visual impressions of a thought or a feeling. Here another power, consciousness, which gives us no knowledge of the outer world, furnishes us all our knowledge of the mind's activities. Consciousness is a prerequisite of mental action. The phenomenon to be investigated is the mind itself in action. Why then resort to a process of induction and inference to learn that of which the mind is directly conscious?

2. There is a stronger ground for objecting to a reliance upon induction as the only method in mental and moral science. Inductions depend upon uniformity and law for their value. Physical forces act so uniformly and matter is so uniform in its resisting qualities, that, given the force acting and the matter acted upon, scientists can foretell the result. The power to foretell the result of physical forces was the aim of Bacon's philosophy; and this power depends upon the uniformity of material forces. But such uniformity cannot be affirmed of the human will. The truth which influences a man's will and leads to action to-day will not lead to the same choice to-morrow. We are not now arguing for the freedom of the will. We are simply stating facts of universal observation. We do not deny that there may be a law underlying the action of human wills. We only affirm that the man himself must also be regarded as a true creator; and that in our ignorance of the force which the human will itself supplies in any given decision, induction, based upon uniformity of external causes, and predicting uniform effects, breaks down when applied to morals. Just as scientists are forced to recognize aberrations in certain planets which indicate the presence of undiscovered worlds, so the ethical observer is obliged to recognize constant aberrations in human conduct which indicate the presence of a personality that induction cannot weigh or measure.

3. Dr. Wentworth refutes the opinion of Dugald Stewart and Archer Butler that Bacon expounded his theory with direct reference to psychology. He cites Morrel, Cousin, Schwegler, Whewell, and Bacon himself in confirmation of the view that

Bacon was devising a method for physical investigations. In our own judgment, Bacon went too far in his reaction against *à priori* speculations and in his attempt to purge the mind of idols. "The mind," he writes, "is preoccupied with idols either adventitious or innate; so that when affected by things through the senses it does not act in the most trustworthy manner, but inserts and mixes her nature with that of things." Hence Bacon, in his laudable attempt to purge the mind of superstitions, regards "innate" conceptions as among the idols to be freely banished. Here is the germ of the sensational theory of knowledge. Locke not only held that the mind ought to be free from innate convictions, but boldly announced that it was simply a *tabula rasa* on which experience only had stamped those convictions which we regard as innate. His *Human Understanding* gave birth to the skepticism of Hume and to the materialism of Hobbes and Hartley.

Finally, Dr. Wentworth shows that Kant, Cousin, and Hamilton, whom he regards as the most successful cultivators of mental science, and Aristotle, who is properly the father of the inductive method, never applied this method to the investigation of mental phenomena.

Following this remarkably clear statement of the difficulties of the inductive method in psychologic inquiry, the author makes a full and searching examination of Dr. McCosh's *Intuitions of the Mind Inductively Investigated.* The great ability and high authority of the venerable ex-president of Princeton are freely conceded. His assumed position as a representative of intuitional philosophy forms the justification for the searching examination of the foundations of his system. Dr. McCosh saw the difficulty attaching to the common view of the intuitions, and made an honest effort to eliminate from philosophy the error of this view. If we hold every mental conviction arising in our minds to be intuitive, and charge all examiners of such alleged convictions with abandoning the intuitive method, intuition will soon lead to such extravagances as will discredit the whole system. Dr. McCosh aimed, therefore, to more carefully define and limit the use of intuition. Again, he aimed not simply, like our author, to show that each method is legitimate in certain fields of inquiry, but to unite the intuitional and inductive methods and fuse them into one. He

maintains, against the physicist, that our sense-perceptions are intuitive. He speaks of our intuitive cognition of bodies, and of our intuitive cognitions of the qualities of matter, as extension, color, etc. He even clings to the notion that color will yet be found by physical investigation to have a material reality. But to the extravagant claim that sense-perceptions are intuitive, the physicist points to the fact that modern science and the experience of all men prove that sense-perceptions are at times mistaken. The doctor's view of color seems especially unscientific and unphilosophical in view of the recently discovered prevalence of color-blindness.

Upon the other hand, Dr. McCosh says to intuitionalists: "Intuitions are always primarily directed to individual objects." He holds that whenever we go beyond a particular to a general truth a discursive process is involved. He uses the illustration of a boy first perceiving intuitively that his ball cannot both be in his hand and not in his hand at the same time. Then by a process of abstraction and generalization he reaches the axiom that a body cannot both be and not be in the same place at the same time. But at this point Dr. Wentworth mercilessly assails his position. All discursive processes involve the possibility of error. How can we affirm that a proposition resting upon a "process of logical thought" is an intuitive and necessary truth? Dr. McCosh seems to realize, in part, his difficulty at this point. In order, therefore, to be sure that the general proposition which he has reached by the discursive process is intuitive, he applies three tests to it: self-evidence, necessity, and catholicity. But if a general proposition or axiom is self-evident, why do we need a discursive process to reach it? The very title of Dr. McCosh's volume, which assumes that an intuition can be inductively investigated, is misleading. We think it will be conceded by all who intelligently and candidly read pages 136–245 of *The Logic of Introspection*, that Dr. McCosh's fusion of the intuitive and inductive methods is hopelessly discredited. Dr. Wentworth certainly shows in this part of the volume more of the *fortiter in re* than of *suaviter in modo*. So full and trenchant a criticism of one who has the same aim as himself will naturally awaken sympathy for the revered Scotch philosopher. It is only to be justified on the ground that a great battle between

two rival systems of philosophy for the control of the world's thinking is to be fought out, and that Dr. McCosh, a man of great authority, stands between the combatants and prevents the joining of the issue.

Our readers must not infer that Dr. Wentworth fails to see the difficulty attaching to the unlimited use of intuition which Dr. McCosh tried to meet by a compromise of the two methods. He sees the difficulty clearly. Accordingly he does not identify intuition with our sense-perceptions of physical objects, or with our first mental affirmations in regard to propositions. He describes the process by which the mind reaches an intuition somewhat as follows: First, the mind reproduces in self-consciousness a statement, as, for instance, that two straight lines cannot inclose a space. Again, it carefully discriminates this statement from somewhat similar ones, so as to distinctly apprehend it. Then it analyzes the statement to see what is contained in each term. Finally, it resorts to a process of abstraction, separating the proposition affirmed from the particular image which may have arisen in the mind on first hearing it, and generalizing it. It may only be at the end of such a process that the mind *perceives with perfect clearness what the proposition affirms.* But when the mind once clearly sees what is meant by the two terms of a proposition, it then has the power of perceiving at once the agreement or disagreement of these two terms; and this immediate vision is what Dr. Wentworth means by intuition.

Dr. Graham, in a suggestive criticism of *The Logic of Introspection* in *The Methodist Review* for January, 1887, thinks that Dr. Wentworth's sifting process is very similar to, if not an unconscious reproduction of, Dr. McCosh's inductive process of reaching intuitions. We trust our analysis has already made plain the difference between the two methods. Dr. McCosh identifies intuition with sense-perception—a position which physical science readily overthrows. He declares that intuitions primarily relate to individual objects, and holds that every general axiom, as that every event which has had a beginning must have had a cause, is the result of a discursive process. In a word, he uses induction as a means of discovering intuitive truths; and then declares that these truths are self-evident, necessary, and universal. Dr. Wentworth, upon the other

hand, uses analysis and abstraction and generalization to discover the meaning of terms. He affirms that many of our individual and primary convictions may not prove universal and intuitive truths, not because the mind lacks the power to perceive truth, but because it may not clearly apprehend what is involved in the terms used. But he holds to the native power of the mind, when it once apprehends what is involved in the two terms of a proposition, to affirm immediately the agreement or disagreement of these two terms.

But if Dr. McCosh fares hard in this intellectual battle, the inductive philosophy which stands back of him fares worse in its materialistic conclusions in regard to mental phenomena. Our author goes back of the great body of modern scientific discussion to the psychologic theories underlying materialism. He welcomes the inductive philosophy in the physical realm. He is not out of sympathy with his age. He has no quarrel with modern science. But to the somewhat threadbare classic boast of the small minority of scientists, "*Nihil in intellectu sed in senso prius*," he replies in the words of Leibnitz, "*Nisi ipse intellectus.*" In face of their denial of all *à priori* convictions he sturdily maintains that experience is the occasion on which the mind reaches certain intuitions which are direct, ultimate, and trustworthy.

All agree that sensations of the external world form the occasion of the mind's activity. The real question is, whether the mind simply receives this experience passively, as a smooth wax tablet might receive impressions, or whether it organizes its experiences, contributes the forms under which objects and events are viewed, and makes in regard to objects affirmations which transcend experience, but which the mind perceives to be necessary? Has the mind such a power as is here described? Is its affirmation that two and two make four the result of experience only? Is it possible, as Mill held, that further experience in another world may show that two and two make three, or five? Or does the mind directly see that two and two make four, as soon as it apprehends the terms, and has it an ineradicable conviction that no future experience will ever contradict this truth? Locke's objection, that a child would not understand such a proposition, much less affirm it at once, is no more proof that such a proposition is not an intuitive truth than the fact

that a man might not respond to a question asked him in a foreign tongue is proof that the knowledge sought is not in his mind. In each case the terms are not clear to the persons addressed. Is the human mind so constituted that when it clearly apprehends what is the meaning of two and what is the meaning of four it will instinctively accept the proposition that two and two make four? The materialists say that all knowledge is the result of experience, and that our so-called intuitions are only old and oft-repeated impressions. But we submit that there is a difference in the feeling of necessity with which the mind regards certain truths which seem to have equal warrant in our experience. The two experiences, that objects occupy space and that living things die, are equally universal. But the mind clings to immortality as at least possible, while it rejects a spaceless physical universe as unthinkable.

When we turn to moral convictions the argument is still stronger. We think that Kant exhibited greater wisdom than any other defender of intuitions in making his stand in favor of the native convictions of the mind at this point. Modern materialists try to answer him by affirming that our moral convictions are only the result of transmitted experiences of pain and pleasure. Originally, according to this view, our animal ancestors found that certain acts produced pain and others resulted in pleasure. The regularity of the results led to an increasing dread of the acts which were followed by pain and to a joyful anticipation of the acts producing pleasure. These apprehensions and anticipations gradually deepened into convictions that the dreaded acts were wrong and the pleasurable acts were right. But if our sense of right is only the modification of our experience of pleasure, how is it that our convictions of duty are entirely independent of, and often in direct conflict with, our pleasures? Again, if our convictions of wrong are only our transmitted impressions of dread, how is it that the dread of death—the oldest, most universal, and greatest dread in the experience of the race—has never deepened into the conviction of the sinfulness of dying? This materialistic explanation of moral convictions violates the law of casualty. The effect not only differs from the alleged cause, but it often contradicts it. Such theories would never

have gained a respectful hearing had not partisans seen the necessity of them to preserve their favorite philosophy from annihilation.

After this vigorous criticism of materialistic theories, Dr. Wentworth presents at some length his own method, which he names the consciential. He now expands the various stages of the intuitional method more fully. If we rightly understand him in this chapter, he claims that the various steps of reproduction in self-consciousness—discrimination, analysis, and abstraction—are acts of introspection and are intuitive. The reason thus sees directly the mental order, cause, and law of psychic action. In illustration of this position he affirms that the mind is not only conscious of acts of the will or of the memory, but also of the *power* to will or to memorize. We are not inclined to follow the author in all his statements in this chapter. We agree with him, as against the late Dr. Curry, that we are conscious of the power of contrary choices. But we do not think that the mind's consciousness of its states carries with it in all cases a consciousness of the causes of these states or of their laws.

While the author affirms that the mind has the power to become conscious of all its acts, he does not deny that many mental processes are indulged unconsciously. This brings him to his doctrine of "intuition in sub-consciousness." "The intellect has an intuitive apprehension of many facts of a psychologic nature which are not the subject of direct conscious introspection." The language here may be defective. It would be easy for the smart critic to ask with a sneer, How can there be a direct vision of a process which is below the realm of consciousness? But the chapter is not without a meaning, and an important one. The author illustrates it by the phenomena of memory. In recalling events by association, we use a fact present to the consciousness to recall another fact not present to the consciousness, and yet not actually unknown. Where does this hidden fact lie? It is a part of our sub-conscious knowledge, paradoxical as the two words seem. Again, self is not consciously present in every act of knowing. Yet self-consciousness is logically involved in every such act. Dr. Wentworth would say that we have either a conscious or a sub-conscious intuition of self in all acts of

knowing. This meets one of the most common objections to intuition, by showing that a truth may be intuitive and yet the mind be at times unconscious of it. Leibnitz had a similar thought in mind when he said that intuitive ideas were sometimes "slumbering notions."

The author has also made a valuable change in psychological nomenclature in characterizing intuitions as the "seeings of the intellect, in distinction from its believings; its infallible visions of absolute truth, in distinction from its convictions necessitated by its own constitutive laws." We are more inclined to regard the mind as untrammeled, and to believe that our knowledge corresponds with the reality of things, if we say that the mind beholds a proposition to be true because it is true, than if we say that the mind is necessitated by its constitution to regard the proposition as true. The last phrase invites skepticism by leading the inquirer to wonder how the proposition would appear if he could view it through another mental constitution. Still, the author's phraseology does not wholly banish the possibility of skepticism, unless we boldly say to the skeptic, there is no possibility of divorcing yourself from your present mental apparatus, for your personality consists of your reason; and so far as your reason now enjoys a pure vision of truth, you see that truth as it is, and as God sees it. The author is strongly inclined to identify reason and personality. We gladly follow him to the extent of holding that so far as our reason is uncorrupted by sin it is identical with reason in angels or in God. We hold, however, that personality embraces manhood, and that the will and the affections are as essential to it as the reason. The author at this point, like all discoverers, probably attaches undue importance to the very striking, valuable, and original truth which he unfolds.

Dr. Wentworth believes that he has discovered the true method in psychology. He holds, however, that there "is much in the way of the rapid growth and speedy completion of the science, in view of the inherent difficulties involved." The practical and final test of his method, therefore, will consist in its use to secure results to which other psychologists have not attained. We know of no one better qualified or more responsible for making this application and securing such results than the originator of the theory. We should most

heartily welcome a volume from his pen on Applied Psychology. We should like to see the theory applied, as we think it can be with splendid results, to the necessity of obedience to one's conscience and of spiritual purity in order that the vision of the reason may be unobstructed. "Blessed are the pure in heart, for they shall see God." We think this theory can give an account of the difference between the intuitive method of women and the rational method of men in reaching conclusions. The difference between the sexes on this point is greatly exaggerated. Still a slight difference exists; and the woman's process more nearly resembles our Saviour's process. In our judgment the difference is not primarily due to sex, but to the cultivation of one's spiritual powers. We should like to see an attempt made to classify intuitive truths. We think the true doctrine of conscience can be set forth from this new point of view. We should like to see the distinctions between sense-perceptions, personal convictions, and intuitions set forth; and also the line firmly drawn between intuitive knowledge upon the one side and intuitive recognition of a fact upon the other, as the intuitive recognition of not-self or of the world, involved in our self consciousness. We should be especially glad to see the mutual limits of the intuitive and the inductive methods in mental and spiritual science marked out, and the necessity of the recognition of the intuitions in physical speculations demonstrated. We are sure that the principles enunciated in this volume open up a rich field for the practical psychologist.

The author has made an application of his theory to the most interesting question in metaphysics; namely, the grounds of our theistic belief. With the boldness of a discoverer he sets aside as valueless the accepted arguments from causality, design, etc., and rests the whole theistic argument upon the consciousness of God in the human soul. He is right in holding that there can be no real knowledge of God ontside of our consciousness of him. But when this consciousness has been clouded by sin, both personal and inherited, we would not set aside the arguments from causality, design, our sense of duty, etc., which help to make rational such dim consciousness of God as yet remains. Nor would we lay entire stress upon our consciousness of God in combating atheism. We are rather inclined, with Professor Flint, in his article on "Theism" in

the *Britannica*, to hold that the fullest apprehension of God involves the exercise of all the faculties of the human constitution, will, affection, conscience, intellect; and that our theistic convictions rest, not simply upon the intuitive recognition of God's presence which comes from his entrance into the realm of consciousness, but also upon our idea of causality springing from our own wills, our idea of goodness which springs from our affections, and our idea of a moral governor necessitated by our consciences. Dr. Wentworth, in our judgment, however, presents the best single argument for God which the human race possesses. He does not hold that our consciousness furnishes a complete knowledge of God. His conclusions are characterized by singular sobriety. He simply holds that God and the world so enter the domain of human consciousness that we have, not a complete knowledge of either by intuition, but an intuitive recognition of both involved in our very consciousness of self. He says:

> I am aware that declarations relating to the nature and processes of these spiritual facts of consciousness should be cautiously uttered. . . . The spiritual is the deepest and the most central element of our being; and the phenomena therein produced seem to lie at the profoundest depths in consciousness. And on this account, probably, it is, that during all the ages of philosophic activity and development religious and spiritual phenomena have rarely been the subject of careful psychologic examination. . . . Let this department of consciousness be as carefully searched and reflected upon in the true spirit of scientific inquiry as that which includes the intellective processes, and I think that then psychology would be compelled as decisively to declare that we have as immediate and unmistakable intuitions of the being of God as we have of mind or of body. For it seems plain to my reflective thinking, that God as positively enters the domain of human consciousness through the religious or spiritual faculties of man's nature, as that matter or body does by the powers of sense-perception. And we may have as emphatic a subjective sense of the divine nature as we have of self, if we will but listen attent to the voices that speak to the ear of spiritual self-consciousness.

In confirmation of this fact, our author makes his appeal to each man's spiritual consciousness, to the religious history of the race, and to the assumptions of this faculty in all parts of the Scripture and by Christ. Upon these points we wholly agree with the writer. We are sure he did not begin his work with

the conscious aim of reaching the biblical ground of theistic belief. He has simply logically applied his method. But the strongest argument for the soundness of a method is, that its logical application secures results in exact harmony with revelation. At this point Dr. Wentworth surpasses Kant in not making a division between the pure reason, which knows not God, and the practical reason, which affirms his existence. He agrees in part with Jacobi, who held to man's intuitive visions of unseen realities; with Professor Harris, in his *Self-Revelation of God;* with Dr. Pope, who writes:

> The constitution of human nature is such, that it naturally develops a consciousness of God when God presents himself, even as it grows up into a consciousness of self and of the outer world;

and with Professor Bowne, in his admirable treatise on *Theism:*

> Just as sensation needs reason to interpret and arrange it, and without reason remains chaotic, so the feeling of the divine needs reason to interpret it; and without reason and conscience it remains a confused suspicion of an object which can be neither escaped nor understood. But just as sensation is an absolute condition of perception, so this feeling of God is an absolute condition of theistic belief. The reflective reason does not originate it, but justifies and rectifies it. The arguments for theism have never originated the belief, but have only aimed to give reasons for the belief already there.

It is objected, by the followers of the common-sense school, that if we break down the validity of our sense-perceptions of matter we destroy the entire force of this argument for theism. The criticism is directed with force against Professor Bowne in an article on "Idealism in Christianity" in *The Methodist Review* for November, 1888. The followers of the common-sense school, therefore, demand that we shall maintain that sense perceptions are intuitive and infallible, or else abandon all intuitive arguments for God.

But ideal-realists are not the rude innovators who break down the infallibility of sense-perception. Modern science and the universal experience of the race show that our sense-perceptions are sometimes mistaken. If we held that our first convictions in regard to propositions and our first impressions as to the nature and attributes of God were infallible, we should then join the common-sense school in contending for the infalli-

bility of our sense-perceptions. But we hold to no one of these three positions. It is quite possible to grant that our senses may sometimes be mistaken as to the nature of physical objects, and yet maintain that in our very consciousness of self there is involved a consciousness of not-self or of the world. So it is possible to admit that our impressions of God's attributes may be wrong, and yet maintain that the recognition of God is a part of the consciousness of the race. Even Herbert Spencer contends for such a recognition of the unknown in the fifth chapter of his *First Principles.* We are no more driven to accept one of the extremes — infallibility or skepticism — in philosophy, than in religion.

We do not think that the consciential method, rightly interpreted and applied, wholly excludes the use of the inductive in reaching conclusions in the mental and spiritual realm. It forever dethrones that method in psychology, and even in our philosophy of physical facts. It declares that the mind itself contributes certain elements to the product which we call knowledge, and demands the recognition of the trustworthiness of these intuitions. It derides an attempt to reach by inference facts which the mind already knows by direct sight. It maintains the freedom of the will, and mocks at a method which assumes that a given external pressure will produce the same result upon all wills, or upon the same will at all times. In these regards the inductive method is doomed in mental and spiritual science; and we know no book which will do more to relegate materialistic theories of the mind to "innocuous desuetude" than the volume under consideration. But law holds in the spiritual as well as in the physical realm. After the will has once made its choice and spiritual forces are invoked, they respond in blessings or in penalties as unfailingly as the law of gravitation. Sin produces spiritual darkness and obedience brings light as certainly as filth produces disease or food gives strength. With this uniformity in the action of spiritual forces we can as clearly determine the nature of moral principles, when once we decisively choose them, by their fruits, as we can determine the nature of a drug by the results it produces. The doctrinal conquest of Methodism, which is one of the marvels of modern theology, is due to Wesley's application of Bacon's method to spiritual phenomena. His doctrine of experience corresponds

with Bacon's doctrine of experiments. Instead of attempting to abolish skepticism by *à priori* arguments, Wesley affirmed, in accordance not simply with Bacon's method, but with Christ's direction, "He that doeth his will shall know of the doctrine." Instead of attempting to exorcise Calvinism by logic, he applied his theory of free-will among the masses; and it produced results which led to the abandonment of the necessitarian theory. Instead of replying to Hume's argument for skepticism, he declared that, if men would repent, the divine Spirit would so witness with their spirits that they would be directly conscious of God. The consciential method is not at war with this subordinate use of the inductive method, which is authorized by the New Testament and is so brilliantly illustrated in the doctrinal victories of our denomination.

The style of the volume before us is clear and vigorous; but the author has pondered long before writing, and his conclusions are much in advance of the thinking of casual readers. Besides, he objects on principle to the use of physical illustrations of mental processes as seriously misleading, and seldom resorts to them. We confess that we have been compelled to read portions of the volume several times to fully master the thought. The author could have made the volume more intelligible to lay readers by giving more concrete illustrations of the mental processes which he describes. The outline of chapters under the table of contents is full and clear. But no such work is complete without a full index at the close of the volume. Perhaps the best tribute to the style of the volume is the fact that we seldom thought of the language in our interest in the reasoning. Earnest students in metaphysics and psychology will find this a rich and suggestive book. It will help inaugurate a new era in mental and spiritual science.

J. W. Bashford

ART. III.—THE NEW EDUCATION: A SYMPOSIUM.

ADVANTAGES OF SCIENTIFIC EDUCATION.

To set forth with effective intelligibility the special advantages of scientific education would require many times the amount of space here at command; but I will endeavor, in a few pages, to outline the treatment. Education is provided by legislators and sought by learners for the value which it brings the learner *in his own person*, and in the *power* acquired to exert a beneficial influence over others. The personal result is culture, in the proper use of the term; and the power acquired proceeds from a more effective use of the faculties gained through culture, and from increased knowledge placed at the command of the faculties. Education must be contemplated in its cultural aspect and in its practical aspect. Neither should exclude the other. Theories of education exclusively cultural are an affectation. Theories of an education exclusively practical are illiberal.

The cultural result of education may be physical, intellectual, or moral. Certain modes of activity produce chiefly physical culture; others, chiefly intellectual; and others, chiefly ethical. Training deliberately physical in its aims is excluded from this discussion. But it is evident that those kinds of activity which incidentally involve physical culture possess thereby increased value; and I shall claim such an incidental result for certain forms of science. The form of culture most conspicuous among the results of scientific study is intellectual; and it is this which I will first consider. But almost equally important is the ethical culture which is received as an incident of scientific study. This I will explain in the sequel.

Intellectual culture consists in the culture of the various *powers* of the intellect. Viewing the acquisition of knowledge as the means of culture, the powers exercised will vary with the kind of knowledge sought. If we seek a knowledge of facts of observation, the *percipient* faculties will be brought foremost into activity. If we seek a knowledge of history, the *memory* will bear the brunt of the effort. If we seek a knowledge of Latin, the *verbal memory* is most severely tasked.

A knowledge of the principles of geology or biology exercises first the *observing powers*, and then those of *inductive inference*. Mathematics brings into requisition the powers of *abstraction* and *deductive reasoning*. Polite literature awakens especially the *sentiments* and the *imagination*. For purposes of culture, those studies are of most worth which bring into exercise the widest range of powers, and thus tend to preserve the symmetry of intellectual development.

Studies must also be considered in their relation to the stage of the mind's development. The early aptitudes of the mind are toward *observation* and *circumstantial memory*. An abstract study is misplaced in the primary school. The powers of *inductive* inference begin to dawn in childhood, and thus inductive sciences are indicated as a field for their exercise. These powers strengthen through life. A study which, like Latin, supplies no material for their exercise, affords but a defective culture. It is only in maturer years that the *deductive* reason ripens. For this, languages, literature, and history supply no material; but the sciences are affluent in incitements to activity. Generally, I find the broad statement justified, that the sciences as a whole and as separate yield the most diversified culture. Each of the natural sciences elicits into activity, sooner or later, *every power of the human mind*, and thus confers a culture which is symmetrical and complete. No such statement can be made of the studies by tradition called "humanistic."

Let me now be more specific. I confine myself to the group of natural sciences, and, as an illustration of these, I will speak of geology. It is a science consisting of *facts*, *doctrines*, and *theories*. Facts are the initial point in all geological cognition. The facts of geology are data of observation by the senses. This department of geology, therefore, is suited to *early years*. The facts are familiar. They throng our foot-paths and our travels. They are therefore easy of access. For both reasons they supply a more natural, and therefore a more profitable, culture than the conning of the abstractions of grammar or the memorizing of passages of history. The facts must be sought in the fields and mountains—in the open air, with pleasant walks and genial exercise of body. This is better than saddening the soul and wearying the flesh in the

confinement of a school-room. The field of geologic facts is so varied that the child's mind discovers the needed variety. It *discovers* for itself, and gains that peculiar delight which accompanies all discovery of new truth. This is better than consignment to penal servitude on a hard bench. This testimony will be found unanimous.

Next, the *doctrines* of geology are chiefly the generalizations induced from the facts observed. Some of the doctrines are these: The age of the world is very great. The action of terrestrial forces has been the same in nature in all the world's history. All the lands have lain under the sea. The stratified rocks are formed from sea-sediments. The earliest forms of life were simple in organization. A gradual advance in the rank of the earth's inhabitants has accompanied the progress of the earth's preparation. The history of the world has been a history of cooling. Such generalizations are induced from the facts of observation. The child does little at inductive reasoning, *but he begins*, and he does more with advance of years, and more under the suggestions of the facts. Geology, like the other inductive sciences, brings training to the inductive faculties. These are pre-eminently the faculties of modern science, which has created modern civilization. A citizen is not broadly and liberally educated until he has prepared himself to appreciate the nature of the forces of that civilization which nourishes him, and also to take part in its activities. Few early studies in the conventional literary or linguistic curriculum stimulate to any extent the inductive powers. As pursued in early life, Latin and Greek supply no training for these powers. History, geography, and arithmetic afford none. Unless the boy takes up geology or some of the kindred studies, he goes through the first ten years of schooling without any of that training which modern life demands. The schools do not fit him, in culture or knowledge, to participate in the characteristic activities of the age. They who conduct those activities have been fitted without thanks to the schools.

While thus the acquisition of the facts trains the *observing* powers and the *sense-memory*, the principles induced from them train the *inductive* powers and the *thought-memory*, and the mental pictures by which the inductive truth is rendered clear and vivid afford a training for the *imagination*. These results

must be fully weighed, though the words which embody them are few. *None of these results come from linguistic and literary study.*

Geology and, to some extent, the other inductive sciences go much further. The great induced principles of the science serve as starting-points for processes of a *deductive* character. In geology, for example, all we know or believe in reference to future vicissitudes of the world is known through deduction as strict as that which fixes the fact and the date of an eclipse. It is by deduction from the inductive principle of a cooling world that we are able to reason back to primordial conditions; to trace them out in their historic development; to detect in those conditions the common data of all world-life, and thus to rise to the grand conception of the unity of the world's career; the unity of all world-life; the unity of the empire of nature; the unity of the histories past with the unenacted histories future—and thus the unity of the power and wisdom which govern in all time and all space. The activity of the mind in such reasonings is of the kind which mathematics and logic awaken. The power of unfolding a principle in the details of fact which it involves is a high and a noble power, and confers majesty and weight upon intelligence. But for such mental training languages and literatures afford no facilities in early education. The reflective pursuit of these forms of learning is collegiate and post-collegiate.

Collaterally, such pursuit of trains of deductive reflection diciplines the *thought-memory;* and the effort to grasp deductive results and apprehend them with vividness calls for the noblest and boldest picturing power of the *imagination.*

Thus, in its successive stages and departments, the study of geology elicits every mental power into earnest exercise; and the order of its demands coincides with the order of development of the faculties. It is therefore a means of *complete* and *symmetrical* culture. I insist upon this conclusion. Do the languages and literatures afford training for the whole range of faculties? No person will affirm it. I also insist upon this conclusion. Viewed, then, as means of intellectual culture the natural sciences possess indisputable pre-eminence.

But we must view the sciences also as a means of *ethical* culture. The ethical influence is *direct, incidental,* and *reflex.*

No person of broad intelligence and warm imagination can follow the trains of deductive thought which I have indicated without receiving a profound moral impression. The native intuitions of the mind stand ready ever to interpret the conceptions which deduction unfolds and imagination depicts. Unity throughout space; unity through all time—past and present; unity of plan, purpose; vastness which by an intuitive illation becomes infinity; intelligence as the correlative of plan; boundless, infinite intelligence, and co-ordinated power—God before all, in all, changeless and infinite—this is the climax of the unuttered but impressive reasonings signaled in the soul, as thought sweeps over the grand conceptions reasoned out by science. These are ends not attained within the narrow limits of truth humanly and finitely originated. These are only the fruitage of the study of God's activities, not man's. These are the rewards of science, not of literature.

Incidentally, the absorbing interest of scientific pursuits displaces the desire for ignoble gratifications. The boy who has become fascinated with the pursuit of nature's realities experiences ever new delight in air and sunlight and exercise; in the incessant observation of something new; and in the inference which comes to his intelligence with all the freshness and stimulus of a discovery. All these concomitants of scientific study inspire enthusiasm, devotion, and exclude the desire for those gratifications gained by loitering about street-corners, and listening to the depraved gossip of those who have not learned to put mind into their enjoyments. This form of ethical result—good by displacement of evil—does not belong to science as such; it belongs to every absorbing mental occupation. But the point which I make is, the great superiority of the natural sciences, especially as pursued in the open air, in the inspiration of that interest and enthusiasm which insure virtue by exclusion of the temptations to vice—the higher motive becoming strong enough to supersede the lower one.

Reflexively, the ethical influence of scientific discipline is seen in the scientific spirit begotten and the scientific habit of mind established. There may be people who imagine such a result would render life prosy and mechanical. What is the scientific spirit? It is the spirit which characterizes the successful pursuit of the modern sciences out of which our modern

civilization has grown. *It is the sincere love of truth.* It is willing to renounce any error, however venerable; to dispel any illusion, however fascinating; to reverse any belief, when proven wrong; to decide against a friend, in the interest of truth; to sacrifice even a self-interest, if grounded only in misapprehension or error. It searches for the truth with patience, with assiduity, with long watching and unwearying caution. Its facts it seeks to verify by closest scrutiny; its inferences it seeks to validate by untiring repetitions. Never so firmly intrenched in an opinion as to become apathetic to new evidence, it cannot be persecuted from a belief sanctioned by honest proof. Humble as a child and firm as a rock, a whisper of evidence startles attention, a word impresses belief, but a storm of public disapproval is borne as calmly and as sternly as Mont Blanc faces the storm which whitens its summit.

Can it be imagined that supreme devotion to truth is not a high moral quality? Is the scientific spirit not one to be cultivated? Can it be acquired by activity of mind on themes outside of the scientific field? Does Latin grammar cultivate the love of truth and reality, in distinction from shams and surmises?

The *usefulness* of scientific education—lowest in esteem of one school of pedagogical philosophers, highest in that of another school, as well as that also of the great public, holds, in an eclectic view, a position collateral with its agency for culture. The value of the applications of science in our civilization, too vast and varied to be argued here, may be considered adequately proven by the numerous and costly enterprises in engineering, in architecture, in mining, in geological surveys undertaken at public as well as private cost. Every public geological survey is a verdict of statemanship in support of the claim which I here make.

On these four broad grounds—best for bodily training, best for intellectual culture, best for ethical culture, and best for supplying useful knowledge—we must place the natural sciences far above literature and dead languages in supplying the young learner with an education such as symmetrical manhood and American citizenship pre-eminently demand.

Alexander Winchell

THE ELECTIVE ELEMENT IN THE COLLEGE CURRICULUM.

The degree of Bachelor of Arts stands for the highest form of education given by the colleges in regular courses of study. It represents three or four years of special preparatory training followed by four years of collegiate work. For centuries the colleges have steadily adhered to the classical languages, mathematics, history, philosophy, and the natural sciences as the basis of this honor. Other courses are offered for other degrees approaching more or less closely to the classical, but never equaling it in public estimation, and always implying special rather than liberal culture.

But with the vast increase of knowledge in these later times, the innumerable lines of special work pursued, and the endless forms of applied science, there has appeared a strong and persistent expression of desire that the entire theory of collegiate training should be modified and the curricula materially changed. What answer have our colleges and universities made so far? and what further should and will they make in the near future?

The college is a feature and factor of civilization reciprocally acting and being acted upon by surrounding conditions. It first came into being as a substitute for monastic schools because the conditions of society demanded liberal education for laymen as well as for the clergy. Merton College—the oldest of Oxford—was established in 1264, "in order to produce a constant succession of scholars devoted to the pursuits of literature," bound to employ themselves in the study of arts or philosophy, theology, or the canon law; the majority to continue in the arts and philosophy until passed on to the study of theology by the decision of the Wardens and Fellows, and as the result of meritorious proficiency in the first named subjects." This college, the product of the demand of the times, gave England many of her most eminent men during the first hundred years of its history. From that day to this the colleges have met, with more or less promptness, the needs of their times.

In answer to the demand for a wider range of studies the elective element has appeared in varying degrees in nearly all our college courses. Harvard leads the movement by making almost every thing elective within prescribed limits. She

offers her students scarcely any thing for which she is not ready to accept something else. She degrades the classics from their traditional pre-eminence, and will accept almost any respectable studies in their stead. And yet she does not move off confidently along this new path, nor fail to utter a friendly caution to those upon whom she bestows such large liberty. She says, in her latest Annual: "Students are strongly urged to make their choice with the utmost care, under the best advice, and in such manner that their studies from first to last may form a rationally connected whole." "*It is believed that any plan of study deliberately made and adhered to will be more profitable than studies chosen by him from year to year, without plan, under the influence of temporary preference.*"

She thus urges the student to select some judicious friend who will aid him to make the choices she declines to suggest. She requires her Freshmen to select studies from *four* of the following courses: Greek, Latin, German, French, History, Mathematics, Physics, Chemistry, and Natural History. To the other three classes she offers electives enough to bewilder them by their multiplicity.

That the utter abandonment by Harvard of the old foundations for her most scholarly degree does not meet with general favor among educators is evinced by the fact that the presidents of nearly, if not quite, all the New England colleges united in a formal protest against these radical changes when they were introduced.

Another form of elective work appears in institutions which offer a great number of courses of study. Cornell University prints as her motto the words of her founder, Ezra Cornell: "I would found an institution where any person can find instruction in any study;" and offers twenty-three courses of instruction, whose wide range extends from classic Greek to veterinary science, and from comparative philology to military science and tactics. She schedules three *general courses* leading respectively to the degree of A.B., B.P., and B.S., and adds eleven technical courses, beginning with agriculture and ending with the history of political science, nearly every one of which is honored with some degree. Thus this rich and large young university almost resolves herself into a school of technology.

Still another form of elective work is presented by one of

our western colleges, in which about three fourths of the course is *required*, and the remainder is given to a special department during the whole four years. While a few institutions are boldly moving toward curricula made up largely of electives, the great majority of strong and reputable colleges and universities are holding to the long-approved basis of collegiate training, but admitting elective work amounting to a little less than half the course. This is usually introduced sparingly into the sophomore year, and steadily increases until it forms most of the senior work. Generally the elective studies proposed are carefully chosen, so as to harmonize with those required, and are practically options along that line. The University of New York classifies by subjects and hours the work in her two courses of study. For the course in arts she requires that 835 hours be given to languages and literature, 683 to mathematics and natural sciences, and 402 to philosophy and history. For the course in science she requires that about 450 hours be devoted to languages and literature, 1,000 to mathematics and natural sciences, and 462 to philosophy and history.

Yale College permits considerably less than two years of elective work, but widens the possible choices to *ninety-two* subjects selected from seven different departments of knowledge. The prevailing usage among the best colleges may be stated as follows: For the highest degree conferred about three fifths of the course is devoted to Greek, Latin, modern languages, mathematics, philosophy, and natural sciences, and the remainder to electives within prescribed limits. There is surprisingly little material difference in the courses of first-class institutions leading to the degree of A.B.

The schools of technology offer instruction in so many departments that somewhere almost every art or science may be pursued as a specialty without required work in other branches. Is it probable that the elective system will supersede the present one? I think not, for the following reasons:

The most important function of the college is to give that complete, symmetrical education which most perfectly develops the entire man. "In the college is determined the character of most of the persons who are to fill the professions, teach the schools, write the books, and do most of the business of legislation for the whole body of the people."

With such duties to society and the state, the colleges must maintain a form of education that shall develop the beauty and strength of all the faculties, as the Greek developed the physical ideal in the Apollo Belvidere and the Venus de Medici. They must not so much attempt the training of a man for some special profession, or to intensify and strengthen some special aptitude, as to fit him for the various responsibilities and vicissitudes of manly life. The elective system fails to give this education. It constantly keeps in mind either some utilitarian end or the gratification of some pronounced bent of mind. It forgets the ideal of mental, spiritual manhood.

Long ago Lord Verulam uttered his warning against this utilitarian danger. He says: "Among the many great foundations of colleges in Europe, I find it strange that they are all dedicated *to professions*, and none left free to arts and sciences at large. For if men judge that learning should be referred to action, they judge well; but they fall into the error described in the ancient fable in which the other parts of the body did suppose the stomach had been idle because it neither performed the office of motion as the limbs do, nor of sense as the head doth; but yet, notwithstanding, it is the stomach that distributeth to all the rest. So that if any man thinks philosophy and universality to be idle studies, he doth not consider that all professions are from thence served and supplied. If you will have a tree bear more fruit than it used to do, it is not any thing you can do to the boughs, but it is stirring of the earth and putting new mold about the roots that work it."

This high and symmetrical education is not to be secured by any miscellaneous and hap-hazard succession of studies which a youth of twenty shall select because they are easy, or in the line of his tastes, or will presumably be helpful to him in his anticipated profession.

Wherever the system of electives has been largely introduced there are notable cautions against possible evils arising from it. The Cornell University Register says: "In the course of their elective work . . . students are urgently advised to proceed upon a carefully formed and clearly defined plan, and to aim at the attainment of special proficiency in certain lines of work. The members of the faculty will be glad to give advice and assistance in the forming of such plans."

It does not appear that the average student at the time he is in college is well qualified to determine what branches he should pursue. If this be true the elective system cannot supersede required courses of study. Electives as now generally introduced are so nearly on the lines of required studies, and are so few in number, that they scarcely do more than afford an option between subjects any of which might readily pass into the curriculum if every thing was required.

Our colleges are not rich enough to maintain the number of instructors which would be necessary to a general introduction of electives. Yale offers to her juniors and seniors *ninety-two electives from seven different departments.* The number of classes which would be necessary if these choices were all made can possibly be imagined, but when Cornell attempts to realize the idea of her founder, the number of classes and teachers cannot be imagined.

It will probably be found more practicable for our colleges and universities to determine the leading features of their curricula, and require that the work thus indicated be done, adding as far as may be a useful and attractive list of electives. Relief from the pressure of the multitude of studies which will be called for, and might be profitably pursued, will be found in different ways. The organization of several general courses leading to appropriate degrees will add to the variety of work and yet prevent the undue multiplication of classes; the increased requirements for admission will leave room for a wider range of subjects; a greater number of post-graduate courses will furnish admirable facilities for special work in the lines of taste or advantage, and the technical schools will provide for those who especially seek commercial and professional advantage in connection with their intellectual development.

The old classical college work doubtless will continue, and will grow broader and better, but will not cease to be chiefly required work. Other degrees will be given, but the world cannot spare the Master of Arts, and will not abandon the courses of study by which he is developed.

C. A. Lees.

THE MANUAL TRAINING MOVEMENT.

The manual training movement has succeeded the manual training problem; and in and by the manual training movement the manual training problem is receiving its solution. The manual training problem, so called, has perplexed the leaders of educational thought both in Europe and in this country for some years past. Some time since the conviction took root on both continents that the common or public schools, as they are called, while doing what from one point of view was an admirable work, were developing on a line which was diverging more and more from that along which the progress of civilization was proceeding. The conviction that this divergence existed was in itself most important; for its natural result could only be to stimulate the energy and ingenuity of educational thinkers to find some means of overcoming it. And the general interest taken in the manual training problem was only a single manifestation of this conviction of the divergence between the public school and social progress. The spirit of educational unrest was not confined to the sphere of elementary education. It pervaded the high school and the college, and forced its way into the sacred precincts of the university. In Germany the *Realschule* was organized and founded at the instigation of this spirit of unrest and dissatisfaction, and despite official discrimination against it the work of the *Realschule* has been so effectually performed that its friends are to-day asking not only for the admission of its graduates into the universities on equal terms with those of the *gymnasium*, but also for the incorporation of some at least of its features, together with those characteristics of the *gymnasium* that are the best, in a new institution to be known as an *Einheitsschule*. It is significant that both of these demands will probably before long be granted.

In the United States, the form of our educational organization and the absence of any national system of education prevented the same manifestations of this spirit as the educational history of Germany presents. But the establishment, in rapid succession, of scientific departments in the colleges, of scientific and technical schools, and finally the general introduction and advocacy of the elective system in the literary colleges them-

selves, showed that the spirit was at work. While all these changes were going on in the department of advanced instruction, there was at first little or nothing to correspond being done in the sphere of primary education. This in itself, and indeed the fact that writers and speakers on education generally emphasize the interests of advanced instruction at the expense of those of the elementary schools, is evidence—if evidence is wanting—of the lack of appreciation of the real importance and value of our system of public elementary education. It is not generally known, or, if it is known, it is not frequently taken into consideration, that of every twenty students who enter the primary school not more than one reaches even the high school. Indeed, a large proportion of the children of the country do not attend a school of any kind after they have reached the age of twelve years. Into the short period, then, between the age of six or seven and the age of twelve must be compressed such instruction as shall lay the foundation for intelligent citizenship and for the work of life. If all lives cannot be cultured, they should at least be saved from total intellectual inertia. The spirit of unrest to which we have referred took cognizance of this condition of affairs, and raised the question whether the children who were attending the elementary schools, to say nothing of those who were receiving more advanced instruction, were being given such a training as would best develop their mental powers and best fit them for an intelligent and self-governing manhood and womanhood.

Not every generation can possess a Friedrich Froebel, and not every state can command the services of a Horace Mann, but the thoughts that are thought and the work that is done by a Froebel and a Mann cannot be confined to the generation or the state which claims them as its own. Indeed, it was the restless energy of Horace Mann that furnished the motive-power for the spirit of educational unrest in the United States, and it was the teaching of Friedrich Froebel that furnished to this spirit an ideal toward which to work. Froebel's study of the child and his profound insight into the child-nature showed him that education was not a process in which the pupil does nothing but absorb facts. He saw clearly that the child's nature has an active and expressive side, which is, in the earlier

years at least, its most prominent feature. The child breaks and makes, not necessarily inspired by a spirit of destructiveness or by the genius of invention, but because it is his nature to do something; to be active. This doing and this activity are, moreover, the expression of thought; at least they are the expression of such thought as the mind of the child harbors. Nothing is more natural, therefore, than if the child is absorbing facts, and learning facts, that he should give the facts so absorbed and so learned a prominent place in the various expressions of his thought. Observation shows this to be the case. The child wants to test every idea, to put in practice every theory with which he is made acquainted. His first desire is to "see how it works;" and the normal child, the child whose activities have not been repressed and stunted by a systematic course of domestic and educational maltreatment, will seek to express his impressions of things as fast as he receives them. This is a process of mental digestion by which the food which the mind receives is assimilated, and made to contribute to mental growth and development. The mere gathering in of facts without the ability to use or express them, and without making them an integral part of the mind's furniture, is not education; it is not even instruction; it is simply a stuffing process, and the logical result of it ought to be that the most highly developed mind is that which has, so to speak, the greatest cubic capacity.

In the recognition of all this the manual training problem had its origin, and in the same recognition the manual training movement finds its justification and support. The manual training problem arose when it found that the education of the time was not recognizing the fundamental and self-evident principles which we have rapidly sketched. It arose when the question was asked, "How shall we train our children so as to give their active powers the recognition to which they are entitled? As the drawing and constructive work of all sorts by which expression takes place is performed by means of the hands, the term "*manual* training" came to be used to signify this training of thought-expression by other than verbal means. But the attempt which is sometimes made to brand the manual training movement as an attempt to set the hand above the head rests upon a total misconception of the history of the

manual training problem, and would not be possible were the true significance of the manual training movement understood. As we have just shown, manual training is mental training; it is a training of the mind to express its ideas by means of operations which can only be performed with the hands. Manual training, therefore, while it has something in common with technical education and with trade teaching—as indeed all education has—is as far removed in reality from those two important and desirable branches of education as is instruction in geography or in gymnastics. This is a fact that is not clearly apprehended by the popular mind, or even by some of those who lay claim to considerable reputation as educational workers. Nine tenths of the opposition which the manual training movement has met with has originated in the confusion of this movement with that in favor of technical education. This confusion has been made by superficial observers, apparently for the sole reason that the two came into educational thought at about the same time; and this, in turn, was natural enough, because both were the product of the same spirit of educational unrest and dissatisfaction.

It will be observed, moreover, that the manual training movement does not disparage or unduly criticise the public school. So far from disparaging the public school, it exalts and commends it; and any criticism which it has for the school is the kindly criticism of the friend who would improve, and not the angry snarling of the enemy who would destroy. The international character of the manual training movement, and the character and ability of its leading exponents, should of themselves attract attention. In Paris, manual training instruction has been obligatory in the public schools since 1882, and throughout France it is becoming so common as to be entitled to be called general. It is every-where receiving official recognition and support in that country. Drawing, the foundation of all manual training, has long had a place, and a prominent one, in the educational system of the various German States. Constructive work, which is the complement of drawing, is being introduced in many parts of those intelligent and wide-awake countries. In Finland, in Norway, and in Sweden manual training is all but general. In Italy it is being introduced, and within the past year a corps of student-teachers was

sent from Rome to learn the best methods of manual training instruction in the celebrated Normal School at Nääs in Sweden. Spain and Holland have taken steps in the same direction, and in Great Britain the subject is receiving more attention at the present time than any other topic connected with education, the contest between the friends of sectarian and non sectarian schools not excepted. The manual training movement in the United States dates from the Philadelphia Exposition of 1876, although drawing as a branch of common school instruction had found able advocates in this country before that time. But in 1876 we were brought face to face with the results of what had already been accomplished in this direction by our European contemporaries, and could see for ourselves the lines along which their thought was tending. From that day to this advocates of manual training in the common school, increasing in number and influence, have been found in the United States. From the presidents of our leading colleges and universities, who have stopped for a moment in the routine of their own work to say a word on this important subject, to the humblest school teacher in the land, there has been an interest aroused in manual training, and a determination reached to find out precisely what it means and to adapt to the school any results which it has to offer.

The important task of reducing to practice the theories of those who advocate manual training in the common school curriculum has been performed by various agencies in different parts of the country. The problem of the adaptation of manual training to the high school has been worked out, for example, in the excellent manual training schools of Philadelphia, Toledo, Chicago, and St. Louis. The Kindergarten has been supported both in Boston and in Philadelphia by the generous donations of private citizens until it has so far demonstrated its utility that in both cities its charge is now assumed by the regularly constituted educational authorities. For the schools of the grades generally known as the primary and grammar, the task of developing a course of manual training, and of incorporating such a course in the curriculum now pursued, has been performed largely under the direction of the Industrial Education Association of New York city and by such eminent educators as Superintendent Dutton of New Haven, Super-

intendent Powell of Washington, and Col. Francis W. Parker of the Cook County Normal School. It is almost invidious to select for special mention any workers in this field, which has attracted the attention of hundreds of the most devoted and able teachers of the country, but those to whom we have just referred are the ones who would undoubtedly be selected for special mention by their colleagues. The Industrial Education Association has performed and is performing a work of almost gigantic proportions, for in addition to furnishing courses of study and teachers' manuals, and information on all points connected with manual training, the association has wisely seen the demand, which is every-where becoming general, for more thoroughly trained and more scientifically prepared teachers. In answering this demand by founding a College for the Training of Teachers, it has also had an opportunity to incorporate manual training in the curriculum which future teachers should pursue. Five years ago the work which this association is doing could not have been done, because public opinion had not been sufficiently awakened to the necessity for educational reform and progress. When public opinion was finally awakened the means were speedily found to answer its demands, and by sending out trained teachers, and educational publications prepared by the leading writers on their respective subjects, this association is now reaching thousands of teachers and hundreds of thousands of children with its stimulating and invigorating influence. From such cities, too, as New Haven, Philadelphia, Springfield (Mass.), Minneapolis, and others equally deserving, there are going out streams of beneficent influence, the effect of which is easily marked not only in the character of the educational discussions of the day, but in the greater efficiency of the practical work of the school-room. It is most auspicious that the teachers of the country are now carrying forward the manual training movement themselves, and they are engaging by the thousand in the task of practically demonstrating to doubters the efficiency and value of manual training as a school subject.

Nicholas Murray Butler

Art. IV. — CENTENNIAL OF THE METHODIST BOOK CONCERN.

The seventeenth day of August, eighteen hundred and eighty-nine, will close the first one hundred years of the history of the Methodist Book Concern, and bring us face to face with the second century of its work. Standing upon the boundary line which divides these two centennials, it may be profitable for us to review the past, survey the present, and consider the possibilities of the future.

The Church under whose fostering care this new-born child of one hundred years ago has grown to a vigorous manhood will prove an unworthy scholar if she does not learn some profitable lessons from the review of the past which shall guide to even greater results in the years to come.

Although Methodism has largely wrought out its divine mission among the masses, its founder was one of the most distinguished scholars of England, and his leadership in his own and every succeeding age has been the result of his writing rather than of his preaching. As he traversed Great Britain for fifty years, traveling two hundred and fifty thousand miles, or the distance of ten times around the world, preaching as he went forty-two thousand sermons, and awakening into new life the throngs which were attracted by his ministry, he left the Gospel embalmed in type to deepen and conserve the impressions of the evangel.

Nothing which concerns humanity seems to have escaped his attention. He wrote and published during his life over thirty solid volumes, and translated and edited one hundred and twenty more. Besides these books he wrote and scattered tracts like autumn leaves wherever he went. Philosophy, theology—polemic and practical—medicine, poetry, the classics, letters of correspondence, these are the things that remain to mold the ages.

The wide range of subjects which he embodied in books shows the versatility of his mind and the ripeness of his scholarship. How one man in one life-time could perform such prodigies of labor will ever be regarded as among the mysteries of both nature and grace.

Among the obligations which Mr. Wesley early enforced upon every itinerant whom he sent forth to expound the Methodist doctrines was that of circulating books and tracts. He deemed this work as important as preaching. The new church in America inherited this sentiment from its founder, and has acted upon it ever since its organization. Books and papers hold the attention of the people for six days of the week, while preaching is almost entirely limited to the Sabbath.

An impression has prevailed in some circles that Methodists have not measured up to the average intelligence of the Christian Church at large. This is not now and never was true; but her high standing for intelligence is the result of the literature which the Church has so amply furnished for the people in every period of its history. Methodism has outstripped the other Protestant Churches in the United States by producing a profound conviction that the doctrines she teaches are true.

To the change of sentiment in regard to some of the fundamental principles of Christian doctrine which has taken place throughout the whole of Christendom the world is indebted to the pulpits and literature of the Methodist Episcopal Church. This change has not been brought about by ignorant men. Ministers profound in the knowledge of the Bible and human nature have been the instruments in the practical revolution of creeds brought about within the last century. These were earnest men, who, while preaching with hearts aglow with the fire of Christian love, demanded, and still demand, the press as the great ally in their work. The Methodist Book Concern is the outgrowth of this demand.

It is proper in this centennial year to place on record something of the early history of the Book Concern as well as a statement of the growth of the institution in later years. Not five years had passed after the formal organization of the Methodist Episcopal Church before the Methodist Book Concern was founded. Previously to that time a few books had been printed in New York and elsewhere by the enterprise of individuals, and some were imported from England. These, however, involved heavy expense, and by no means satisfied the public demand. In 1789 John Dickins was appointed to a charge in Philadelphia, with the additional office of "Book Steward," the name applied to such an office in England. With a capital of

$600, which he loaned for the purpose, he laid the foundations of the superstructure which has grown to such large proportions during the century. Its early history was beset with difficulties of which we can form but little conception at this distance of time. It required the heroism of a Methodist preacher's faith in a divine call, to grapple with these difficulties and overcome them.

Experience has shown that a Church should provide the literature for its people. The occasion required men who were profoundly convinced of the necessity of a literature which would build up in Christian faith those who were placed under their charge, and with whom the profits of the business were a secondary matter. Such were Mr. Dickins and his co-laborers.

A room was hired on Fourth Street, and the work was commenced. To found and establish in successful operation a publishing house required no common heroism. The records show that the business was for years in danger of being wrecked by debts. Materials and labor must be paid for without delay. Books were sent out on commission, and the sales were slow and payments slower. It is not a matter of surprise that, notwithstanding the genius and activity of John Dickins, the little "Concern" was $4,500 in debt at his death in September, 1798. Within the nine years of his administration the business had itinerated from place to place, as though it could find no resting-place. In Dr. Phœbus's recent history,* we find the following statement in regard to the location of the business:

> The house was situated at No. 43 Fourth Street. In 1792 the house was on Race Street, No. 182. In 1794 Mr. Dickins removed his stock to No. 44 North Second Street, near Arch; in 1795 to No. 50 North Second Street, where the business was conducted until after Mr. Dickins's death in 1798. The printing was done in separate houses: first by Prichard & Hall, in Market Street; then by Parry & Hall, in Chestnut Street; then by Henry Tuckniss, Church Alley; then by William W. Woodward, Chestnut Street, near Front; and finally, during the continuance of the Concern in Philadelphia, by Solomon W. Conrad, Pewter-Platter Alley, No. 22.

Of Mr. Dickins too much cannot be said in commendation. The Rev. Ezekiel Cooper, who knew him intimately, says:

> The whole of his actions, public or private, appeared to be bent upon the glory of God, the honor and promotion of religion, the

* *Light on Early Methodism*, page 262.

good of man, and the punctual discharge of those duties which become a good and faithful servant. Trace him through his temporal business in which he was employed in the world, and we see conscientious rectitude in all his dealings. Find him where you would, employed in whatever business, you discover in him a man professing and practicing religion; not to be thwarted by any consideration from the regular discharge of his duties. I do not believe I ever knew a man to excel him in conscientious rectitude and genuine piety.

A short time before he was prostrated by the fever Mr. Dickins, in a letter to Bishop Asbury, said:

I sit down to write as in the jaws of death. Whether Providence may permit me to see your face again in time I know not. But if not I hope, through abundant mercy, we shall meet in the presence of God. I am an unprofitable servant; but I think my heart condemns me not, and, therefore, I have confidence toward God. So I commit myself and family into the hands of God for life or death.

Upon the death of Mr. Dickins Rev. Ezekiel Cooper was requested by Bishop Asbury and the Philadelphia Conference to take up his work. After an examination into the financial condition he declined the task. For nearly nine months the business was practically suspended. The Baltimore Conference which met in May, 1799, and the Philadelphia Conference which met in June, united with Bishop Asbury in urging upon him the duty of entering upon the work, and he finally with great reluctance consented.

Mr. Cooper furnishes the following record of his election:

During the Conference the brethren proceeded to choose an agent for the Connection, to carry on the book business in the place of our late friend, J. Dickins. The vote, which was taken by ballot, was almost unanimous for myself—but two dissenting votes, and one of them I gave myself. Thus I was the choice of the brethren. But, ah! how I felt in agreeing to the appointment! I submitted to the desire of my brethren with much reluctance, and take it as my cross. I only engage for one year at a time.

And yet in two years this modest man had lifted one half of the indebtedness, and during his short administration the whole of it disappeared! Local difficulties in the church in Philadelphia (there was but one church in the city at that time) complicated the business of the Book Concern, and

finally led to its removal from the city. The history of the matter is thus described by Dr. Phœbus:*

During the Conference year of 1802, Mr. Cooper visited three Annual Conferences, and sought to advance the interests of the Church in the sphere to which he was appointed. The spirit of opposition to his remaining in Philadelphia was still increasing, and within the year became so decided that the preachers of the Philadelphia Conference, as well as some of the laymen in Philadelphia, determined, if it were possible, to have him and the Book Concern removed. One of the grounds for the advocacy of such a course was that he had now been stationed in Philadelphia five years, and as his brother-ministers were subject to more frequent removals, according to the itinerant plan, he should stand in the same relation as they to the itinerant plan of appointment. The matter was laid before the Philadelphia Annual Conference, held at Smyrna, Del., May 19, 1803, and there it was resolved with great unanimity that the Book Concern should be removed to Baltimore, and there be carried forward under the supervision of Mr. Cooper. He declined at once to make the change, and by that action called forth a letter from Bishop Asbury, urging him to comply with the action of the Philadelphia Conference. The following is the first part of the letter:

MY DEAR BROTHER: As the executive of the Conference, and your friend, I think it my duty to tell you that I think it your duty, in obedience to the Conference, to move to Baltimore about the first of October.

Mr. Cooper positively refused to submit to this strange demand, though coming from such high sources, and he gives the following among other reasons for his refusal:

1. It is not for the interest of the Book Concern.

2. The Philadelphia Conference had no authority to order the removal, as his last appointment was made by the General Conference.

3. Neither the people nor preachers of Baltimore have asked for the transfer.

In the meantime the publishing business was becoming surprisingly prosperous. By 1804, when the final leave was taken from the city in which the house was established only fifteen years before, the debts no longer haunted them, and a net capital had been accumulated adequate to immediate demands. It is very evident, if Philadelphia parted with the Book Concern without regret, New York held no jubilee of welcome on its

* *Light on Early Methodism*, p. 279.

arrival. So far as it appears it came unsought. Dr. Atkinson, in his admirable book, *The Centenary of American Methodism*, gives the following summary of the wanderings of the Book Concern from place to place until 1830, when five lots were purchased on Mulberry Street, where the manufacturing is still carried on. These facts the diligent author found in an editorial of *The Christian Advocate* of October 11, 1833.

In 1804 the Book Concern was removed from Philadelphia to New York. In the General Conference of that year Baltimore and New York were competitors for the Concern, and the latter was chosen as the place of its future location by a majority of only two votes. It was established in one small room in Gold Street, New York, and Mr. Cooper, in addition to performing the duties of his agency, served the society in Brooklyn as pastor. In 1808 the Rev. John Wilson, who was Mr. Cooper's assistant the previous quadrennium, was elected Agent, and his assistant was Daniel Hitt. That year the business was removed to a small house in Pearl Street, in which Mr. Wilson also had his residence. He died in 1810. From 1810 to 1812 the business of editing, publishing, selling, and packing was done in one room on the corner of Church and White Streets, under the superintendency of Mr. Hitt. Thence the Concern was removed to John Street, where it occupied two lower rooms. After some time there was another removal to Chatham Square, where also two rooms were occupied. During the sojourn in Chatham Square, the Agents, Nathan Bangs and Thomas Mason, opened a bindery, in 1821, in the basement of the Wesleyan Academy buildings, 14 Crosby Street. This was thought to be a bold venture by many, but it was successful. In 1824 a printing-office was opened, and the business was once more removed, this time to Fulton Street. In 1825 the academy buildings were purchased, and the business was chiefly conducted there until October, 1833, when it entered upon the occupancy of the new buildings, erected expressly for its use, on lots purchased in Mulberry Street.

From the ordinary stand-point of human judgment the prospect of the friends of our publishing house was doubtless one of supreme satisfaction. A building adequate to the demands of a prosperous and rapidly increasing business had been at last obtained after wandering in the wilderness over forty years! The Mulberry Street house was opened in September, 1833. On the 18th of February, 1836, it was burned to the ground, involving a loss of $250,000! Undaunted faith is again demanded.

Only a small part of the insurance could be collected, as many of the companies had recently become bankrupt by severe losses

in the city, but the friends of the house rallied to its relief, and contributed $89,994 98 to aid in erecting a new structure. The new building with improved facilities arose in a few months which has stood the tests of over half a century, and which, in connection with the Western house, has turned out over $50,000,000 of products.

As a matter of historical interest we place in this record the names of the Agents of the Book Concern at New York during the one hundred years of its existence. It will be observed that all of the long list have passed away except one, Dr. John Lanahan, and those now in charge:*

1789, John Dickins. 1799, Ezekiel Cooper. 1804, E. Cooper, John Wilson. 1808, J. Wilson, Daniel Hitt. 1812, D. Hitt, Thomas Ware. 1816, Joshua Soule, Thomas Mason. 1820, Nathan Bangs, T. Mason. 1824, N. Bangs, John Emory. 1828, J. Emory, Beverly Waugh. 1832, Beverly Waugh, T. Mason. 1836, T. Mason, George Lane. 1840, T. Mason, G Lane. 1844, G. Lane, C. B. Tippett. 1848, G. Lane, Levi Scott. 1852, Thomas Carlton, Zebulon Phillips. 1856, T. Carlton, James Porter. 1860, T. Carlton, J. Porter. 1864, T. Carlton, J. Porter. 1868, T. Carlton, John Lanahan, Eleazer Thomas. 1872, Reuben Nelson, John M. Phillips. 1876, R. Nelson, J. M. Phillips. Dr. Nelson died February 20, 1879, and the vacancy was filled by the election by the Book Committee of Sandford Hunt, March 3, 1879. 1880, 1884, 1888, J. M. Phillips, S. Hunt.

The Western Book Concern.

In 1820 a branch house was opened in the city of Cincinnati. This was deemed necessary on account of the difficulty of transportation and the condition of the currency in the West. Books must be sent from New York to western purchasers by wagons over the Alleghany Mountains to Pittsburg, and thence down the Ohio River.

The following historical item appears in the Appendix to the Report of the Western Agents to the General Conference of 1888:

In a single small room, on the corner of Fifth and Elm Streets, in the city of Cincinnati, the Rev. Martin Ruter, under the authority of the General Conference of 1820, began the sale of Methodist books. The fifteen by twenty feet of space was ample for the books of the "General Catalogue" at that time,

* Alas! since the above was written we must add the name of J. M. Phillips to the list of the departed.

namely, the Works of Wesley, Fletcher, Clarke, and Coke, Asbury's Journals, and the Hymn-book and Discipline. The stock was sent by wagon from New York through Philadelphia to Pittsburg, and shipped thence to Cincinnati by river. The Agent combined in himself the functions of manager, buyer, stock-keeper, salesman, entry clerk, book-keeper, packer, and shipping clerk. It was doubtless not then intended to establish a publishing house in the West, but the business grew rapidly, and successive General Conferences, recognizing the demands that came with the marvelous spread of Methodism in this region, continued to enlarge the facilities of the Western house until finally, in 1839, it was chartered under the laws of the State of Ohio as *The Western Methodist Book Concern.*

And yet at the establishment of the house in Cincinnati the Agent was not allowed to print either books or papers. Martin Ruter, the enterprising Agent, did venture to print two books—*A Scriptural Catechism* and *A Primer*—but he did this on his own personal responsibility. It was not until 1836 that authorization was given to manufacture books. At the session of the General Conference which was held in Cincinnati the following was inserted in the Discipline:

> They [the Agents] shall have authority to publish any book in our catalogue when in their judgment and that of the Book Committee it shall be deemed advantageous to the Church, *provided* that they shall not publish type editions of such books as are stereotyped in New York.

Under the inspiration of the authority thus given the house leaped into new life, which it has maintained with increasing vigor ever since. With the acquisition of a separate charter in 1839, its relation as a branch of the New York house was dissolved. The tide of emigration to the "West" set in with great rapidity, and the demand for the publications of the Church proved that the preparations for the supply in that great center of trade had been made none too soon. The center of population was marching with steady step westward, and now the Queen City lies east of the center of population in the United States.

From the small beginning on Elm Street the sales have increased from year to year until a net capital has been acquired of $739,161 18. During the last quadrennium the sales amounted to $2,582,464 91. Aside from the accumulation of capital "The Western Book Concern" has done its share in

meeting General Conference expenses and the support of Bishops and dividends to Annual Conferences. It lost by fire in Chicago in 1871 $102,221 48, and paid by order of court $92,926 61, as the result of the suit of the Methodist Episcopal Church, South. It maintains in vigorous life the *Western Christian Advocate*, founded in 1834; the *Christian Apologist*, started in 1839; the *North-western Christian Advocate* in Chicago, which sent out its first number in 1853; and the *Central Christian Advocate* at St. Louis, which was established by order of the General Conference of 1856. Besides these there are papers smaller *in size* in the Sunday-school and German departments, but by no means smaller in circulation or less useful as a part of Church literature.

From the three great centers, Cincinnati, Chicago, and St. Louis (the last two as depositories) trains loaded with solid Methodist literature are sent forth every week into every part of the West and North-west. New fields are opening every year as new States are cut out of the vast territories which stretch to the Pacific Ocean, and Cincinnati will soon be as far east of its patronizing territory as New York was east of Cincinnati when its publishing house was established.

The following Agents had charge of the Western House. Besides the present Agents only two are now living, Dr. Luke Hitchcock and Bishop Walden:

1820, Martin Ruter. 1824, M. Ruter. 1828, Charles Holliday. 1832, C. Holliday, John F. Wright. 1836, J. F. Wright, Leroy Swormstedt. 1840, J. F. Wright, L. Swormstedt. 1844, L. Swormstedt, John T. Mitchell. 1848, L. Swormstedt, John H. Power. 1852, L. Swormstedt, Adam Poe. 1856, L. Swormstedt, A. Poe. 1860, A. Poe, Luke Hitchcock. 1864, A. Poe, L. Hitchcock. 1868, L. Hitchcock, J. M. Walden. 1872, L. Hitchcock, J. M. Walden. 1876, L. Hitchcock, J. M. Walden. 1880, J. M. Walden, W. P. Stowe. 1884, 1888, Earl Cranston, W. P. Stowe.

Methods.

The *methods* of business employed by the Book Concern have been, from the necessities of the case, peculiar, and sometimes men ignorant of the relations of parties most in interest have not been tardy in offering their suggestions and criticisms.

A denominational house has both advantages and disadvantages. If there is an assured market within the denomination

the very fact that the books and papers are adapted to a special Church limits the sale almost entirely to that Church. Hence until a Church becomes large enough to guarantee a paying circulation no outside house could be induced to publish the books demanded.

The Methodist Book Concern was originated by Methodist preachers to meet wants which could not be supplied by the general book-trade. They have had very largely the management of its affairs in all their details during the hundred years of its history. Their interest is a proprietary one, and the avails inure directly, by the law of the Church, to their benefit. As far back as 1790, less than a year after Mr. Dickins entered upon his work, the question was raised in the Conference whether "the Bishop should have power to draw any of the profits for the *partial* supply of any church or preacher that may be in pressing need." The answer given was: "By the recommendation of the elder of a district the bishop may draw as far as three pounds, but no farther." (Bishop Simpson has it three pounds per annum.)*

This original idea of aid to the preachers from the profits of the business has entered into the policy of its management and been enforced by all the authority of law, ever since. At the same time we must not conclude that personal advantage was the controlling motive, or a very prominent one, in the history of the Book Concern. The preachers felt deeply the need of an intelligent membership. In sparsely settled communities the people were far from book-stores, and if they could reach them they would not find Methodist books. Hence the preachers became, from necessity as well as for conscience' sake, book-sellers. Before the roads rendered transportation by carriage possible, these earnest men carried books in their saddle-bags on horseback. To supply the people with books has always been regarded an essential part of a Methodist preacher's work. Discounts from retail prices have been allowed them, partly to aid them in securing their own libraries, but also as a just compensation for their work, and as a guarantee against loss. Because of these discounts to preachers, ordinary book-stores in many cases refuse to handle Methodist books. To this day the Methodist Church receives nearly its entire supply of books for the Sunday-

* *Methodist Review*, 1886, page 731.

schools and families of her communion through Methodist channels. In many of the older portions of the Church the preachers no longer carry books as colporteurs, because the facilities of transportation render this no longer necessary. In order to bring the publications of the Church within easy reach of the people, depositories are established in the principal centers of trade. Besides these a large number of book-stores are maintained, chiefly by authority of the Annual Conferences, which have nearly all the advantages of depositories, but which are not owned by the Book Concerns. Thus there is a full stock of books in Boston, Pittsburg, Buffalo, San Francisco, Syracuse, Philadelphia, Baltimore, Harrisburg, Detroit, besides those heretofore named connected with the Western house. Notwithstanding all the facilities of modern times, we are confident that, if we take the whole history of the Church together, three fourths of the products of the Methodist Book Concern have reached their destination, directly or indirectly, through the agency of Methodist preachers. The people still look to them for their reading matter as well as for their Sabbath instruction, and the preachers still feel the need of the press as their most potent ally in their work.

The experience of Book Agents confirms the position that any system for the sale of books and papers that proposes to dispense with the agency of the preachers will prove a failure.

And what is the result?

1. A connectional Church consolidated into unity of doctrine and polity! No secessions have taken place on doctrinal grounds. Never was the Methodist Church more loyal to her publishing houses than now, and no Church has more diligent readers than our own.

2. As rapidly as the Church has grown in membership, it has increased in its patronage of the Book Concerns East and West more rapidly than in numbers.

In 1848 our membership was 644,229. The sales of the Book Concern during the quadrennium closing with 1848 were $612,635 69, or a little less than one dollar a member. During the four years ending with 1888 our membership was 2,093,395. The sales of the Book Concerns East and West during the four years ending with 1888 were $6,920,743 17—over three dollars on the average for each member!

Fifty years ago we had one copy of our Church papers for *fifteen* of our members. If we include semi-official papers, most of which are published by request of Annual Conferences, we now have one for about *eight*.

In our Sunday-school department the growth has been even more remarkable. In 1850 we had 514,429 connected with our Sunday-schools. The entire number of papers published for these schools was 74,363, or about one for seven scholars. In 1888 we have in round numbers 2,000,000 in our schools. But there are issued in New York and Cincinnati Sunday-school papers of all kinds, 2,959,950 copies, or about one and a half for each scholar and teacher. The increase in the Sunday-schools is four-fold. The increase in reading matter is forty-fold.

The question, What shall be done with the profits of the Book Concern in the future, has become one of no little solicitude to the most thoughtful men in the Church. One thing is certain. No further accumulation of capital should be allowed. The original purpose of the Church as expressed in the Restrictive Rule, to lay aside only what may be necessary to carry on the business, embodies solid wisdom which the experience of nearly a century most heartily approves. We can imagine nothing of a financial character more unfortunate than a vast centralization of capital, even though it be in a Book Concern. Of this, however, we apprehend no danger, as the highest law of the Church forbids it. Two extreme views on this subject have been presented:

1. Books and papers should be published at actual cost, so that there will be nothing to divide. It is contended, with no little force and plausibility, that if we have a large membership furnished with abundant reading matter at such low figures as to defy competition, this membership will adequately provide for the superannuated preachers, widows and orphans.

2. The other view is to sell products at the average market rates, and make the largest possible dividends to the Annual Conferences. It is maintained by the advocates of this policy that the preachers, as proprietors, are entitled to the avails of an institution which they have created, and of which they are the lawful owners, as declared by the United States Supreme Court.

We believe the general sentiment of the Church will require a policy midway between these two extremes. It is possible to

place the publications of the Book Concern in the hands of the people at prices materially lower than those paid for similar books in the general trade, and by the increased sales which will follow from this course there will be ample dividends for the needy, possibly as large as if books and papers were sold at a higher rate.

Of the equity of dividends to those who have become dependent upon others after aiding to the full extent of their ability to build up the Book Concern there can be no question. Within a very short time, perhaps during the present quadrennium, the sales will reach to $2,000,000 a year. The net profit on these sales will yield a larger yearly revenue than has ever been divided among the Annual Conferences. There can be no question that the sales and profits will increase as rapidly as the number of dependent claimants.

It may be proper in this connection to call attention to a complaint which we occasionally hear that present prices of the products of the Book Concern are above average market rates. Such complaints are not justified by the facts in the case. Over thirty years ago the writer, over an assumed name, furnished a series of papers on this subject for *The Christian Advocate*. A somewhat extended comparison was made between the books published by the Book Concern and those of the same class by various other houses in New York and elsewhere. The conclusions then demonstrated have proved true ever since.

The complaints referred to are not very pronounced, and are generally vague and indefinite; but, to satisfy some inquirers and to vindicate the Book Concern, the Book Committee in 1883 appointed a special committee of five of its members to thoroughly investigate this subject and report the result. That committee, consisting of Revs. Homer Eaton, D. C. John, I. S. Bingham, Hon. Amos Shinkle, and Gen. Clinton B. Fisk, visited the leading publishing houses from Boston to Chicago, and made an honest and thorough examination of the matter in hand. A detailed report giving the names of books and publishers was made at the next meeting of the Book Committee, and the report shows upon its face the fairness and thoroughness of the work of the special committee.

The following report on this subject was made by the

Book Committee to the General Conference at its session in 1884:

At a meeting of the Committee in February, 1883, a special committee was appointed to ascertain the cost of production and the retail price of our books and periodicals as compared with those of other leading publishing houses, and report at the next annual meeting. That committee, at the expense of much time and labor, discharged the delicate duties assigned it, and in a thorough and exhaustive report showed, to the satisfaction of the General Committee, that our books and periodicals are produced and sold as cheap as those of other leading houses, and in many instances cheaper. This is a most gratifying showing, and ought to silence certain criticisms which have been made, touching the price of our publications, by parties in the Church who have not acquainted themselves with the real facts in the case.

The fact is clearly established that the large profits reported by the Book Concern have not been made at the expense of its patrons without full returns for all amounts paid. Donations, except after the fire in 1836, have never been received or asked.

Let us now call attention to *results*. Let it be understood that the prime object of the establishment and maintenance of the Book Concern was not, and is not, to make money, but to furnish religious reading of a Methodistic type for our people. And yet it is necessary to make some profit to secure the capital essential to the business. A large sum is necessarily invested in buildings, machinery, and stock.

Yet while money is not the primary object, we doubt if any religious publishing house in the world can furnish a better financial record. There has been a constant drain upon the Book Concern for the general purposes of the Church. The theory has been, the Book Concern must pay for the general expenses of the Church where no other provision is made.

But with these facts we submit the following figures: After the fire in 1836 the capital for the commencement of business again in New York, including the $89,994 98 donated by the Church, was $281,650 74. The net assets reported at the last General Conference were $1,653,197 76. Increase in net assets, which appears in the form of profits, $1,371,547 02. But these figures do not show all the facts. The records show that the Book Concern at New York has paid for objects outside of its own business since 1836, by order of the General Conference, over $2,000,000. This amount is made up of the sum paid the

Church South, the sum paid for the bishops' salaries and traveling expenses, dividends to the Annual Conferences, deficiencies in expenses of delegates to the General Conference, local papers established by the General Conference, and other bills ordered paid by that body.* This whole sum has been paid out of profits of the business, which would otherwise have been added to the capital. We have, however, this summary to present for fifty-two years, that is, since 1836: Net gain in capital, $1,371,547 02; paid outside of the business, by order of General Conference, over $2,000,000. Total profits, $3,371,547 02.

The gain in assets in Cincinnati is nearly equal to its present net capital. This amount, $739,169 18, added to amounts paid for purposes above specified in connection with the New York house, will increase the figures which represent the profits of two publishing houses to over $4,000,000.

Other houses add their profits to their capital for the purpose of increasing their facilities for business, or divide them among the proprietors; but the Book Concern has paid out its profits for Church interests from year to year. It will appear from these figures that the Methodist Book Concern, under the management of officers selected by the General Conference, shows a clear profit of over $4,000,000 since 1836. If the world has a parallel in the history of religious or benevolent publishing establishments we have never seen the record!

We submit that those who criticise the *methods* employed by the Methodist Book Concern are bound to acknowledge these *results* of its work. The fruitage proves the tree sound and prolific.

The question has been raised whether it would not be an advantage to the Church for the Book Concern to dispose of all real estate used in the manufacturing part of the business, and have all the work done by contract. We submit the foregoing facts and figures are a sufficient answer to any suggestion of this kind. All the assets which are made up of buildings and machinery have been acquired and paid for by our pres-

* It is difficult to ascertain the exact sum paid out years ago for these purposes. It is not difficult to show that the total is above rather than under $2,000,000 for New York alone. Dr. James Porter, in the *Methodist Quarterly Review* in 1867, and Dr. W. H. DePuy, in the *Centennial Year Book*, 1884, place the amount quite above this figure.

ent system of manufacturing our own publications. All this would have gone into the hands of outside parties who did our work. The Church now owns the valuable plants which would otherwise have become the property of jobbers.

With this review of the past it perhaps ought not to occasion surprise that the last General Conference advised that special services be held throughout the Church during the year, in commemoration of the success with which Providence had crowned the history of the Methodist Book Concern during the one hundred years of its existence. The following is the text containing the action of that body:

Whereas, The Book Concern of the Methodist Episcopal Church will complete its Centennial year in 1889; and,

Whereas, God has favored this agency of the Church with wonderful success, crowning the century with a quadrennial term of unprecedented prosperity, enabling the Agents to make a dividend and thank-offering of $100,000 for the Centennial year; therefore,

Resolved, 1. That the year 1889 be observed with such special services for thanksgiving to God for the prosperity vouchsafed to this oldest institution of the Church as shall inaugurate a new epoch in the history of the Book Concern, and insure from our people a more intelligent and hearty co-operation in promoting our publishing interests; and to this end let every pastor preach during the month of January at least one sermon appropriate to this anniversary, embracing the following points:

(a) The origin and growth of our publishing houses.

(b) Their relation to the spread of Methodism and practical Christianity.

(c) Their relation to the support of our disabled ministers, their dependent widows and children.

2. At each Annual Conference during the year let an evening be set apart for the observance of the Centennial of the Book Concern, with addresses from the Agents and others. Let the Bishops, as far as possible, give special encouragement to these anniversary exercises by their presence and exhortations.

3. Let the Presiding Elders provide for anniversary exercises at their District Conferences, devoting at least one session to this subject.

4. Let our Church periodicals of every grade join to promote the success of this jubilee.

5. Let the people every-where unite to make this a glad year for the worthy claimants upon the Book Concern by purchasing from our houses every needed supply of books, periodicals, and Sunday-school supplies.

6. To stimulate all to hearty co-operation and enthusiastic

effort let it be understood that the largest per cent. of the net profits consistent with the demands of the business shall be distributed as dividends to the Annual Conferences during the year 1890 for the benefit of the claimants on this fund.

Such services as are contemplated by this action would prove of incalculable benefit to the Church and largely increase the business of the Book Concern, with whose operations the people would become familiar.

It would seem at first view that the *owners* of publishing houses would need no arguments to convince them that in all their relations to the Church as pastors, they should aid in maintaining such houses by giving to them their first and most hearty patronage. The additional fact that these houses are maintained for the same purpose that the ministry is sustained by the people, should deepen the sense of obligation.

Although it is not the highest motive, yet it is not a dishonorable one, that would lead our ministers to provide for their necessities when sickness, or the infirmities of old age, shall have laid them aside from active duties.

The question of cheapness is a secondary one. Cheapness should not be a more prominent element in regard to books and papers than in regard to the pulpit. The services of the centennial year will undoubtedly turn the attention of the Church to all these important questions, and promote our publishing interests.

During the history of the Book Concern committees have been appointed to supervise the work of the Agents. In the early periods these committees were appointed by Conferences in the immediate vicinity. Since 1848 the General Conference has appointed a General Book Committee from the different portions of the Church. Since 1872 local committees of three laymen, who form part of the General Committee, have had special supervision of the business in New York and Cincinnati, and the Church is largely indebted to these men for the important, though gratuitous, services which they have rendered.

For some years past those in charge at New York have felt the need of a building specially adapted to the publishing business. A valuable house was purchased under the authority of the General Conference in 1869, known as 805 Broadway. This elegant building was erected for a dry-goods store, and it was

found impracticable to adapt it to the peculiar demands of a publishing house. Ever since the purchase, the larger part of it has been leased to the original owner for mercantile purposes. For ten years past, our retail store has occupied the basement; the manufacturing business has been carried on in the old factory at 200 Mulberry Street, one mile and a half away, and while this factory was quite adequate to our work fifty years ago it is neither large enough for our present demands nor adapted to the improved machinery of modern times. Where a large number of papers are published, the editors should have their offices in the same building. Hence, at the request of the Agents, the Book Committee authorized the sale of both properties, then free from debt, and the erection of a building in connection with the Missionary Society, to which all the business and offices should be transferred. No more appropriate time could be selected for these changes than the Centennial year of the Book Concern. In pursuance of this plan, a solid building of granite, brick, and iron will be opened in New York during the year, which it is hoped will stand in all its symmetry and beauty for the hundred years to come. Into this building it is proposed to transfer all the manufacturing business and offices of that house. With the increasing facilities which will then be furnished the largest demands can be met both in quantity and quality for long years to come. From its presses shall be borne day after day a literature pure, elevating, and saving to every part of this earth.

As we now place this record upon the pages of the *Methodist Review*, we are well assured that the review of the coming hundred years from the height of the second centennial year of the Methodist Book Concern will be one of satisfaction to the Methodist Episcopal Church which shall then cover the land. Our devout prayer is that the business of the Book Concern may be so conducted during the next hundred years that the blessing of God may rest upon it. Then shall it fulfill its important mission in educating, elevating, and saving this world.

S. Hunt

ART. V.—THE ROYAL GIFT OF IERMAK, THE ROBBER, TO CZAR IVAN GROSNUI.

THE reign of Ivan Grosnui (1533–1584), the Awful One, commemorated in the *bylinas* or ballads of his people, and in the descriptive music of Rubenstein, stands alone in history for inventive cruelty and for wide devastation. In these achievements but two other characters can compare with him; both of them linked with his lineage and race—Tamerlane and Genghis, devastators whose wandering careers, filled with wanton destruction, cannot be dignified by the name of reigns, although their influence over the wild hordes of northern Asia has impressed itself with permanence on the customs and traditional laws of these latter. But as compared with any Asiatic or Roman throned tyrant, bearing rule over a country of defined boundaries, Ivan, the autocrat, sovereign over the second largest empire of the globe, has a horrible preeminence as the destroyer of his "children," according to the Russian conception of the relation of the subject to the sovereign—the powerful maniac endowed with a Caucasian brain, and a moral nature perverted to the pattern of that of the Tartar ancestors of his mother; a being to whose eyes nothing was so beautiful as the convulsive writhings of his victims, and whose very fingers, dark and contorted, took on the shapes of the pincers and prods with whose use upon living, quivering flesh, in his hours of relaxation, he delighted to divert himself.

Yet in the promise of his youth—for, like most of his kind, the opening of his career was hopeful of strength and thought applied to beneficent ends, even as Lucifer was beautiful and dutiful, before overcome by his monstrous self-exaltation—this powerful, appalling figure in the declining dynasty of Rurik appears as a high-hearted paladin of Christ, a crusader for the orthodox faith, incorporating into his empire the great khanates of Kazan and Astrakhan, putting to flight the armies of aliens, "infidels"—pausing, too, to weep at the spectacle of their dead laid low by the hard necessities of war—and causing the Moslem powers to tremble from the Bolor-Tagh, the easternmost mountains of Turkestan, to the Straits of Gibraltar.

Inspired by these achievements, prodigious for a young mon-

arch of thirty-two, and supported by an army ready to follow him wherever he chose to lead, Ivan determined on the conquest of the Baltic provinces of Livonia, Esthonia, and their outlying regions to the east and south; an undertaking that cost him much strenuous and but transiently effective toil, that helped woefully to develop the savagery of his character, and that laid a burden of grief upon himself, a hard strain of men and money upon the empire, down to his latest day. The election of the Transylvanian, Stephen Batory, to the throne of Poland—a man destined to be a thorn in the side of Russia—the imbroglio of Swedes, Danes, and Poles in the thirty years' contest embittered the tsar's later years, and were indirectly the cause of the tragic *finale* of his atrocities—the murder by his own hand of his son, the tsarévitch: the one being, in all the Russian world, to whom with any hope or trust he could have transmitted his conceptions for the future of the autocracy he had laid deeply on foundations of death, and had cemented with the blood of some sixty thousand of his patient, passive people.

In these closing years of gloom, when, shut in the Kremlin, he feared to go out with his army, and feared its inactivity, when nearly every house in his capital mourned for the bright and the brave laid low by the Opritchniki, the infamous elected guard of the sovereign, when a miasma of melancholy brooded over the empire, when its industries languished and its people went as mourners about the streets, strange tidings were brought from the dim, mysterious East, the land of the Ougre and the Hun, the lands of Ob and Konda, whose names Vasili, son of Ivan Veliki the Great, had wrought into his many-worded czarinian title; tidings that quickened the pulses of the wander-loving Great Russian of the north, and put heart into the suffering Muscovites; tidings that were passed from lip to lip by merchant and burlak along the "roads that run," the great river-roads of the Volga and the Dneiper, and that awoke a fresh light in the keen eyes of the Kazak sentinels guarding his military-monastic outlooks on the steppes of the Ukraine.

These tidings, vague at first, but increasingly assured as they were reported from the messengers who bore them, reported a wondrous offset to the losses of the West: the discovery, the occupation of a north-eastern new world; a half continent

inclosed on the hither side by ranges of grass-grown, metal-hiding heights, and whose further margins are wet with the tides of the vastest, most tranquil of oceans; an unbroken area covering four thousand miles from east to west, and some two thousand from north to south; an area larger by one and a half million square miles than our republic, larger by two and a half million square miles than Europe, which supports a population of nearly 400,000,000; a country eight times as large as France and fifty times as large as Great Britain. One of its later defined provinces, the Yenisei, contains more land than Spain, France, Austria, and all the European British possessions, were these compacted in one. Another, that of Yakutsk, is as large as all Europe exclusive of Russia.

The empire from the beginning had possessed a superabundance of land, in proportion to its population; yet it is noticeable that those nations who have ever had enough and apparently to spare of territory are continually and tirelessly enlarging their boundaries, on the principle that to him that hath is granted the right to get more, and from him that hath but little shall be taken even that little; a custom and practice in the natural, as it is with limitations a law in the spiritual, world. Russia has never been an exception to this general proclivity for unimproved real estate; but what, in this particular instance, added immeasurably to the sense of gratulation among her people were the trusted reports that this great, newly acquired country was teeming with the varied wealth of forest and plain, with the animated products of river and lake, with the rich furs and precious ivories of the tundras and Arctic isles, with ores and birds and gems and metals—with all the wealth and beauty, in a word, that made up the material world of the "true Russian" of the period; the patriotic, czar-loving and home-loving Russ, who had kept his heart from the varnished vices and his brain from the elaborations of the civilization of the ever-encroaching West.

Some reports of this unexplored world beyond the Urals had been brought from time to time by the Great Russian* merchants and adventurers from the thirteenth to the sixteenth

* Great Russia, one of the five Russias of the mediæval period, comprises all the territory north of St. Petersburg, or all included between 59 deg. and 69 deg. N. lat., of the European area of the empire.

centuries; hardy men of enterprise who had dealings with the Permians beyond the Kama, a people who obtained metals from the Ugrians and other Hun tribes, who roved and rested in their wagons still further in the unexplored East. A partial knowledge and surmise of the mineral wealth of the country seems to have possessed the ancient Greek mind, which located the griffins guarding much gold in Scythia *intra Imaum;* and those Russians acquainted with the Byzantine chronicles had read in them of a reception accorded by a Hun or Mongol khan to Zemarchus, envoy of Justinian, in the sixth century.* Numbers of the northern merchants, in bands, had even made their way over the Urals, and had brought back bales of sables, as one proof of the good things to be found in the scarce trodden and nameless wastes. Voivoduï (military captains) of Ivan Veliki had set his standards by the Irtish and the Ob; and though no permanent occupation was effected, that monarch took the title of Prince of Ugria. From the Cossacks—Zaporovians and those of the Don—both a free people—was raised, by devices known only to the agents of the czar, a contingent bold to follow his eagles into regions unpromising, and uncomfortable for the lesser nobility and the recruits from their estates, the usual material of the army. Of these free lancers of the Ukraine, or Border Land, two hetmans pushed their way to Lake Baikal, in the center of the new country, and thence, it was said, to the Korean Sea, traversing thus the entire breadth of the continent. On their return they gave descriptions of the dark or western, and the yellow or eastern, Mongolians; a division of the latter being governed by a "czaritsa," who, as they averred, showed them hospitality; whose subjects tilled the earth, and bartered for wares with peoples beyond their frontiers. By her complaisance they were furnished with letters that might have procured for them an entrance through a gate of the Great Wall of China; but, having no credentials nor gifts for the emperor, they felt themselves unprepared to seek audience with him in his capital.

The proofs of this journey rested upon oral testimony, and hence were not absolutely valid. But the names of a succes-

* Gibbon, *Decline and Fall of the Roman Empire*, vol. iv. pp. 207, 208. Harpers, 1867.

sion of chiefs or khans: Ivak, a Nogaïs, the first who collected and bore rule over the tribes; Taïbouga, Khodja, Mar, who married a princess of Kazan; Yabolak, Agisch, Kazouï, Ediger, a vassal of Russia; Bekloubat, had been brought home by certain of the mercantile explorers in the country near the Ural boundary. Last among them was Koutchoum (1558), a usurper, son of a Kirghiz khan, a lineal descendant of Genghis, and over-lord of the country; an uncertain vassal, also, of the czar; for the tribes were tardy and scant with their tribute, and often passed the Urals, the khan leading the way, taking whatever came to their hands in Perm, when they forgot their far-distant "protector" in Moscow, of whose interest in their welfare they had never had experience.

Among the pioneers, urged by love of adventure and by the hard exactions of the government, who took the eastward path beyond the reach of tax-collector and conscripting nobleman, was an intelligent Tartar-Russ, descendant of a mourza of the Golden Horde, a man who taught his Russian acquaintance the use of the Tartar calculating frame, strung with grains, similar to the hand-frame of wired balls used in our elementary teaching. But as he had received baptism he was a reprobate to his people, and was flayed alive by them; whence his surname, Stroganoff—to plane, or cut off by planing; a name given and cherished by his sons as an attestation of his martyrdom.

He established himself and opened salt-works in the present government of Vologda (1558), his sons and grandsons carrying forward his work after he was laid to rest. They were granted the monopoly of all the salt and fish they could lay hold of; obtained grants of land covering nearly a hundred square miles; built "cities," or fortified *nuclei* of them for defense against the wandering Tartars and archers of the further Eastern land; formed thus centers of population for the great Russians, Lithuanians, and Mongols who were attracted to the new country, and kept their domain in order under a salutary vice-regal rule so much to the satisfaction of the czar that in course of time he conveyed to them by deed a vast, undefined expanse of territory not populated, or whose nomads paid no tribute to the treasury of the empire. In the seventeenth century their sway extended over lands equal in extent to the kingdom of Bohe-

mia. Twelve thousand peasants, the property of these princely pioneers, tilled the soil and labored at the industries that had multiplied in the reclaimed wilderness, whose proprietors were among the first of a privileged class, such as the Orloffs and Demidoffs of a later period; military or industrial magnates to whom were granted vast areas of land, who ruled in their own right, and, as owners of many thousand "souls," or serfs, possessed a power comparable with that of the Italian podestas of the thirteenth century, or with that of a German prince over a principality thirty years ago. The Demidoffs owned fifty-six thousand serfs exclusive of women and children, or altogether some two hundred and eighty thousand human beings.

To the Stroganoff lands, as three centuries later to our great West, went throngs of laborers seeking employment, refugees, who hoped to restore their ruined fortunes without excessive toil in a country of large opportunities; explorers, adventurers, free lancers to fill the ranks required for defending the new settlements from the depredations of the trans-Ural tribes. A remarkable figure appears amid this varied throng, a *oi-devant* robber-chief, a Kazak* Robin Hood, whose courage and misdeeds had caused a price to be set upon his head; for he had not only plundered merchants and boyars by the score, but had dared waylay, on the royal road of the Volga, officers of the crown. Like the ancient Scyths when sought by the Macedonians of Alexander, he vanished with his band beyond the horizons when pursued by the cavalry of the regular troops, to re-appear elsewhere, spreading alarm and death in the open country, and menacing town and village. When the officials despaired of capturing him, some one among them conceived the happy thought of promising him length of days and rehabilitation on condition that he would give his services to the czar in the interest of the empire. The offer, after some deliberation, was accepted, and the clear-headed, redoubtable chief, Iermak Timofief, with his fearless Cossacks, was directed to the new north-eastern country, where a given number of "Stroganoffs," men already resident in it, increased his band to

*The original Tartar word signifying vagabond, and later the Tartar and Russ sentinels or pickets of the southern and eastern frontiers, inasmuch as these sentinels were recruited from the vagabond class. Cossack is the Western translation of the word.

some five thousand, and set forth for the land beyond the Ural hills, cleansed first by the blessing of the priests, who bade them go in peace, hold fast to their vows of bravery, chastity, and obedience, and put an end to the impious Koutchoum, who, "infidel" as he was held to be by the orthodox Russ, resists on his native steppes as a Gallic Vercingetorix, a Saxon Harold, intrepid when all is lost, firm under the blast and whirl of cumulative calamities, steadfast of soul, till smitten by death and hidden from view in a nameless grave.

The invaders experienced the happiness and the hardships incident to the lot of explorers. They gave names to the rivers of the new country, cast up redoubts at favorable locations, and before passing onward, concealed their boats for future use in the forests nigh to the river-banks. Fragments of these, and other vestiges of this Nuñez of the north, were found in a later century, some being still traceable in the paths he cleared and traversed. To the native tribes, with no weapons save arrows and lances such as had been used in the thirteenth century by the hordes of Genghis, the men in armor, with their mysterious detonating, fire-flashing muskets, were beings from heaven or hell, they knew not which. The sudden thunder of a gun stunned them; the spectacle of a comrade expiring, struck invisibly by an enemy many rods away, appalled them. A volley of musketry sent ten thousand horsemen off on a stampede: yet their native manliness soon drew them back to their leader, who, old and blind though he was, faced his strange, newcome foes undauntedly, and contested every rood of his roving-grounds against them.

In their errant warfare, the hardy Cossacks had much to suffer from the severities of the climate. Some sank into the sleep that merges itself into death, overcome in the whirlwinds of snow; some were blinded by the glare of light reflected from wastes unrelieved by any darkness more grateful than four or five hours out of the twenty-four of partial twilight; while in the winter days, too brief for extensive hunting or fishing, many perished in the search for nourishment to sustain life. In a few months their force was reduced to about five hundred,* or one third the number that set forth from Orel. In its wan-

*Rambaud gives the number eight hundred and fifty, but does not mention his authority.—*History of Russia*, i, 277. Estes & Lauriat.

derings this remnant of a regiment met the hordes of Kontchoum massed along the approaches to his chief city, Iskir, or as the Cossacks named it later, Sibir, perhaps from Severia, or the "north country" of their own land, or, as some aver, a word of Permian origin—a town protected by a deep moat and by rows of ramparts. In the center stood the khan's house, a solid log structure built by the women of the resident tribe. In the conflict that ensued, the invaders, ardent with the enthusiasm of crusaders in arms for the true faith, and heartening themselves with the battle-cry of their nation, "God with us," put to rout with no great effort the untutored children of the desert, and took possession of the town, where they unearthed abundant treasure, but were like to perish, nevertheless; for amid masses of gold and piles of cloths of silver and gold, some of them did perish for want of a chetverik of grain, or a dozen wild fowl.

The victory of the Irtish—for near this river it had been won—was easily achieved; but it cost the little band, to whom each man was of the value that ten had been in the outset of the expedition, above a hundred of its number, of whom less than four hundred were now left to assert their mastery and the sovereignty of their czar over a country of unknown extent. Iermak, whose conversion had transformed him to a Russian puritan, re-asserted his rigorous policy, and by an administration severe and admirable made the most of his small force at the same time that he conciliated and won the confidence of the tribes. An act of disobedience committed by any of his band was punished with death; and the rules forbade all license or lawless plunder or avoidable cruelties. In his harangues he exhorted them continually to purity of heart and life. "God, who often withholds his protection from a multitude of sinners, endows with more than human force a handful of virtuous men who render him the homage of self-control and reverence for his commands." His personal example accorded with his words; he invariably prayed and had the men give themselves to prayer before and after combats. When he came upon villages or encampments he was gracious and generous to the families, and so opened the way for relations of confidence with the men, who were likely absent, following their khan, but many of whom he gained over by this means not less than by his power to win and to sway, and his

probity in dealing with them. Such paid him a light tribute and returned to their peaceful pursuits, when they stayed not by him to guide and forage for the company.

Soon after the occupation of Iskir, Koutchoum's lieutenant, Mahomet Koul, was taken captive, and the blind old khan, bereft of his adherents, wandered to the deserts which compose the Ishim steppes. Iermak, with his group of retainers, turned northward toward the regions of the Ob and Ugria, a land of marshes and tundras, a broad fringe belting the more solid and fruitful regions below. But he needed re-enforcements, and sent back to Russia a deputation to make known his needs and achievements. The entire empire was stirred by the tidings thus conveyed to it. Iermak, the bandit, had overthrown in battle the "sultan" of a country larger than the Russia of that century, had occupied his capital, taken his generals prisoners, and had let loose the eagles of Moscow over all his states. He had conveyed this illimitable gift to his sovereign "for all centuries, and for all such time as it may please the Sovereign of the world to preserve it in its present form and aspect." When the deputation stood before the prematurely old czar, tendering him this missive, and offering him skins of black fox, sable, and other precious furs, a gleam of pleasure shone athwart his woe-furrowed face. The capital, not less, experienced a sense of relief from its miseries. "Even in our humiliation and anguish, God has been gracious to Russia," said the people, as they met in church and mart. The Stroganoffs, already enriched and virtually ennobled, were granted in addition freedom of trade in all Russian cities, as a recognition of their energy in initiating the expedition. Iermak was named Prince of Siberia, and received the highest gift of honor that could be given a subject—a caftan taken from the shoulders of the tzar. But, such are the contrasts that compose this human life, while fame and honor were thus lavished upon him by a grateful people and sovereign, he and his few comrades were suffering the pangs of hunger, cold, scurvy; were spending their strength against the whirlwind, and succumbing to new friends turned foes; for the mind of a savage, unstable like that of a spoiled child, forgets to-day what he promised yesterday, and takes delight in moral contrarieties. Of his something over three hundred men, forty were slain "like lambs" by the strategy of the mourza,

Karatschka, in camp by the Tara. The woe-begone plight of the residue gave courage to the tribes, who broke into general revolt, and seemed like to exterminate the worn and weary Cossacks, who had taken refuge, as a last resort, in the stronghold of Sibir. In their extremity, and expectancy that every hour was their last, they heartened themselves with a desperate resolution and cleft their way, in the silence of the night, through the camp of the hordes, to whom the surprise, the crash of firearms, the night-stalking of men whose very phantoms were to be feared, were quite enough to create a panic, and a second time the irrepressible Russ drove them toward the horizons. The fate of some few of the latter, who fell in this sally, is the theme of a *bylina*, a historic and originally oral ballad of the period.

The peril escaped, Iermak fell on the trail of Koutchoum wandering lonely in the desert of Vargaï. The old khan watched his hunters, but warily kept out of sight. One night, when, thinking themselves secure on an island of the Irtish, they slept without a guard, he fell upon them and slew all but two; one of the survivors being the chief himself, who leaped into the river, where the weight of his armor drew him down (1584), and so he perished in flight from the sword, as he had lived by the wielding of it. In the cathedrals of the land he won by it, one may still hear masses said for the repose of his soul, and for those of the forty-eight who fell in this final rencounter. Miracles, or what were believed to be such, were wrought at his tomb. His portrait hangs in the mujik's and Siberiak's cabin; a flat-visaged, Kazak physiognomy, alive with an ardent, penetrating, unblenching spirit; the shoulders massive, the arms overlaid with bosses of muscle, the figure not large, but erect and commanding. For a hundred years after his death the roads and defenses, the work of his hands, perpetuated his name; and he, with his never-daunted band, have a place in the hearts, not of the burlak and mujik alone, but of the brave and noble of all the Russias, as heroes who, by enduring every peril, gave to their country the plains and peaks of the northern half of Asia.

Koutchoum, pursued by later invaders, had the grief to lose his favorite son, who was carried captive to Moscow, where he was graciously received, and was given domains suited for the

sustenance of a princely personage. He sent his father word of his fortunes, and counseled him to submit to the czar; but the gray-haired son of the steppe endured not the thought of wearing out the remainder of his life bereft of the wild freedom that was his birthright. The voivode of Tara came upon him amid a growth of wheat, surrounded by marshes, in the basin of the Ob, and bore away his wives and daughters, his sons, and few forlorn adherents. Renewed proposals of security and of a peaceful home were made to him; but though blind, deaf, deserted, tattered, roofless, with no shelter save the shade of a tree, his rude manhood remained unconquerable. "I would not go to the white czar in better days," he said, "when I had treasure in plenty, and was in the flower of my age; why should I go now, and soon die a craven's death? Bereft of all things, I weep most for Armanak, my son, carried away by my enemies. With him I could have lived content, though all else were lost. As it is I must wander upon the earth till I reach my grave: then shall my feet have rest." During two days he buried his dead. The people of Tchata gave him a horse and pelisse, and the broken old man, once lord over many tribes, wandered to the Nogais, who smote him with their knives, saying, "Thy father pillaged us; thou art not above him." Moscow rang her bells for gladness at the announcement of his death; yet some there might have been among her people who, instructed in the hard and painful, if also the hitherto and long still to be inevitable deeds by which empires are created and enlarged, could but offer a sentiment of admiration and sympathy to the firmness, the genuine though rude nobility of this hard-pursued chief of an aboriginal and now extinct people.

With Iermak dead and Koutchoum at large, the half dozen Russians in the country were in no position for self-defense; but helped by their native audacity they made their way back to their own country. Fresh forces were sent out to hold what had been so valiantly acquired, and in 1632, little more than sixty years after the Cossack captain had set foot on the eastern slopes of the Urals, a party of his people raised the Russian standards by the sea of Okhotsk, bringing thus all Asia north of the Altai Mountains into the acknowledged realm of the Slav, who, having come out of Asia into Europe, and having

mingled his race with races of the West and of the East, had turned upon his course, to bear rule and to diffuse his civilization over the new world of his discovery, Russia in Asia.

This gift of the northern orient—a third Tartary—was second only to that of the western New World to Ferdinand and Isabella. Its value is even as yet but imperfectly comprehended by those whose property it is. Its natural resources are not yet so fully brought to light as to be expressed in statements and figures. It is a mine of an unknown number of millions of square miles, of nearly all the valuable minerals, from gold down to coal, and of at least twenty-six of the most precious gems; among them the emerald, green, yellow, and blue; the topaz, aqua marine, beryl, chrysolite, tourmaline, lapis lazuli, garnet, the alexandrite, which shows crimson by day and green by night, all the varieties of jasper, jacinth, and onyx. Upon its surface rise mountains of pure iron. The gold and silver mines are among the most permanent, according to all signs, of the world; the present annual yield under imperfect and partial working being five million dollars. All the stones used for building are found in generous strata, and many of the more decorative, such as jasper, malachite, the mineral mica, are equally abundant.

The timber comprises the varieties of the temperate zones, including conifers of surpassing height and size. In the basin of the Ob larches sixty feet long, three feet in diameter at the base, and one and a half at the apex are to be bought for five dollars, and are so numerous that a hundred of this size can be procured in a week. In the Primorsk poplars attain a height of a hundred feet. Along the Yenisei, firs raise their tapering tops two hundred feet in the air, and spread to six feet of basal diameter; larches of equal height are four feet in diameter, above twelve feet in circumference at base. But most noble among the trees of these virgin forests is the cedar, rising in columnar symmetry to the height of a hundred and twenty feet; its wood, durable as stone, is more docile to saw and chisel, and neither decays, warps, shrinks, nor cracks. Sound business heads, not given to unwarrantable excursions of fancy, may reasonably picture the future traveler in this country taking his ease in spacious hotels built on foundations of ice, framed and garnished with this odorous wood, and wandering through cities

whose warehouses and cathedrals shall glow with its rosy hue after the manner of that stately house of the forest of Lebanon, in which the most illustrious of the Israelite kings had his delight.

The European flora terminates near the Yenisei, but mingles with and yields, between the Ural hills and the Kamschatkan Sea, great numbers of wild flowers exclusive to the country, and to the temperate zones; stars of the soil that gem the open plains and hill-sides. The wide country between the Tobol and the Ob is a rare garden region of the globe, a storehouse of cereals, hay, linseed, flax, hemp; a granary whose supplies could support a dense population, and leave a surplus for the nourishing of some hundreds of thousands of souls further to the north. In its present condition of partial culture it is relied on by Russian generals as a reservoir of food that may be drawn upon through the year for an army five hundred thousand strong, in case of defensive action against the English forces, who, starting from the Punjab or from Afghanistan, might be directed toward Turkestan; or, *vice versa*, if Russian troops departing from Merv, which they occupy at present, should get possession of Herat by the same subtle policy which procured for them the first-named city—and so obtain an open road to some of the many passes of the Suleiman Mountains leading into India. The produce of hides, tallow, wool, and other raw material is considerable, and can be enormously expanded. In Kamschatka grass grows to the height of five or six feet, and three crops are cut in a season. All the cereals, garden vegetables, berries, and most of the other fruits of Europe, besides many belonging to Tartary and China, are found, or are cultivable on middle and southern Siberian soil. In some of the settlements two, even three crops are yielded in one season; so exuberantly laughs the earth at the toying of the plow and spade. On the western plains, edible wheat grows spontaneously; a phenomenon that led Linnæus to locate among them the Dispersion of Races, inasmuch as nowhere else on the globe is this cereal to be seen growing thus independently of the will of man. The liberal fauna includes fifty species of furred animals, all useful, many of them of the rarest value in the world of commerce. Northern Siberia, the future home for colonies of trappers, is a vast preserving ground for these creatures, among which the otter, with his finer than satin coat, the seal, the Siberian black fox

and sable, furnish furs worth their weight in gold, without transportation. Thus at Irkutsk or at Nikolaievsk a garment made of the backs of eighty sables costs $2,500. To the fairs of Irbit, the Ural emporium of this trade, nearly six and a half million skins were brought in 1876. The reindeer, useful in a dozen ways, with other domestic animals, thrives in this generous country; and the variety of birds is greater than in any other comparable area of the globe; for hither they flock at breeding time from all north-temperate latitudes, bringing occasionally in their train their human lovers, the ornithologists, one of whom (Seebohm) catalogues one hundred and forty-seven species as permanent in the country, inclusive of many of the most desired land and water fowl.* All the edible fish of the temperate and frigid zones abound in Siberian waters in such abundance, at certain seasons, as fairly to obstruct the current of some of the rivers. A novel picture is presented to the imagination when we read of lotkas or canoes pushing their way with difficulty through schools of these creatures, who, like the children in certain of the public schools of our metropolis, hardly have room to turn around. Along the Ob, the fishermen are careful not to load their nets too heavily, and so rend them by a greater weight than can be borne. In addition to this animated produce of the rivers, the annual marine migration is estimated at twenty-six million, at the lowest computation; or, if we so reckon it, at six and a half salt-water fish for every adult in the country. On the lower Amur, sturgeon are caught three feet long, and weighing as many as three hundred pounds. At Nikolaievsk, on the eastern shore, salmon trout weighing twelve pounds sell for a trifle, and salmon of fifteen to twenty-five pounds sell for two cents each. When these delicate, delicious fish ascend the rivers of Kamschatka, the water rises above its banks, and the fish are so hustled together that they can be taken out in handfuls. Great numbers of them perish in this piscatory rush to secure the best places at the water sources. By the margins of the Ussuri in the Primorsk, one may hear the rippling music of their million-myriad fins.

The climate answers to that of European Russia, and naturally varies in a country extending over fifty degrees of latitude.

* P. A. Krapotkine, a good Russian authority, raises the number to two hundred and eighty-five, of which forty-five are distinctly Asiatic.

Summer heat in the southern regions rises to 107° Fahrenheit. Winter cold in the Arctic belt shows on the thermometer 84° 8′ below zero, a difference of 192° 6′. Yet the air of the north is kindly, if frosty, answering to that of our north-western States, and to those bred in it is far from distressful. The *burans*, or hurricanes, that sweep over the country from the regions near the pole are to be feared indeed; but they bring in their train

> "The hard, gray clouds
> That breed men hard and bold."

Bracing to nerve and sinew, they are winds of God to the native Siberiak, who lives a healthy, happy life on the thither side of the Arctic circle.

Thus at Yakútsk, on the Lena, believed to be the coldest town on the globe, with a temperature corresponding to that of the summits of Mont Blanc, Adolph Erman, the German traveler, saw children running about without clothes, in the open air. Voyageurs and the native tribes take their repose in tents pervious to the air. A man, wrapped in a fur pelisse, may sleep in his sledge when the mercury freezes, or he may lie comfortably in the woolly snow with the mercury at 30° below zero. Mr. Bush, of *Reindeer, Dogs, and Snow-shoes* fame, when in Kamschatka, slept, probably fur-clad, in the open air between two blankets of medium thickness lined with deer-skin; and experienced no serious discomfort from the cold. As a rule, from the middle of May to the middle of September, the temperature is that of summer heat, and the soil, warm on the surface, but frozen to the depth of fifty feet, produces crops from fifteen to forty fold. The climate of the central and southern districts is even, and delightful from June to October. Even in winter, localities are found, as in the basin of the Amur, where the Manyargs pasture their horses through the cold months with a temperature both endurable and agreeable.*

Few parts of our earth, the inheritance and home of man, are actually uninhabitable. The Creator of our species has made it adaptable to every variety of climate and condition that its home presents; and if it be true that righteousness, impersonated in the race, is to cover all lands as the waters cover

* For the protecting value of soft snow, see Kane, *Arctic Explorations*, i, 266.

the sea, the deserts and unreclaimed lands, waiting as yet for an expansive human life to reach them, are to be peopled with what we must believe will prove a nearer approach to a fair similitude of the sons of God, the crowning race:

> "Those that, eye to eye, shall look
> On knowledge; under whose command
> Is earth and earth's, and in their hand
> Is nature like an open book."

The incomplete, yet, as far as they go, correct, statements we have thus briefly given show that Siberia has the elements for a progressive, a stately civilization. It offers to the excess of population in China, in Europe, and haply at some distant day to portions of our own continent, a great East, a wide area for peaceful labors, corresponding to the great West of our republic; and awaits only a lessening of the rigors of the central government, already beginning to perceive the need of such relaxation—and of making itself a better name to the world without—to become the home of oriental and occidental overflowings of populations. Already it is such to hundreds of thousands of free immigrants; and many instances have come to light of persons offending the law just enough to be sent at the state's expense to this much-desired, much-blessed country. As a matter of fact, the average Siberiak is a blithe fellow who troubles himself not at all about the ukases fulminated at the other end of the empire; but pays his tax, and goes cheerily about his affairs, being quickly done with the *tchinovik*, the government official. He has imbibed with the crisp air of the country the strong, free spirit of the Great Russian colonist who was foremost among its early settlers, and bears himself like a prince or a Yankee; the two being much the same, since the latter is a prince of industry, and intends to rise to the rank of a money king if he have not already attained to it.

The waters had scarcely closed above the harnessed chief ere caravans from Bokhara arrived at Sibir by way of the ancient roads made by Genghis across the Kirghiz Deserts and along the shores of the Aral Sea; opening thus the commerce of the new country—a commerce still in its initial period, being maintained by caravans and periodic fairs. The overland trade with China, consisting of imports of leaf and brick tea, sugar, silks, satins, cottons, grain, dried fruits, medicinal roots, dye-

stuffs, ivories, and other Oriental products, and exports of wool, leather, cattle, furs, cereals, gradually increases—in the face of risks arising from the convict element of the population, and other hinderances. In 1885 the total value of exports and imports was about 19,250,000 rubles, or an equivalent of $10,587,500; a sum proportionately small as compared with the foreign commerce of European Russia, which in the same year amounted to nearly $1,000,000,000; but the latter has had eight hundred and fifty additional years for its upbuilding.

This pure and beautiful land, wrapped in robes as of eider-down, of snow "like wool," or brave with brocades of mosses and flora, skirted by green hills and treasure-inclosing mountains, bathed in the aurora-lighted north by that "motionless mere which forms the girdle of the world, along whose silent waters may be heard the sound of sun-rising"—the Mare Cronium of the ancient geographers—a land never harried by desolating wars, nor fattened with human blood, though wet indeed with the tears of many an exiled patriot, and the altar-floor for the silent prayers of thousands who have suffered in hope and for the sake of a happier day for her and for all Russia—this bountiful land teeming with the wealth of the sickle, the ax, the net, the sieve, presents to the vision of the humanitarian and statesman a vision of future industry and peace. Already many of the homes of Tobolsk and of Vladivostock are furnished and garnished like the homes of Stockholm, of London, and of Boston; and when to these, in years not too distant for hope to anticipate, come the apostles of the Christianity which has diffused its divine light in the homes of Sweden, of England, and of the American Republic—and some of these apostles have already entered the dwellings of Siberia—then shall be made visible the prophecy of the desert rejoicing and blossoming with roses; and the million-miled gift of the bandit shall extend itself beneath the skies a veritable garden of God, wherein man shall renew his filial relations with Him whose delight is with the sons of men, and who still seeks His earth-bound children, to hold converse with them, in the coverts of rural pathways and in the thoroughfares of the town.

Mary L. Robinson

Art. VI. — A CORRESPONDENCE WITH DANIEL D. WHEDON, D.D.

In the biographical sketch prefixed to the first volume of Dr. Whedon's posthumously published *Essays, Reviews, and Discourses*, it is intimated that he always manifested an interest, lively and intelligent, in the young men of the Church, and that "he early sought to bring them into the ranks of his contributors."

In the spring of 1883 a young post-graduate student and tutor in theology in a Southern Methodist university, although totally unknown to Dr. Whedon, ventured to send him a manuscript, for whose publication he hardly dared hope. For his degree a thesis on the atonement was required, and having spent some months in the careful elaboration of a paper entitled *The Methodist Doctrine of Atonement*, he mailed it to Dr. Whedon after it had been approved by the theological faculty of the university as satisfying the purpose for which it was originally composed. After more than two months of somewhat anxious waiting, a letter from Dr. Whedon, dated "Sag Harbor, July 13, 1883," was received. His first words were those of generous commendation for the unknown scribe who had imposed upon him the ungrateful task of reading a bulky manuscript in the hot July days:

> Your article, after some vexatious delays, has reached me here at my summering place, Sag Harbor, N. Y., and has been hastily read. I am greatly pleased with its clearness and vigor of style, and in general with its dignified tone of candor to Dr. Miley.

The source of the proposed contribution led the editor next to define his policy with respect to articles from the Southern Church; and as many are now proffering suggestions to the new editor of the *Methodist Review*, perhaps he would not object to a word from the most experienced of his predecessors:

> I have now three articles from Southern Church contributors in hand, and I wish to frankly state my course in regard to them. You, of course, realize that the *Quarterly* of each Church is sustained by its own constituency. Yet I by far prefer that both should publish articles from the constituency of each. As, however, our constituency of contributors is far too great for the capacity of our *Review*, my admission of outside articles is

necessarily limited. Otherwise there would be just complaint that our own proper supporters were excluded too much in favor of others. I concluded, therefore, to limit the articles from the Church South to one per number. Dr. Bennett, of Ashland [the president of Randolph-Macon College, since deceased], has the place for October, Professor Callaway, Jr., for January, and yours in April. I know no better way. And very probably next May may close my official life.

The remainder of the letter is occupied with doctrinal expositions and criticisms, as follows:

In regard to your able article I may here note: 1. Your article does not vary so widely from Dr. Miley's view as you seem to think. There are sentences of yours that seem to me to admit all he claims. You are obliged to take in the rectoral element, and your distinction between God as rector and God himself seems to me exaggerated. There nevertheless remains some real difference between you in which I should probably agree with you. But back of all these are some deeper points in which, I suppose, we should differ widely.

2. I cannot indorse your extravagant laudations of Pope. His weak chapters on the Atonement were ably reviewed in our *Quarterly* by Dr. Miley, and their weakness exposed. Dr. Steele wrote and published an open letter to Pope on his Eschatology, and Pope directed the stereotype record to be changed. His doctrine of the Resurrection is in contradiction to all Methodist authorities. At the same time both its logic and its exegesis are of the poorest sort. Your eulogy of his exegetical powers I should feel compelled to omit. [He afterward relented and published it.] He maintains that the whole Thirty-nine Articles of the Church of England (including the seventeenth predestinarian article) are binding on Methodism. He expressly quotes the close of the ninth article as what "all Methodists believe," thus restoring what Wesley struck out; and involving himself and us all in the dogma of infant damnation. Our bishops very hastily put his work in our course of study, but one bishop lately assured me that he would be opposed to its continuance. I hope you will not insist on my publishing your eulogies on such a blunderer. I reviewed his doctrine of "hereditary guilt" in the *Quarterly*, and showed to my own satisfaction at least that it was anti-Wesleyan and absurd, contradicting our fundamental moral intuitions. I could wish that before committing yourself to his views you would read what has been said by us in the North on this subject. My sermon on "Substitutional Atonement" I hope soon to republish, and will in that case send you a copy. I will now say that Pope, and in some degree Watson, cross the very foundations of Arminianism, and destroy our whole argument against unconditional reprobation and infant damnation. In this they come in collision with such authorities as Wesley, Fletcher, Fisk, and

Olin. I shall probably have occasion to discuss these points in my next *Quarterly. I could wish our general American Methodism could be completely harmonious in its theology.* We respect what comes from Europe profoundly, but cannot be wholly overruled by it.

Very fraternally yours, D. D. WHEDON.

No part of my reply to this letter need be inserted here. The sentence which I have italicized in the foregoing letter is the key-note of the following one, which indicates sufficiently what was written in reply to the first:

Sag Harbor, September 6, 1883.

MY DEAR PROFESSOR: My vacation, too, will soon be closed—next Saturday—and my address will be at my office as above headed. [The letter was written on one of Dr. Whedon's official letter sheets.] My health was greatly recruited by this lovely sea-shore, and work is again my delight.

Agreement in views in theology is of course desirable; at the present time very desirable, for there are some threatening symptoms in other Churches, and Professor Park boldly avows that he looks to the Methodists for support from the Congregational revolt. If we can as Methodists, without undue surrender of personal independence, freely harmonize, so as to present an undivided front, a great point will be gained for our evangelical faith. My earnest wish is, therefore, before you commit yourself, occupying your responsible official position, to decide opinions on certain points, to have you possess a full survey of the situation by a perusal of what has been said by Northern Methodism. Your review of Dr. Miley is the result, as you realize, of but a partial survey.

In regard to Pope I cheerfully agree, and affirm that he is much the superior of Watson in erudition, but decidedly his inferior in style and logical ability. When Watson argues from the text he does it with far more force and conclusiveness, I think, than Pope. The merit of quoting a text and holding that as a finality does not rate so high with me as with you. At this day, when Scripture itself is subjected to so much query, a logical power of uniting reason with Scripture, and so presenting a double force, is of the first importance to theologians. Even Christian thinkers are scarce contented with a *sic est scriptum*, which is to shut the mouth and brain too. The harmony of our faith with our intuitive reason and common sense must be made clear, or theology will tremble and totter. Indeed, it was this intuitive demand which our fathers made in the battle with Calvinism. It was the protest of our intuitive sense of right and justice uniting with Scripture that won us our victory.

I have not myself seen Dr. Steele's letter nor Pope's amendment, but the point was an apparent favoring of *post-mortem* probation, which Pope consented to omit.

I hope you will read Miley's article on Pope, and also my notice of Pope. My sermon on "Substitutional Atonement" I will loan you if I can find more than one copy. I propose before a great while to have it reprinted. If you have within reach my Commentary, I would be very glad if you will read my notes on Rom. v, 12, and Eph. ii, 3.

On the resurrection, also, I would like to have you read my entire notes on 1 Cor. xv. You will find me there, as I think, maintaining the Pauline ground against the false reasonings of modern scientists, sticking to the *sic est scriptum*, which Pope deserts, and showing its true reasonableness and consistency with science. I may add that we shall soon put to press a work which I think will be a standard on the resurrection, taking the high ground of the molecular identity of the dying and rising body. . . .

By the way, I am much pleased that my friend and contributor, Professor Worman, is to be one of your colleagues.

If you do not object, I would like to show your article to Dr. Miley, who, I doubt not, would like to correspond with you.

Fraternally and truly, D. D. Whedon.

Dr. Whedon seemed deeply enlisted in forming the doctrinal views of the young Southerner aright, and soon came another epistle.

Office of the *Methodist Quarterly Review*,
805 Broadway, N. Y., October 15, 1883.

My dear Professor: I have directed a copy of our October *Quarterly* to be mailed to you, and both you and Professor Tillett will confer upon me a favor by reading my synopsis notice of Dr. Prentiss (*Presbyterian Quarterly Review*) and also my book notices of Burwash and of Graham.* I would ask your special attention to page 761, my discussion of "temporal evils entailed upon us by Adam;" also pages 763, 4, my proof that "hereditary guilt" becomes so by personal appropriation; also pages 764, 5, the suggested solution of the problem of "infant non-probation." The first two of these three seem to me to be part and parcel of our authorized theology. The last of the three has no authority at all, and pretends only to propose a solution of the problem, and a filling up of a blank space in our theology by natural deduction from admitted premises.

I send also a copy of my sermon on "Substitutional Atonement" which I did not dare send by mail until I ascertained where another copy could be found. Please ask of Professor

* These book notices, with other productions of Dr. Whedon's pen, have been recently reprinted in two posthumous volumes, as follows: Sermon on Substitutional Atonement in *Essays, Reviews, and Discourses*, p. 197; notice of Dr. Prentiss in *Statements, Theological and Critical*, under heading "The Methodist Idea of Human Probation," p. 269; notice of Professor Burwash, same volume, under heading "The Relation of Children to Redemption," p. 309; notice of Mr. Graham on p. 241, under "Evil Entailed by Natural Consequence," and also under "Infant Non-Probation," p. 328.

Tillett to look it over. And I would be pleased to receive an expression of views from you both. The sermon must be carefully preserved and returned, as it is my only copy, and I shall probably have further use for it.

I may here note that Dr. Summers denies, in his notes on Romans, our personal guilt for Adam's sin, though I have nowhere seen any elaboration of the subject from his pen. Equally so do Dr. Bledsoe and Dr. Raymond.

Fraternally and truly, D. D. WHEDON.

I trust I may now be pardoned for the insertion of my reply to both the foregoing letters, to the preparation of which, I well remember, much time and study were given.

VANDERBILT UNIVERSITY,
Nashville, Tenn., October 18, 1883.

MY DEAR DR. WHEDON: I feel that I owe you an apology for my long delay in answering yours of September 6. I wished to consult and attentively consider all the literature to which you referred me, so that I might correct my views if mistaken, and put myself right in the article by which I shall come before your *Quarterly* public. I am further obliged by your favor of October 15, and must now undertake a reply to both communications.

1. I still abide by my conviction that the fundamental necessity for atonement takes its rise within the circle of the essential attributes of Deity. The demand for atonement springs out of the innermost recesses of the divine nature. The distinction between God considered as rector and in mere relationship, on the one hand, and God considered absolutely in his essential and eternal nature, on the other, is vital. No theory of atonement that is the mere sum of the governmental and moral theories is satisfactory. I cannot see my way to any departure from the three necessities as set forth in Dr. Summers's lucid definition.*

2. I fully agree with you touching the desirability of Methodist unity in the statement and elaboration of a consistent, Arminian, scriptural body of divinity. But I must confess that "the merit of quoting a text [and by grammatical and historical exegesis getting its precise contents] and holding that as a finality" does rank very high with me. The natural bent of my mind is speculative and metaphysical, and I am an instructor in the whole range of topics embraced in moral philosophy in the most general sense. But I am more of a philosophical than of a religious skeptic. A truth of revelation clearly ascertained by proper and undoubted exegetical methods is for me of infinitely more worth than any so-called truth of reason. At the same time I recognise the absolute certainty of a limited number of these truths of reason, and that no theory contradicting them can be true. But I think we should first examine the foundations of the truth which

* See *Methodist Quarterly Review* for April, 1884, p. 282, and Summers's *Systematic Theology*, vol. i, pp. 258, 259.

appears to us intuitive to see if we cannot bring reason into harmony with Scripture, rather than undertake to rationalize plain Scripture to bring it into harmony with so-called reason. The plain statement of Scripture must be maintained at all hazards, and *sic est scriptum* must be the end of controversy. You suggest that, at this day, when the Bible itself is subjected to such criticism, it is well to buttress the Scripture with reason. I accept, on general principles, but must assume, as between you and me, that we occupy common ground concerning the plenary inspiration of the Book. I apprehend, moreover, that both of us could stand on this principle: *Revelation may ascend above and stretch beyond, but must never contradict the intuitive reason.* The vulgar rationalist would deny both branches of this statement. We agree that reason can only pronounce negative judgments against truths that fall within its sphere and come in contact with its fundamental affirmations. But, religion being true upon its own proper and independent evidences, and the truths of intuition shining in their own light with self-evidencing power and brilliancy, such contradiction, in the nature of the case, we should both agree to be impossible. The whole difference between us, I think, would lie in this: upon the emergence of an apparent contradiction, your revision and reconstruction would be of the exegetics to harmonize Scripture with reason, while my first suspicion would be that I was mistaken about the assumed intuitive truth, and I should try to harmonize reason with Scripture. Upon the supposition of a flat and irreconcilable contradiction (which is, of course, pure supposition, since neither of us would agree that it could be realized in fact) your standpoint would lead you logically to accept reason and reject Scripture, while I should accept Scripture and reject reason.*

I have been a diligent student of the history of philosophy, and while I by no means occupy the stand-point of G. H. Lewes, I have been brought to regard very skeptically the dogmatic results that most of the philosophers offer us.

I carefully read your notice of Pope some weeks ago, and, so far as I now recall, there is nothing in it to which I materially object. Unfortunately, the *Quarterly* containing Dr. Miley's article has been lost from the library. If it is at hand, and it is not asking too much of you, I should appreciate you kindness in sending it to me.

I have carefully studied your notes on Rom. v, 12–21, and in general I do not think we differ widely. I cannot, however, accept your interpretation of the force of the aorist in verse 12. I think it here has its usual force, referring to a momentary occurrence in past time, as opposed to the imperfect, denoting continuous action in the past. Of course the momentary occurrence

* I am not sure that this last sentence was in my letter to Dr. Whedon. It is in both of the two draughts of the letter which I possess, but in one it is crossed out. Neither am I willing, at present, to be held rigidly responsible for it as an expression of my view.

was the sin and fall of Adam. The statement of verse 12 is the same as that of verse 18, "By the offense of one judgment came upon all men to condemnation," and of verse 19, "By one man's disobedience many were made sinners." It seems to me that it does not at all benefit Arminianism to attempt to break the force of these plain Scriptures.* But, lest you think me a Calvinist, let me hasten to explain. This sentence of Dr. Fisk's quoted by you [in the Commentary on Romans, p. 329] I accept and indorse heartily: "Hence, although, abstractly considered, this depravity is destructive to the possessors, yet, through the grace of the Gospel, *all are born free from condemnation.*" The first member of each of the verses, 18 and 19, is fully balanced and *reversed* by the second member. I appreciate just as clearly as any body possibly can, that to admit that infants are actually born into the world justly under condemnation, is to grant the foundation of the whole Calvinistic scheme. Granted natal desert of damnation, and there can be no rational objection to limited atonement, sovereign election of a few out of the reprobate mass, irresistible grace to effect the salvation of the elect few, and final perseverance to secure the eternal salvation of this elect few "to the praise of the glory of his grace." That you might see how unimpeachable my doctrine is at this point, I wish I could send you a series of articles which I wrote in the Nashville *Christian Advocate* some years ago, entitled "The Calvinistic Methodist Answered." A good doctor of our Church was pressing some of Mr. Wesley's statements in the work on "Original Sin" unduly, and I met him with Mr. Wesley's final abridgment of the ninth article of the Church of England, just as you use it in the *Quarterly*. But you sufficiently understand my position on this point.

On the other hand, we must not overlook the "solidarity of the species"—a phrase which I have heard Dr. Summers repeatedly employ in his lecture-room. Men are not created upon independent pedestals of individual being, as are the angels. I accept fully the following statement of Dr. Pope's in the article on "Methodist Doctrine" in Dr. Clark's *Wesley Memorial Volume*, pp. 177, 178:

"The sin of Adam was expiated as representing the sin of the race as such, or of human nature, or of mankind: *a realistic conception which was not borrowed from philosophic realism*, AND WHICH NO NOMINALISM CAN EVER REALLY DISLODGE FROM THE NEW TESTAMENT. 'Christ gave himself as the mediator of God and men, a ransom for all before any existed; and this oblation before the foundation of the world was to be testified in due time, that individual sinners might know themselves to be members of a race vicariously saved as such.' . . . The virtue of the great reconciliation abolished the sentence of death, in all its meaning, as resting upon the posterity of Adam. In this sense it was absolutely vicarious. The transaction in the mind and

* For a full discussion of this classical and decisive passage in Romans, see my addition to Summers's *Systematic Theology*, vol. ii, pp. 35–44.

purpose of the most Holy Trinity did not take our presence or concurrence, only our sin, into account. Therefore the Lamb slain before the foundation of the world was, as it respects the race of Adam, an absolutely vicarious sacrifice. The reconciliation of God to the world—the atonement proper—must be carried up to the awful sanctuary of the divine Trinitarian essence."

This I think to be the doctrine of Rom. v, 12–21. I therefore accept the doctrine of Article II of our Confession, "to reconcile his Father to us, and to be a sacrifice not only *for original guilt*, but also for actual sins of men;" and of Article XX, "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both *original* and actual; and there is none other satisfaction for sin but that alone." The whole transaction is a conceptual sinfulness, existing only in the view of God, entirely removed by the conceptual atonement, made and accepted before an individual of the race existed. Moreover, I am prepared to admit, that had not the intervention of the Second Adam been foreseen, universally making and constituting righteous all who were made and constituted sinners, Adam would never have been permitted to propagate his species, and the race would have been cut off in its sinning head. But, you may say, Is not all this useless and childish, and does it not dangerously encroach upon the demands of "intuitive reason?" I answer, If St. Paul had omitted Rom. v, 12–21, from his writings, there would perhaps have been no necessity for the most daring speculative theologian to penetrate into these mysterious regions. But, since the apostle has written as he has, our theology must adequately interpret him, or else incur from the Calvinist the charge of Rationalism, Pelagianism, etc. I think my doctrine is a better fortification against Calvinism than yours. I fully accept what you say in commenting on Eph. ii, 3, where you refer to Fletcher in the middle paragraph of the second column on page 270. I think, indeed, that "beauty, truth, and reason are the outcome." . . . Upon the minor point of the interpretation of Rom. v, 13, 14, I am inclined to disagree with you, though I must admit I am far from confident. You say the apostle reasons: death, therefore sin, therefore law. He seems to me to reason: death, therefore sin; but evidently, says Paul, it is not the visitation of death on account of personal sin committed after the similitude of Adam's transgression, for before the law—when there is no law—personal sin is not imputed in the positive penalty of death; but, nevertheless, death reigned from Adam to Moses, therefore sin, therefore—not law, but—this universal death in the patriarchal age is *because sin entered into the world and* (shall I not add?) *passed upon all men by Adam.* That there are some grave difficulties brought in by other questions that at once suggest themselves, such as, Can there be no sin without positive law? I admit, but these difficulties are perhaps not insuperable, and, on the whole, this seems to me to be the apostle's reasoning.

On page 8 of "Substitutional Atonement" you say, "If the Christ, by suffering, furnished the requisites by which the sinner may be reformed and public right can be sustained, then we need no outpouring of personal wrath from the Father Almighty to solve the problem of his woes." If reformation of the sinner represents the "moral theory" and the sustaining of public right the "governmental theory," and the sum of these is your theory of atonement, of course I disagree, as indicated in the opening of this letter. On pages 6, 7, you say, "We shrink from the picture that is sometimes drawn with terrific distinctness, delineating the Father Almighty as hurling his thunders in blasting shocks upon the unprotected person of his shrinking and suffering Son." I, too, shrink from this picture. When the object of the wrath is men instead of their substitute, it is sometimes painted thus: justice and wrath are represented as the native, original, inherent, essential, and central elements of the divine nature seeking vengeance and sa iety upon the sinner; while love and mercy are represented as extraneous, and to some extent unwelcome, powers that interfere to prevent the immediate visitation of justice which God is longing to inflict. This I believe to be false and very different from the true doctrine. The Scripture never says God is justice, using the substantive, but it does say, more than once, God is love. The true representation, therefore, is that the original, inherent, central, essential, and inalienable propelling element in the divine nature is love longing to expend itself in floods of mercy upon the head of the sinner, but justice interferes to prevent this procedure. The whole picture, in either case, is to some extent figurative, but the latter is the true picture.

I mail with this my pamphlet, *Wandering Stars*. I call your attention specially to the two sections I have marked: the first as bearing on the subject under discussion, and the second as expressing my views on the freedom of the will. I think you would be pleased to see how my copy of your work on the Will has margins and fly-leaves covered with annotations. It has been a hand-book of constant reference with me for several years, and you certainly have few more ardent disciples or admirers in your general doctrine. . . . If you wish to do so, I shall not object to your sending my article to Dr. Miley. . . . If you think he would like to correspond with me, as you intimate in your letter of September 6, you might send him a brief synopsis of my views, or this letter. I should certainly be glad to enter into a frank and full expression of opinion with Dr. Miley.

I have one more point to add. In the first column of page 270 of Commentary on Ephesians, under 2 you say: "Between the infant descendant of fallen Adam and God there is a contrariety of moral nature, by which the former is irresponsibly, and in undeveloped condition, averse to the latter, and so displacent to him." And in the notice of Burwash you elaborate, saying: "As depraved there is a contrariety of character between

a holy God and the irresponsibly unholy infant being. There is a real . . . displacency of God toward him. . . . He is contrarious and naturally, but not judicially, offensive to God," etc.

There are several remarks I would make here, not dogmatically but tentatively:

1. Does not this doctrine offend as much against "intuitive reason" as the usual interpretation of Rom. v?

2. Does not the whole weight of the moral nature of God condemn that which is in its own nature, apart from its origin, offensive to the Deity? And can this be avoided by a distinction between natural and judicial condemnation?

3. Has not a speculative distinction been introduced here, which is wholly beyond the range of Scripture ideas and representations? I do not mean to suggest that it is anti-biblical, only unbiblical, since no proof-text can be found.

4. Is not Dr. Pope's doctrine preferable, since by the universal, absolute atonement we are relieved of all displacency and condemnation in God toward the infant and the entire race?

5. Finally, may it not be possible that by this natural condemnation you mean substantially what Pope and I understand Paul to mean by the language, "By the offense of one judgment came upon all men to condemnation," and, "By one man's disobedience many were made sinners?"

This letter is already too long for me to enter upon the doctrine of the resurrection. I can only say that I agree with your entire comment on 1 Cor. xv, with one exception. I doubt whether the *molecular* identity of the dying and rising body is essential to the idea of resurrection and continued bodily and personal identity. That the same matter should constitute part of two different organisms at the time of death seems to me not only probable but certain. The reasoning of the paragraph in the second column on page 127, that "law can secure that the same material shall never be organic in two bodies at death" is inconclusive. If you will pardon a literalism bordering on the horrible, it could be disproved by a man's planting corn in mouldering human remains [say a battle-field], eating the crop, allowing digestion and assimilation, and then committing suicide.

Trusting that you will not be wearied with the excessive length of this letter, and hoping soon to hear from you, I remain,

Truly and fraternally, JNO. J. TIGERT.

As may well be supposed, the doctor speedily sent an incisive answer to this epistle, which may be transcribed without further introduction.

Office of the *Methodist Quarterly Review*,
805 Broadway, N. Y., November 8, 1883.

MY DEAR PROFESSOR: Am obliged to you for your frank letter. You do not, of course, understand that it is my purpose to convert or proselyte you to my views. The positions of us both

are firmly taken. We differ widely, and I doubt not permanently. My only wish was to bring before your view things that had been said hereabouts, so that if they at all should modify your views a unity might be obtained.

Your assignment of our relative positions in the interpretation of Scripture I cannot accept. You make me bind Scripture to external considerations, while you bind all to Scripture. I have no doubt we use the same methods. Pope reasons apart from and against Scripture as much as Watson does. I would like to see you interpret the first chapter of Genesis without seeking to adjust the language to the claims of science. And the implication that I attempt to "break the force" of Paul's aorist is, I think, very mistaken. I believe, in accordance with the parallel passages of his aorists, quoted by me, that I give his true and certain meaning. It is not so much a question of grammar as rhetoric. Paul, as I show in the parallel instances, takes his conceptual stand-point at the close of the whole process, and so in the true aoristic sense tells what took place in the process. I hope to show this more fully in my January *Quarterly*.

The quotation you give from Pope I will soon examine in the book. At present I do not understand it. I should suppose it to be written by an extreme Universalist. It seems to affirm that the whole race with all its sins is atoned for, and all men have to do is to "know" it. This was in Scotland called the Rowe heresy, the author of which taught that all men are saved, and conversion consists in finding it out.

If I understand you, however, you make the condemnation and salvation of Rom. v, 18, 19, ideally strike against each other in the air, and leave the human being untouched. If that is what Pope means by "realism," you are right in thinking I call it "childish." To say that God holds the innocent guilty and *really* punishes him for it is a *realistic* moral lie. To say that he does so *idealistically* is an *idealistic* lie. And as there can be no pardon where there is nothing to pardon, so both sides of the antithesis come to nothing.

To my doctrine that the Divine Mind holds an evil non-free agent displacent, but not responsible or justly punishable, you reply that it offends against intuitive reason, is a speculative thought. It is neither. It is just what you and I feel toward an evil but necessitated agent. We feel that he is bad, morally bad, but not responsibly or punishably so. And just so in truth and justice must "the whole weight of God" fall—just because it is right. Cheerfully I admit that Dr. Bledsoe holds otherwise, and say so in my book on the Will, page 389. Bledsoe's maxim was, *There can be no created holiness or unholiness.* My maxim is, *There can be created holiness and unholiness, but there can be no created or necessitated good or evil desert.* And that I show fully in two chapters, pages 375–396. Especially do I illustrate the case of Adam on pages 389, 390. And I then proceed to refute Edwards with my maxim, as cannot be done with Dr. Bledsoe's. My

maxim and doctrine on this point are the very spinal marrow of our Arminian argument against unconditional reprobation. It is assumed and constantly affirmed by Wesley and Fletcher, by Watson and Fisk, and I doubt not by Professor Tigert, only he has forgotten it just now. Specially notice my "automatic fiend" on page 383. Not long since I quoted in the *Quarterly* a similar passage from Fisk, and can do it again.

Finally, I am obliged to you and some other friends for stating your objections. I intend to take up that part of the subject in the form of a review (book-notice) of Burnet on the Ninth Article. On the resurrection, Pope deserts Scripture and takes to a false philosophy, and I am afraid that is just what you are doing, contrary to your own supposition.

Truly, D. D. WHEDON.

Accordingly, in the January *Quarterly* (1884), "in the form of a review of Burnet," the editor fully stated his position. A single paragraph may be reproduced here:

That between the divine "love and acceptation" of justified man and the "wrath and damnation" of a freely sinning unholy being there is a "mean," namely, the divine unjudicial displacency toward an evil, unfree agent, we maintained in our last *Quarterly*. Two learned friends, the one in the North and the other in the South, have written us objections to the reality of this intermediate. As it happens, both these respected correspondents express a high valuation of our work on the Will, a work which, for some twenty years, has been recommended to be read in our Course of Study. Our two friends, nevertheless, seem totally unaware that whole chapters of that volume are expended in elucidating that *intermediate*. In our two chapters entitled "Distinction between Automatic Excellence and Moral Desert," and "Created Moral Desert Impossible," (pp. 375–396), we have discussed this subject with a fullness and, as we think, with a demonstrative conclusiveness which admits of no valid reply, and which ought to have expelled the fatalistic monster of "hereditary guilt" from our theology. It was a full decade since we had read these two chapters; but we see nothing, save some little stiffnesses, occasionally, of expression, in which we could now improve them. To save the trouble of our readers in referring to the volume, and ourself from rewriting, we here quote a few passages, at the same time asking our friends who are disposed to differ from our view to fully read both chapters.

Later in November came the last letter of importance which I received from Dr. Whedon. With it I conclude the correspondence.

New York, November 15, 1883.

MY DEAR PROFESSOR: I put your article in Dr. Miley's hands, who I trust will correspond with you, and I hope you may so

mutually explain as to agree. Yet I will publish your article as you wish, so far as your argument is concerned, but prefer to omit the adulation upon Dr. Pope's imaginary ultra-scripturalism.* It is not likely that I shall publish a reply from Dr. M. in the *Quarterly*, nor will I directly reply to your article. But under guise of a book-notice of some work I shall in three or four pages attempt to show that absolute justice is not done when an innocent victim is executed for the really guilty. When one plumes himself as loftily exalting the divine personal righteousness in exacting such an execution he undoes his own work by being obliged to lower the ideal of pure justice, and so lower his exaltation of the divine attribute. Nothing is thereby gained. An absolute justice by compromise is all, and that is purely governmental. Please, therefore, return my sermon, as you know it is my only copy.

Fraternally and truly, D. D. WHEDON.

And with this clear bugle-blast from the lips of a watchman who never gave an uncertain sound the correspondence closed. It will be seen that Dr. Whedon took occasion to condense in a few sentences his final exposition of many important points of doctrine of which he had been the life-long champion. As these letters, every way so characteristic and so intrinsically important, were written so near the close of his life, it seemed to me desirable and right that they should be given to the public. Accordingly I have taken this medium of doing so.

Jno. J Tigert.

ART. VII.—THE BODY SOWN—THE BODY RAISED.

OF what body does St. Paul, in 1 Cor. xv, 42–54, affirm a sowing? What is the relation of the body sown to the body raised?

I. In the New Testament are three radically different words translated "body;" namely, χρως (Acts xix, 12), meaning *the surface, body, skin*, in the New Testament *body;* πτῶμα (Rev. xi, 8, 9, Matt. xxiv, 28, Mark vi, 9), translated *body, carcass, corpse;* and σῶμα, *organism, organized body*, including what is

* The copy was not sent me with the proof; so far as I could determine, however, Dr. Whedon omitted nothing. It will be seen that the article "The Methodist Doctrine of Atonement," printed in the *Review* for April, 1884, is unequivocal in its praise and indorsement of Pope. The goodness of the editorial heart overcame all scruples at the last moment.

essential to the identity and growth of the body through all its changes. Out of the one hundred and forty-four times that σῶμα is used in the New Testament it applies a few times only (1) to the body of John the Baptizer, recently dead; (2) to the uncorrupted body of Jesus; (3) more accurately to designate the essential body of the living; (4) to denote the Church of which Christ is the Head; and (5) the subtle organism of which St. Paul affirms a sowing and a resurrection to spirituality. The idea of organism is the essential one. For this reason he here uses this word rather than either of the others.

II. In further defining *what* body is sown, both the Authorized Version and the Revised say, "It is sown a natural body." There are four radically different words translated "*natural:*" 1) Φυσικός, from φῦσις, *nature.* The suffix κος, has the force of *al* in English, *like, similar;* thus, φυσικος, *physical, natural.* It is so used in Rom. i, 26, 27, 2 Peter ii, 12. 2) Γενεσίς (James i, 23, iii, 6, Matt. i, 1) is used by St. James to designate the birth, or family, or generated face. 3) The words κατὰ φυσίν, *according to nature, natural,* as in Rom. xi, 21, 24. 4) Ψυχῖκος (from ψυχῆ, *life, soul*), *psychical, soulical,* as in 1 Cor. ii, 14. The apostle uses in his discussion this last word to answer the question, "With what body do they come?" The body sown, as the basis of the body raised, is said to be the *psychical* organism. The physical and genetical body is, indeed, sown in death, but of that he does not write, because "flesh and blood do not inherit the kingdom of God," neither are they the basis of the spiritual body. Dr. Lionel Beals says that a very small part of the human body in health is alive and essential to its identity at any one time.

III. The body raised is somehow organically related to the body sown. The verb σπείρεται is impersonal, and the pronoun "it" is implied, and refers to τὸ νεκρὸν, *the dead,* here used either as an adjective with σῶμα understood, or as a noun. The dead is sown a psychical body enswathed in and organically connected with the physical, corruptible, weak, and mortal body. The relation of the body sown to the body raised is somewhat and somehow comparable to that of "bare grain" sown and the God-given body raised. The vital principle is perpetuated. A further illustration, with a difference, is given in the several "kinds" of flesh—the flesh of birds, of beasts, of fishes, and of

men. The distinction is real, and is more positively set forth in the Hebrew and in the Septuagint (Gen. i, 20, 21, 24, 25) than it is by St. Paul. The first three kinds of animals were created mediately—the *waters* bringing them forth, and the *earth* bringing forth beasts and cattle after their kind. They were "formed out of the ground." God formed man quite differently—his body immediately and at once "of the *dust* of the ground (Gen. ii, 7); and then God breathed into the body "the breath of lives"—animal life (βιὸς), soul-life (ψυχή), intellectual life, ζῶη. The ζῶη, sanctified by the Holy Ghost, becomes πνευμᾶτικη ζῶη, spiritual life. The "kind of the flesh of men" which differentiates it is this psychical organism.

The resurrection is not a vegetation, but it is the ἀνάστᾶσις or the ἐγειρῶν of the soulical body "changed" into the spiritual body. "We shall all be changed, for this mortal must put on immortality." Further, "All who are in their graves (μνημείοις) shall hear his voice, and shall come forth." John v, 28. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John xii, 24. St. Paul wrote (Rom. viii, 23) of "the redemption of our body" (σώματος), and in Phil. iii, 21, he says, "Who shall fashion anew the body (σῶμα) of our humiliation, that it may be conformed to the body of his glory."

It is seen from these statements that St. Paul, in 1 Cor. xv, limits himself to the soulical body sown as the basis of the spiritual body to be raised. It excludes the notion of a spiritual body evolved at death; of the resurrection of the gross and material body; and that of the coming up of the soul from hades, with no reference to the body sown. Both the uncorrupted body of Christ was spiritualized after his resurrection, and the bodies of those who "remain" and "shall not sleep" shall be changed. The psychical organism shall be raised a spiritual organism. If the psychical body is that in which the soul (*psyche*) lives and acts, how does it differ from the spiritual body? The spirit, as also the soul, lives and acts in the physical body. No: "There is a psychical body, and there is a spiritual body." The one is sown, the other is the body raised.

Bostwick Hawley.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE cherubim of the Old Testament, so far as described, are unlike any living creatures in zoology, unlike human beings, unlike angels. Quite fully disclosed in Ezekiel, they appear to be composite figures, resembling the winged bulls of Assyria, the griffins of Greece, the sphinxes and winged lions of Babylon, or more nearly the asps, eagles, and angelic forms of Egyptian sculpture. Is it at all probable that they were any thing more than symbolical figures? To suppose that they were personal beings is to suppose the existence of creatures more animal in characteristics than any other animal, more repulsive in form than any other creature, and entirely outside the circle of intelligences or personalities known to man. The chief defense of faith in their personality is founded in their alleged appearance immediately after the expulsion of Adam from paradise as the guardians of its gates; but these, if beings at all, were probably angelic. The Mosaic cherubim were golden images over the mercy-seat; Ezekiel's cherubim were the creatures of a vision, and therefore no more real than the *nondescript* animals of Daniel's visions; Solomon's cherubim were decorated figures on the walls, curtains, and doors of the temple. In no instance does a cherub appear as a personal being, with voice, message, sympathies, or any exhibition of personality. The cherubim of Eden do nothing; it is the sword of fire that swiftly turns in protection of paradise. God's riding upon a cherub (2 Sam. xxii, 11) indicates an inanimate vehicle, as a cloud, for in immediate connection "he was seen upon the wings of the wind." The king of Tyrus (Ezek. xxviii, 14) is spoken of as an "anointed cherub," implying strength, riches, greatness, so reminding us of the golden cherubim of the ark. Keil and Hengstenberg reject them as existent beings or personalities. We reject them as monsters of the imagination, the insubstantial products of visions, and to be dismissed both from theology and thought as representatives of beauty, manliness, perfection, or of any phase or form of personal manifestation. Josephus held that the cherubim could not be described or understood; we hold that they cannot be defined either in terms of Scripture, or zoology, or humanity, or angelhood, or of all together. They belong not to any order of intelligences, but to the iconographic department of ecclesiastical archæology. As symbolic figures they were not without functions, and were useful. Layard believes that the sculptured figures of Nineveh suggested Ezekiel's cherubim; possibly Egypt suggested Moses's cherubim. Perhaps the full-formed cherub of the prophet was significant of four ideas—man of spirituality, the ox of the uniformity of God's natural laws, the lion of omnipotence, the eagle of

omniscience. So Dr. James Strong interprets it. Whatever the interpretation, it should be held as the deciphering of a figure, and not the key to any conceivable personality.

The advocates of Spiritualism will probably proclaim the accession of Tennyson to their ranks, since he has written a letter in which he avers that from boyhood he has been subject to a "walking trance," during which his individuality seemed to dissolve and fade away into boundless being. This is not Spiritualism, nor any thing kindred to it, but a Paul-like experience of apparent temporary absence from the body, or that ecstatic state attributed to seers and prophets, in which they clearly foresaw the truths they would afterward report. The physiological aspects of the case we refer to physiologists; but the pyschological experience he describes, and affirms frequently to have had, is a proof of that poetic afflatus that links him with the immortal poets among men. He is not even on the border of the territory of Spiritualism. During the trance no feature of necromancy, no communication with the dead, no witchcraft, no apparitions, no scenic displays of eternal shadows, no miraculous endowments, no power to move tables, none of the haberdashery of those who pose as mediums between the living and the dead appears, or is claimed to be associated with it. Queen Victoria was once incorrectly reported as having espoused Spiritualism; Huxley, because he attended a *séance* for scientific investigation, was also chronicled as a proselyte; the Hon. Benjamin Wade, of Ohio, was speciously enrolled on their list; and the *Encyclopædia Britannica* deludes its readers with the statement that the Spiritualists number several millions in the United States. This is calumny added to falsehood, for the American people have no intention of adopting a religion whose schedule consists of thumb-raps, wax hands, flesh-and-blood spirits, millinery automatons, dark-lantern cabinets, and all the doctrines of a modified *sansculottism*. The poet-laureate of England is not a Spiritualist; he is a poet, exalted at times into transcendental states, with spiritual insight quickened into an intense superconscious reality, and his being lost in the infinitude of the eternal.

The attempt of the Newer Criticism to prove that the Bible, considered as to its original documents, is not wholly of Jewish origin, but that its Gentile sources are abundant and historically traceable, is a strategic change of position full of peril to the doctrine of inspiration. The Elohistic and Jehovistic accounts of creation are credited to the deciphered testimony of the Chaldean bricks; the tabernacle and the temple borrowed their models from Egypt; Isaiah's Messianic songs were imported from Babylon; Daniel's images were duplicates of heathen idols; the apostle John extracted his terminology from Philo; the Epistle to the Hebrews was written by an Alexandrian, perhaps a Hellenistic, proselyte; and Jesus appropriated incarnation and regeneration from India. The

Rev. R. Heber Newton, skirmishing among the Eastern mystics, discovers in their teachings all the categories or symbols of Christian experience, for they represent baptism, temptation, passion, burial, resurrection, and ascension as the successive stages of unfolding life. In this inquisitive, inductive, and deductive way the critics conclude that the Bible is a conglomerate, not of Jewish traditions alone, but of Gentile contributions of architecture, ritualism, history, dreams, and religious systems. If it should be established that many of the writers of the sacred books obtained their histories, institutions, and religious dogmas from Gentile sources it would not necessarily invalidate the books, impeach the writers, or estrange the Church from them, but it would seem to destroy their inspiration by destroying their Jewish texture and character. As yet no evidence appears that a Gentile wrote a line of it, or that Gentile influence in its composition was felt except as it was a part of the divine plan of revelation. Babylon, Persia, Egypt, Edom, Greece, and Philistia did not produce the Bible, either by suggestion, history, or plagiarism. The Jewish race, under the inspiration of the Almighty, must be allowed complete authorship of the sacred canon.

The recognition of American authors by the London Society of Authors registers an advance in foreign appreciation of American genius and scholarship. At a banquet given by the society, Mr. James R. Lowell, as the representative intellect, was pleasantly lionized by the literary magnates present, Lord Tennyson extending his greetings, and George Meredith, Walter Besant, Edmund Gosse, Mr. Yates, Mr. Collins, and others felicitating him on the development of American *belles-lettres*. Not long afterward, however, Mr. Gosse intimated in the *Forum* that America, with the possible exception of Poe, has not produced a genuine poet, with which Englishmen generally coincide. For an inexplicable reason our living poets are studiously excluded from his list. To this impeachment of America a retort or two may not be out of place. Excluding the dead from the thought, it may be asked, Has England a poet? Tennyson is in his dotage; Robert Browning is an unread line-writer; and as for all others, they are mere poetasters not worthy of mention. England's poets are dead; America's poets are alive, some full-grown, others in embryo, with a few in our necrology. The *Saturday Review* admits that England is not likely to have another great poet for a century. America is not anticipating such a "famine of intelligence" as will result in the decline of poetry, philosophy, literature, and religion. In the poetic line we may expect to rival "The Leech-Gatherer," "La Belle Dame Sans Merci," the "Faery Queen," "Philip Van Artevelde," "Tartarus," "Ode on St. Cecilia's Day," and the "Death of Artemidora." Mr. Gosse, unpoetical in nature, prosaic even to stupidity, is not a competent critic of American poetry, and is without foresight as to its probable evolution into something like the poetic greatness of the Elizabethan age. The cynicism of the English critic is too apparent to justify remark.

Hebrews xii, 14: "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Revised Version). "Sanctification" is not quite the equal of "holiness," which is the word in the Authorized Version. "Consecration" is perhaps the real meaning of the writer. The Christian is to be set apart or devoted to the highest use. Accepting "holiness," however, as the legitimate word, our remark concerns the verb διωκετε, which means to pursue, seek after, *continually advance*, and *come to an issue*. Two ideas confront us: If holiness be the object to be sought there may be continual advance toward it, a following after it, or a catching up with it, a making it an issue and finding it. The difference between holiness sought and holiness found, either of which will admit the subject into heaven, is here clearly expressed. Holiness may be the "issue," but it is not the sole condition of seeing the Lord. Follow after holiness, for without following, without seeking, without continually advancing toward it, final fellowship with God will be impossible. Holiness is relative, and as a human experience is a diminished quantity. No one may claim absolute holiness, but one may advance, and will ever advance in that direction. It is the advancing, the pursuing, not the absolute possessing, that is the criterion of moral success. One may be next-door to holiness, and stopping or ceasing to advance or follow after will be lost; but one unmeasured distances from it and advancing toward it, however feebly, or as with paralytic step, will be saved. The pursuit of holiness, not its absolute realization, is the passport into the eternal kingdom. If this exegesis be correct many will be saved whom the rigid sectarian would assign to perdition. Many heathen following the flickering light of reason and nature will go in before the citizens of Capernaum; and many sincere souls in Christian lands, not explicit in religious profession, will ride in chariots of gold into the celestial city, saved because they sought the highest end, though they did not find it. In short, a standard of absolute holiness will shut the gate to the whole earth. We are pursuers of the end, and as such will we be made welcome into the banqueting house of the Lord.

Count Tolstoï, the famed Russian author, is arresting the world's attention not only to himself, but to the inherent evil of the social structure and the remedy he is bold enough to propose for its relief and improvement, in books born of bitter experience and great travail of soul. After multiplied observations among the poor in Moscow, he concluded that society as constituted fosters gregarious poverty, the evils of crime and licentiousness, and a phase of inhumanity that forbids national progress and individual happiness. In describing the city's framework he is unique, artistic, pathetic, and never-ceasing, and so is instructive as to the actual birth-throes of human society. In sympathizing with the poor the multitudes are with him; the wealthy, too, are not without pity as they read after him; but when he suggests the *destruction* of society as the only cure for its wrongs he is vagarious, a foe to human interests, and cannot expect a large following. In conceiving a remedy for man-

kind's woes, he is at the lowest end of a logical refrain. If poverty is an evil, why does he propose the destruction of wealth? If ignorance is a misfortune, why does he renounce culture? If misgovernment is tyranny, why does he oppose good government? If Jesus's ethical and social teachings should be obeyed, why does he array himself against the Church? In short, while poverty, degradation, ignorance, crime, and irreligion shocked his sympathetic nature into active manifestations of regard and benevolence, he proposes to subvert their opposites, wealth, culture, refinement, art, and religion, as though they also partook of the common infamy. Eschewing the opposite as a remedy, he advocates *toil in poverty*, the very thing he deplored in the masses of Moscow, as the redemptive agency in the world, and that which Jesus continually prescribed. In the philosophical sense, Tolstoï refutes himself; in the sociological sense, he is nihilistic beyond endurance, and in the religious sense he is without religion, and has seen Jesus, if at all, through the poorest of telescopes. Verily, Tolstoï's proposition is that of a fanatic, and if it were not cruel we would write him a maniac.

Canon Knox-Little, the distinguished visitor from England, lately preached perhaps not unpalatable yet certainly strange and electric truths to the Protestant Episcopal Church in New York. Earnestly though undemonstrably anxious for the success of the Gospel in the city, it suddenly dawned upon that denomination that it was not satisfactorily effectual in parochial mission work, and that, notwithstanding its heritage of wealth and ancestry, it is constitutionally unfitted for this phase of Christian aggression. The discovery was as painful as it seemed to be remediless.

Other denominations, notably the Methodists and Baptists, are missionary in function, and seek the multitudes to save them. Within their circles poverty is not a badge of dishonor, labor is not a sign of low-caste life, and sin forsaken makes not against the standing of the subject. The high-born Episcopalian is of a different temper, and taking refuge within *the* Church, stands apart from every system of evangelization that disturbs his inertia or requires his personal co-operation. Meanwhile sin abounds, and other Churches are active against it. The wise-minded Canon took in the situation, and administered, if not rebukeful, certainly cautionary and cohortative suggestions touching an aggressive campaign for reform and religion which will not soon be forgotten. In the presence of hundreds of people he assured them that their stately services, with sacraments, prayer-books, choirs, and robes, were inadequate to mission work, and that revival tactics, if not Salvation Army methods, must be employed if sinners are saved. He urged them not to be afraid of excitement, and not to be influenced by the error that the results of such excitement would not remain, for he insisted that too many were saved in this way to discount the method. With the English Canon we recommend Methodist methods to the consideration of a Church whose weaknesses are inherited puerilities, unnecessary robes, and a stiff aristocratic ecclesiasticism.

CURRENT DISCUSSIONS.

THE ETHICS OF THE OLD TESTAMENT.

Both the uniqueness and originality of the ethical system of the strictly biblical period grow upon us as it is made the subject of private meditation, as it was with David, and as it is brought into comparison with the legal codes of contemporaneous or other nations. In a short time it impresses us that in no sense or to any degree was it a borrowed system, or suggested by the legislation of surrounding tribes or countries. It stands alone as being different from the jurisprudence of the world. Moreover, the student is also impressed that, because of certain peculiarities that were not the outgrowth of environment, or of consciously felt necessities, and because of the marked religious trend of the system, it was in origin less human, and had in view fewer purely human ends than any other system that history has preserved for us. Its uniqueness, indeed, consisted not so much in its details, which were burdensomely minute, as in the moral impact and tendency of its constitution. Other peoples, under the influence of their religions, obeyed a certain moral impulse, and had respect unto a prevailing ethical idea; but the ethical expression of their convictions of right and wrong in statutory law was feeble, without propelling enthusiasm, and was wanting in that religious spirit that distinguished the economy of the Jews. As the bevel was the masonic Jewish mark in architecture, so religion was the divine Jewish mark in law.

Strikingly prominent in the Mosaic system are two integers by which it is segregated from all others, and which do not appear, symbolically, remotely, or in any way, in any other national jurisprudence. One of these is the theistic spirit that pervades the whole, as though the law, posing as a school-master in those days, would educate the people in the thought of Jehovah as the Ruler of the worlds and the Father of men. This species of education was a necessity of the times and of the Jewish people, for God was unknown among the Gentiles, and was but dimly apprehended by those to whom he was gradually revealing himself. The great thought of God seems to have been to make himself known, but the idolater did not hear his footsteps or see his face in the operations of nature, and the Israelites did not correctly interpret the epiphanies with which they in their long history were favored. Hence the manifestation of God in law given to men was a divine procedure, and it largely accounts for the system as a whole. It accounts for laws prohibitory and mandatory; for penalties singularly severe; for conceptions and lessons of right and wrong new to the philosophies of men; and for the intrusion of the theocratic idea in all their institutions, customs, governments, and history. No other national code makes prominent, even by influence, the theistic doctrine or purpose. The function of law is not held to be religious, nor in decisive terms to be moral, but as a civil instrument or criterion for the regulation of the civil or external life. The Hebrew system, according to its classification, regarded the civil function of law as elementary,

as lowest in the scale, the moral function being next in order, and the religious function the highest, the most permanent, and its greatest and most significant peculiarity.

In this connection the second integer, which is purely typical or prophetical, should have consideration. In no system of law, either defunct or in operation, is the prophetical factor to be found, except in the Jewish system; that is, no law, civil or religious, pointed with unerring exactness to the future as respects its events, its heroes, or the course of national development. It is not the mission of law, abstractly considered, to have reference to future personages, epochs, or movements—its business is with the present hour; but if in any event it should have a prospective element, it would be limited in its provisions to the civil doings of the individual or nation; in other words, national law as understood has reference to present conduct, and only remotely to future action. Here is the dividing line between national systems and the economy of the Old Testament. The latter, in its ecclesiastical or ceremonial aspects, was strictly prophetical of things to come, of changes in the affairs of the Jewish people, of the circumstances of the advent of the Messiah, of his offices as priest, prophet, and king, of his atonement and the special doctrines of his kingdom, and of all that belongs to the character and function of the only begotten Saviour of men. The Levitical system of the Pentateuch, in its symbolizations, is as prophetic of all the foregoing as the documents of Isaiah and Daniel. As the law was theistic in educational influence, so it was typical in its significance of the chief purposes of the advent of Jesus Christ. Of no law, or system of laws, can these features be predicated except of that system which breathes in the pages of the Old Testament.

If this representation of the old and truly biblical system be correct, then it must follow that whenever these two purposes of the law shall be fulfilled it must cease to be operative, unless it shall receive a new commission, or be perpetuated for other reasons than those that governed in its introduction. Whenever the theistic idea shall be fully recognized in the world, and whenever the antitypes of the law find their true and final type, the old law, by its own terms, must subside, or declare that it has new business on hand. However magnificent, therefore, the old law—whatever educational work it accomplished—and granting that its prophetical mission was never rivaled—we must write that it decomposed for the want of another issue, and in the presence of a higher and more permanent system of law. Hence, much in the Old Testament is not now in vogue; that which was once law is law no longer; the examples, the precedents, the magistracies, the institutions and customs, having accomplished their purpose, have withered away.

From this it would follow that a mistake is made in relying with an all-embracing faith upon the promises, laws, and teachings of the Old Testament, or in looking to it as a guide in morals or an inspiration in religion. The Old Testament is the history of one people, or the appearance of the kingdom of God among one people for a specific purpose, which, being fulfilled, disqualifies the Book as a mentor in morals or

religion. The New Testament is addressed to all nations; and, containing laws, principles, examples, and a religious system, with a function as broad as humanity, it is to be consulted, obeyed, and venerated always and every-where by all the children of men.

Clearly to apprehend the process of decomposition of the ethical system of the Old Testament, and also to recognize it as a preparation for something better in the way of law, it will be necessary to define the system in its fundamental characteristics and developments. Nor is this a difficult task. Portions of it are scattered through Exodus, Leviticus, and Numbers; but the Deuteronomist has almost codified it, so that its sources are easily accessible. Following our own bent to classify, we first discover what may be called the *civil law*, which, serious in tone, is somewhat minute in requirement but inelastic in application. It was adapted to the people in their migratory and undeveloped state, and was therefore unsuited to a later age, though some of its provisions were maintained in the days of royalty, and could not be of use in our civilization. The release of debt at the end of seven years; the prohibition of interest from Israelites; the iniquitous divorce law, and the repulsive levirate law; the privilege to hate an enemy; the power of the father over the son's life; the right to hold foreigners as slaves; the infliction of death for harlotry before marriage, and laws in behalf of the poor, are tokens of the spirit, if not of the structure, of Jewish society considered merely from the stand-point of its civil regulations. If the civil law were intended to suggest the idea of government and the supremacy of divine authority to the untutored Jew, it certainly is not now obligatory upon the race, or even the Jew, its purpose having been "fulfilled."

Closely interwoven with the civil, and only distinguished from it because the law itself makes the distinction, is the more complex and emphatic *criminal law*, which, as an expression of aversion to crime, is definite because it is terrific, and pedagogic because it is complete. Its moral distinctions are clear and cold, its penalties seem barbarous, and its spirit is that of inexorable justice without a shadow of mercy. For such crimes as idolatry, witchcraft, disobedience to parents, cursing or smiting of parents, murder, death by one's neglect, blasphemy, false prophecy, sabbath-breaking, adultery, and kidnapping, the penalty was death, usually by stoning, but sometimes by burning. For assault and battery, and bearing false witness, the *lex talionis*, or collection of damages, followed. Theft was punished by a double or fourfold restitution; unlawful marriage by death or childlessness; and minor offenses by forty stripes. Suppose the object of the criminal jurisprudence of the Mosaic economy to be theocratic, as it was undoubtedly, it is self-evident that the Gentiles never were and are not now, nor are the Jews of to-day, under that code and to be judged in the great assize by conformity or non-conformity to it.

As belonging to this general scheme of law, the provisions for the exercise of executive authority, or the judicial department, may be mentioned, though there is little that is peculiar to it. Throughout the entire history of the Jews the thought of civil government, as separate in itself,

and without a religious function, occupied a subsidiary position, and exercised a feeble influence over them. The priest was the magistrate and the magistrate was the priest. In the advance of the nation from the simple form of government, judges, local sanhedrins, and finally kings, with power to levy a tax of one-tenth, compel military service, and declare war, truly a type of monarchism, appear, eclipsing the priestly prerogative and harmonizing the form of rulership with that of other nations. While this stray from the intended type of government was attended with temporary splendor and final catastrophe, the civil power, whether centered in a judge or king, was under limitation, and was symbolical, because thus restricted, of that higher government, or the theocracy, instituted in the beginning. In substance as well as form this judicial or executive type of government to some extent abides on the earth, but without divine recommendation, and with no obligatory or coercive rights upon the nations.

Glancing over this schedule of the civil functions of the Mosaic economy, we see that they were temporary, adapted to one people, and had an educational end in view, and therefore that not a single law of that system is in operation or rests with any force upon any people.

Over the ceremonial system of the Jews, which was distinctively religious, and, therefore, of higher import than the preceding, a sacred pause is required. We obtain a sufficient idea of it by merely recalling its classified burnt-offerings, meat-offerings, peace-offerings, and sin-offering, and also the sacrifices at the consecration of priests and on the great day of atonement. The spirit of the system was sacrificial, typifying (Heb. x, 1) the complete future sacrifice of the Lord Jesus Christ. Whether the Israelites themselves distinguished between the sacrifices actually made and that to which they pointed is immaterial to us; we see that such was its meaning, and its value must be estimated by that meaning. It was without doubt the typical sacrificial idea in the old economy that engaged the meditation of David and rendered the law in his sight beautiful, and superior to every other legal instrument with which he was acquainted. It is this idea that is instructive to the modern Christian, for without it the ceremonial system would be repugnant, and even seem barbarous. But is it not conclusive that so soon as the typical purpose was "fulfilled" by Christ in his death it, too, passed away, and lost its authority both over the Jew and Gentile?

Up to this point, then, according to our tracing, the biblical system of law has had fulfillment, and is no longer to be obeyed by any portion of mankind. What, then, is left of that fabric of skill and wisdom? The answer is, The Moral Law. But by what stratagem or device did it escape the fate of decomposition or fulfillment? We frankly write, that if its function were wholly that of the civil or ceremonial law it too must relapse into degeneration, and its authority must be rejected. If its only design were educational, or the propagation of religious ideas, an argument for its perpetuity would be difficult to establish; but it is at these cross-roads in history that law comes forth with another mission, and is to be

viewed as a regulator rather than an educator. As the "ten words" were more than disciplinary in settling moral distinctions, and were not prophetical in any sense, they were not fulfilled by Christ, and without re-enactment might possibly continue in force. It is significant, however of the place of the decalogue in religion that, excepting the fourth commandment, the whole was re-enacted by the Master, and is, therefore, obligatory upon mankind. Kitto, however, holds that the moral law suffered in the general decay, and is not of perpetual obligation. Jeremiah (xxxi, 31–34) has been interpreted to mean that the law written on the heart by the Spirit supersedes the law on stones; and Paul (2 Cor. iii, 3–12) also seems to reject the present authority of the "ministration of death." When the apostle also teaches that the law was a school-master to bring the world to Christ, it is argued, that having accomplished its task, its mission was ended; and that inasmuch (Gal. iv, 5) as the believer is "redeemed from under the law" he is no longer in bondage to it and it is without binding authority over him. Such antinomianism is certainly foreign to the intent of the Pauline system, which, in its largest view, is eulogistic of the moral law, pronouncing it holy, just, and good, and yet without redemptive power. It is this law, the law of holiness, justice, and goodness, that remains, because it is such in itself, and because of re-enactment by the Saviour. Of that colossal system of jurisprudence, ever burdensome to the ancient people, none of it is of authority, or incumbent on Jew or Gentile, except the restored law given at Sinai and those fundamental moral distinctions that obviously characterized the system as a whole. As to the Sabbath, it was enjoined by the Master, though not any longer as a Jewish institution. In this survey and analysis we have seen what the ethical system of Israel was, how much of it through processes of decomposition and fulfillment have disappeared, and what remains in authority over mankind. Yet there is a "more excellent way" than by the restored ethics of the tables of stone.

THE RIGHTS OF THE THINKER.

It must not be hastily assumed that, as other men, the thinker is in possession of certain inalienable rights that he may defend in courts of justice, at the bar of his peers, or in the high forum of public opinion. He who attempts to define such rights, or emphasize the right to rights, will confront not a few perplexing problems, and he may be driven to suspect that his intellectual friend whom he would serve has no rights at all, except those granted by courtesy or conferred by statutory law. Enlightened by historic precedent, we may seriously doubt if the thinker has even the right to think; or to express the results of his thinking; or to declare an opinion contrary to that of the majority; or to attack existent error of creed, science, philosophy, or system; or to introduce an original idea into the intellectual vacuum, or a dynamic suggestion into the stagnated realm of human life. Carlyle, recognizing the conservative tendency of

all time, says criticism will erect not only finger-posts and turnpikes but spiked gates and impassable barriers before the mind of man. The historic highway is dotted with spiked gates set up to estop the thinker, or with the gallows to hang him if he persist in going forward.

In the ecclesiastical domain such words as "heresy," "speculation," "liberalism," and "heterodoxy," have often blocked the advance of souls born to pioneer the Church into daylight, and into a broader world than was bounded by the ropes and chains of hierarchical and antediluvian leaders. Not that there is no such thing as heresy; not that a species of heterodoxy is not pestilential and obnoxious; not that speculation is not sometimes fatal to life; but that further inquiry into the nature and significance of truth was prohibited under penalty of a brand and excommunication from the fold. Many of the theological controversies of the past eighteen centuries consisted largely of efforts to suppress liberty of thought and to punish the thinker. If this were merely an ancient custom that had passed away—if the heresy-hunter belonged only to the days of Constantine and Hildebrand—if the Tower of London, the Bastile of Paris, the inquisition of Spain, and the witchcraft laws of Massachusetts could be relegated to history—we might not even note their existence; but the thinker is not yet wholly free. The manacle is still in sight; the threat of punishment still exerts a conservative influence upon the radical thinker. While in these days he feels less the weight of official authority upon his shoulders, he is not sure but that detectives are ambushed along his path and will spring upon him at the first opportunity. Once in irons, he is now held by invisible wires to the center of religious and scientific authority. It is not probable that the experiences of Jeremiah, Wiclif, Dante, Tasso, Madame Guyon, Cranmer, Savonarola, Harvey, Galileo, Zwingli, and John Wesley will be repeated in civilized lands; or that theologians, scientists, poets, and philosophers will be hunted down as tigers; or imprisoned and put to death in the name of science, liberty, or religion; but the shaft of ridicule, the penalty of ostracism, and expulsion from the society of the saints still impede the progress of independent souls, and fetter the truth in its struggle for a generous assertion of its power and meaning. Grateful that the more violent method of mediæval times, of arresting the thinker in his work, has given place to the more gentle and less efficacious method of modern times, we regret that for purposes of investigation of all the works and words of God there is not a larger freedom and a richer reward held out to those who carry the race but a little forward in its domination of nature and its searching after God. Too often new thought, new interpretations of truth, new exegetical discoveries, varying from standard conceptions, are uttered, if at all, in muffled tones, or justified as private speculations. Because of a fear begotten by custom and intensified by authority to resist the insinuations of error, it has rooted itself in Christian theology, and postponed the real triumph of truth to another future. For whatever the error, however sacred and plausible, it must be eliminated from our faith before a complete establishment of the truth is possible. The Roman Catholic

Church denies to the believer the right of private judgment. It interprets the truth to him and for him, and submission seems easy and graceful. This method the Protestant denounces as destructive of individuality, development, and responsibility; but in another way Protestantism curtails the right of the individual freely to interpret the word of God for himself. It is assumed by both Protestant and Catholic that unlimited free thought is more dangerous than thought guarded by creeds, or thought in harmony with the opinion of the majority. It is answered that a new thought may be perilous to the faith already received, and that truth cannot afford to be tested or be put in jeopardy for an hour. We forget the dictum of Aristotle, that decay arises from the presence of a contradiction in a system, or supposed truth, or a teaching. There is no danger to truth if it is not self-contradictory. Outside agitation or assault cannot destroy it. A new interpretation, a discovery of another meaning, is not *per se* a contrariety; it may be an illumination, an enlargement; but it is not a contradiction, and therefore cannot be destructive or even harmful.

In the scientific realm the same tendency to circumscription of inquiry obtained until it was apparent that the scientist could do nothing without freedom, and it was granted him. He now digs into the hills, scalps the mountains, dredges the oceans, rolls away the stone from the sepulcher, turns the spectroscope toward the sun, and challenges the heavens to answer his questions, the result being an overplus of laws, facts, systems—a universe in our hands.

Has the thinker a right to think? The answer of history is in the negative. On the contrary, psychology, nature, and religion unite in affirming the independence of mind from all restraint in investigation and from all responsibility in self-exercise, except the responsibility of relation to truth. Man was made to think. Thought is conscious life. Consciousness is the ego in a state of self-recognition, and self-recognition is the thinker in autobiographical reserve. Man endowed with the faculties of perception, cognition, volition, and conception has as much right to think as, having eyes, he has the right to see, or, having feet, he has the right to walk. The faculty determines the right. To think is a birthright, an inalienable possession; not to think is a misuse, or non-use, of power, and, therefore, a crime.

Nature, the arcana of facts, laws, principles, and types, enforces this right with trumpet-tongued utterance, for natural revelations are made only to those who seek them. Progress in knowledge of the universe is dependent upon the unrestrained activity of mind on the scent for the hidden treasures of God wrapped up in the napkin of matter. As psychology repudiates interference with the constitutional rights of mind, so nature and science reject with scorn the trammels of authority imposed on souls prophesying the teachings of God through the symbols of terrestrial worlds.

In even stronger terms the religion of the Bible proclaims through the power of truth the emancipation of mind not only from superstition

and ignorance but also from human jurisdiction and control. Of all men, the Christian thinker is endowed both with the largest area of activity and a phenomenal opening of his faculties for the study and ascertainment of truth. In this realm of illimitable freedom, however, human restraints have been the most exacting, and human penalties for the enjoyment of the freedom vouchsafed by the terms of the realm itself most severe and repressive. Hence all laws that curtail the free exercise of mind; all customs that quietly or openly tend to suppress it; all creeds that circumscribe and impugn it; and all authorities that infringe, regulate, or in any way dispute the supremacy of its freedom are of the spirit, not of the infinite Mind, but of that diabolism that takes alarm in the presence of the thinker, and recognizes in truth the agency of its overthrow.

Concluding that man has the right to think, the next question is, Is his thought his property? Can he claim a commercial ownership of it, and enforce the claim against plagiarists, book publishers, speakers, and all who are on the outlook for ideas? Once expressed, is not thought the possession of the world, rather than of the thinker? Does it not pass from him as irrecoverable property, not even subject to mortgage by copyright or otherwise? The copyright question, now before the American people, involves many considerations, some of which are ethical, others financial, and still others personal and universal. If the thinker has absolute ownership in the products of his mind, as the inventor has in his machine, he then has not only a cause against the plagiarist, who is as much a thief as if he had stolen the cash of a bank, but he may object to the quotation, or any use whatever, of a sentence, idea, or of any thing he has spoken or written, provided it bear his imprint. If his right is not derivative but proprietary, then he has a grievance against the foreigner who appropriates his product quite as much as against his neighbor or fellow-citizen who does the same thing; and in this event he should be under the protection of international law. But is not this an extreme position? And yet it is the position in substance of those in England and the United States who are vociferating for an international copyright law for the apparent protection of authors against pirates, plagiarists, and quoters of other men's ideas.

Concerning the natural and proprietary right of the thinker to his thought, the English law of 1767, which is still in force, is explicit in its denial of such right, interpreting it merely as statutory, and therefore limited. Lord Macaulay considered an appeal for the conservation of authorship based upon proprietary right as indefensible. Accordingly, England's copyright law limits the author's rights to his life and seven years longer, or, as a whole, to forty-two years. In the United States no decision of the Supreme Court has been rendered touching the nature of the thinker's right; but the American copyright law protects an author twenty-eight years, with the privilege of a renewal for fourteen years longer, making the time exactly equal to that of English law.

In addition to these national laws, which would seem to be sufficient,

a movement is on foot in both countries to secure an international copyright statute for the advantage of the thinker in either country. Such an impression has been made by the American Copyright League upon the Senate of the United States in favor of the measure that by a vote of 35 to 10, taken last May, the Chace-Breckinridge bill was passed; and it is believed the House will at an early day complete the needed legislation, and thus for the first time in human history bring authorship under an unnecessary if not injurious protection. The grounds for the movement are not as transparent as the case would seem to require. Its advocates maladroitly urge the movement without defining its effects or specifically buttressing it with progressive arguments. It may be necessary to authorship, though the evidence is wanting, and it does not convince the negative to be harassed with ridicule or to be accused of unpatriotic sympathies. Who is the marplot of the movement? Mr. Lowell told his English admirers in London that he favored copyright on moral grounds; but it is almost patent that the agitators here in its favor are governed by commercial reasons, which are in direct contravention of Mr. Lowell's position. The fact that American publishers, hitherto hostile to the movement, are now in sympathy with it is suggestive of the existence of the financial influence, and that it was turned upon them. If Mr. Blaikie, the Edinburgh publisher, is correct in his surmise that the design of the American movement is to transfer the center of literary industry from Great Britain to America, we shall indorse it; but neither an ethical nor a patriotic motive has as yet been assigned by the American agitators for an international copyright law.

If it is said that its design is to prevent wickedness by destroying the occupation of the literary pirate, it must first be determined if the pirate is wicked; and, on the supposition that literary piracy would be deemed a crime, we must then determine whether the literary monopoly which would be authorized by the proposed legislation would not be as iniquitous in itself, and just as destructive of the literary spirit, as the piracy has been the instrument of its development. It is well to decry crime in one direction, but it is not well to decry it in order to foster another crime of huger proportions and of more extensive ruinous effects, such as is inherent in the international copyright proposition. The strongest motive apparent in the movement is financial: it is the fly in the ointment.

To recapitulate: The right to think is the thinker's birthright; it is natural, inalienable, to be exercised without proscription, without responsibility except to truth and God. The right to think is not proprietary except by statutory privilege; for, the thinker being free, thought must be common property unless protected by national supervision. An international protection will foster monopolies among publishers, limit the circulation of books, increase the price of literature, and restrain the inspiration and work of the thinker. He should be protected at home, if he desires such protection, but the world should have the benefit of his thought, for God sent him into the world to enlighten it—a duty he cannot perform under the limitations of international copyright.

ANDOVER ERRATA.

The normal state of error is controversy, a tempest, a battle, a possible defeat; the normal state of truth is repose, quiet progress, a working and misunderstood patience, a lofty and ingratiating reserve, and final and indestructible achievement. The Andover sect exhibits the normalcy of an error-begotten and an error-directed movement. Breaking the tether that bound its members to the repulsive dogma of Calvinism, instead of embracing the wholesome theology of the American successors of James Arminius they adopted a creed, or shibboleth dogma, as self-refuting, unscriptural, and soporific as that they justifiably abandoned. The doctrine of second probation, in essence a species of Universalism, is one of the many radical and not unexpected reactions from the doctrine of limited or ineffectual atonement of the predestinarians. It is not, however, the panacea its original physicians declared it to be, for it is the breeder of trouble, of moral disease, and of a general theologic disquiet that augurs disruption and dissolution. As the ark was a terror among the Philistines, so this dogma is an enemy of peace among the freethinkers and heretics. It injures most those who coquet with it, and rather inflames than heals the wounds that sin hath made. It blisters the hands, scorches the feet, leprously infects the body, disorganizes the thinking faculties, poisons the moral affections, alienates intellectual fellowships, and is a pragmatic element of discontent in ecclesiastical legislation and social life. It broods as a pestilential vapor over Church councils when a trustee, visitor, or professor of a college is to be elected, when a pastor is to be installed, when a missionary is to be ordained, when a church is to be dedicated, or home evangelization is proposed as an immediate duty of Christian people. It confuses the American Board, exercises dominion over the faculty of Andover Seminary, and precipitates conflicts when even minor changes in church rules are contemplated. It compelled the trial of its chief advocates without, however, determining the question at issue, and promoted a snarl when the creed was undergoing revision.

The influence of the doctrine of a second probation for man was appreciably manifest some months since, when candidates for the visitorship of Andover Theological Seminary were under discussion; and even after the election of Dr. G. L. Walker, of Hartford, it ceased not to provoke dispute, the visitor-elect being the subject of criticism and suspicion by foes and friends of the doctrine. As to his fitness for the office, because of his eminent abilities and permanent reputation as a Christian gentleman, no question was raised; but his relation to the new theology was then, as it is now, a puzzle. The doctrine has deceived him, or he has deceived the doctrinaires. Understood to be antagonistic to the strange hypothesis of Andover, he was warmly supported for the visitorship, but since his election he has averred that he occupies a middle ground. He is Jesuitical without any justification, and loses in honor

among those who believe in integrity of character. The most recent agitation in Andover circles relates to the employment of the Rev. William H. Noyes, a somewhat evasive espouser of the dogma of another chance, as a missionary to Japan. After a consistent examination of the candidate the American Board declined to approve him, but a council of Congregational churches in Boston and vicinity indorsed the independent minister, who wherever he will go will be at liberty to proclaim the pernicious teachings of his tutors. In our view the decision of the council was seditious and rebellious, and the promise of the Berkeley Street church to support Mr. Noyes in the foreign field is the expression of an anti-orthodox instinct that should be suppressed. The Andover sect, with its dogmas, diseases, and rebellions, should take the back door and disappear from the temple of the Lord. Voluntary or enforced withdrawal is the remedy for this religious irreligion. We thus write because nearly every step taken by this new sect has been a blunder, or an indication of a purpose to antagonize the Christian Church in its properly organized and regulated movements for the evangelization of the world. Its doctrines are paralyzing in effect; its missionary position will be disastrous to the cause of missions; and its recent lawsuits, ill-timed and pernicious, cannot result in the vindication of any right, but must entail further disgrace upon religion and the Church. . Ichabod is already written upon the dome of its temple, to be read by all readers.

We call attention to the Andover movement, with its peculiarities of doctrines and irregularities of proselytism and propagandism, to say some things that need emphasis: First, it may be inferred from the agitation it has produced and the general interest it has awakened that the new theology is making disciples and gaining in its hold upon the religious sentiment of the times. This is not the fact. Neither the *quasi* accession of Dr. Walker to their ranks nor the temporary but irregular triumph of Mr. Noyes has led anywhere to any general defection from the orthodox teaching respecting the time-limit of probation. Except in New England the dogma has not disturbed the quietude of Christian faith in America, or introduced an uncertain quantity into the American pulpit. Possibly the Andover sect may cherish the belief that it has effected a revolution in the theology of to-day in its renunciation of Calvinism; but it is folly to presume that it has substituted the doctrine of a future chance for the orthodox probation in the thought of Christendom. If the liberal wing of New England Congregationalism is expanding, it should not hope for any broad influence in the country; Unitarianism triumphed in New England, but the nation has loathed it, and it is well-nigh defunct.

Second, abjuring the doctrine because of its unscripturalness, the Christian thinker is bound to examine its teachings and understand the arguments by which they are supported. In this age of reason no doctrine purporting to be scriptural or of an intelligent persuasion should be sneered into silence, or refuted by empty rhetoric, or condemned by the jargon of ignorant criticism. Whatever the teaching, it is entitled to a hearing. Whatever the speculation, it has a right, not to the pulpit,

but to the forum, where it may confess itself. If any one has received any light on the dark subject of the future; if Professor E. G. Smyth has discovered the truth respecting the possibilities of the heathen in another life; if the whole Andover movement is of God, it should receive an honest examination, for if of God it will abide, but if of man it will come to naught. Let Gamaliel be our teacher at this point, for we can afford it. This suggestion is in behalf of the old doctrine, and, carried out, will operate as a defense against the new sentiment. The more intense and liberal the discussion, the more certain truth will be reached.

Third, as Methodists we are impressed that an election of any man to any position in our particular body would not precipitate a discussion of his doctrinal standing, especially of his views on future probabilities; nor would it threaten a disruption of the Church or prepare the way for a revolution. To others this may not seem a virtue; in fact, it may strike them as the sign of stagnation in doctrinal inquiry, or of bigoted adherence to a dominant catalogue, or of a spirit of intolerance of any thing beyond the regulation beliefs of the Church. From our standpoint our theology, if weak at all, is weak in minor elements; in essentials it needs no revision, and loyalty to it is the proof of a stable mind. Fluctuations in theological beliefs are proofs, not of larger research nor of greater light, but of unsettled convictions that impair the moral sense and make absolute religion an uncertainty, if not an impossibility. An election of a college president may raise the question of his attitude toward classic electives; the elevation of an elder to the episcopacy may suggest an inquiry as to his high-churchism; the appointment of a missionary may lead to investigation as to his tact if he go as a teacher, or as to his moral character and experience if he go as a preacher; but unless he appears as an accused candidate, in which case he would not be accepted, the question of his doctrinal soundness would not be broached.

Andover may imagine that it is doing pioneer work in the department of eschatology, but it would not be less valuable if it were done in an orthodox way and by orthodox minds. Andover may pose as a teacher of a benevolent idea, but error often displays a philanthropic badge and wins adherents through sympathy rather than by argument. Andover may be courageous; so were Theodore Parker, Thomas Paine, Voltaire, and Hume. Courage is not the sign of righteousness. Andover may aspire to be a theological reformer. If so, let it devote its energies to reforming and saving the world *now*, and not postpone the task until the race is engulfed in *hades*.

JOHN MILTON PHILLIPS.

The January–February number of the *Review* contained, with portrait, a biographical notice of Mr. Phillips, the senior Agent of the Book Concern of the Methodist Episcopal Church. We are obliged in this issue to record his death, which occurred in Brooklyn, N. Y., on January 15, after an immediate illness of two weeks. The appearance of his portrait and the

publication of the article were not in view of his probable departure, though he himself interpreted our request for the same as a presentiment of the end. It is clear that the final event was not a surprise to him, for, since the death of his wife, last September, he had given himself to solemn thinking of eternal things, and business preparations were made that were in perfect harmony with one who soon expected to go. Among his friends also, who understood him, there was that uneasy feeling before specific disease manifested itself that was prophetic of the great change. It came, therefore, to us all as the translation of Elijah to the prophets at Bethel and Jericho.

Of his qualifications as the first lay Book Agent in our history; of his efficiency in the management of the vast business interests committed to his keeping; and of the confidence the Church reposed in him, as was evidenced by five successive elections to the Agency, we need not write, but refer the reader to the article in the preceding number. While serving the Church as Book Agent, he was also the Treasurer of the Missionary Society, and filled several minor though useful official positions in the St. John's Church, Brooklyn, of which he was a member.

Though eminent and efficient as a Church officer, his religious character is equally worthy of study, because of its sincerity and conformity to the Christian standards of life. He was not a demonstrative Christian. Of reticent disposition, he was not fluent in profession, or exact and minute in the description of his experiences; but if measured by the plumb-line of righteousness he would have appeared firm and erect before the Lord. He was a solidly-built Christian, giving strength to religion by the strength of his character and the blamelessness of his life, as the mountain stays the planet in its revolutions. His was a religion not of words, but of deeds, by which he drove away doubts from his own thoughts and won others to the Master as a Saviour. In local Church affairs his counsel was eagerly sought and usually followed, because his judgment was serious and mature, and his presence in all the social meetings was regarded as a benediction. Unostentatious in manner, he often governed without the seeming exercise of authority, and, sure of self-possession, he enforced his measures without creating friction or dividing supporters. He was thus useful as a local church officer, and will be greatly missed in those circles hereafter.

Let not the Church, however, dwell too long or too sadly upon the demise of John M. Phillips. He will never again appear in his usual place in the Book Concern; he will never again co-operate with the Board of Managers of the Missionary Society; and the Church at large will never again reap results from one whose administration was so safe and effective. But he was willing to go; he accepted the high decree of death as the proof that he had fulfilled the task of life; he mourned not. The Church is greater than its greatest man; it will survive the generations. When Moses was taken, Joshua was given; when the Master departed, the Spirit came. Life means death; death means life. Let us not repine, but move on, and keep moving until we, too, emigrate to the land that is better than the earth, and see its King in his eternal beauty.

THE ARENA.

A THEORY OF MIRACLES.

THANKS for the kind criticism just received in the January number of the *Methodist Review* on my article on the "Divine Immanency," in *Bibliotheca Sacra* of October; and also for calling my attention to a deficiency in the explanation of the mode in which "any force either in water or in a dead body which by *intensification* could cause the former to become wine, or in the latter could cause its reanimation."

In the first place, my definition of a miracle does not limit "the divine action in nature" to a special force already existing in any particular object. Force, in its action, is always transmitted from one atom, particle, or thing to another. As in the case of life, the life of the bioplasm is transmitted from particle to particle. Dead matter is converted by the bioplasm into living matter, and this into formed matter. But, further, in water itself is the force of chemical affinity by which water is always converted into wine whenever it is so transformed. Water is a protoxide of hydrogen. HO, hydrogen one atom, oxygen one atom, combined by chemical affinity, the product is water; or, as some chemists insist, the proper symbolism is H^2, O^2, two atoms of hydrogen and two atoms of oxygen combined; doubtless the true symbolism. The composition of the spirits of wine is H^6, O^2, C^4, hydrogen six atoms, oxygen two atoms, carbon four atoms, so that in the transformation of the water into wine all that was necessary was that, by the action of chemical affinity in the water, and forming the water, a certain proportion of carbon should be taken up and a certain proportion of oxygen released. Such action of chemical affinity in taking up carbon from the carbonic acid gas floating in the atmosphere is a constant process in all vegetable growth.

In regard to the next point, whether there was any force in the dead body of Lazarus that by "intensification" "could cause its reanimation," we answer, Unquestionably. Lazarus was raised on the fourth day from his decease. He had not been embalmed, but merely "wrapped in linen clothes with spices, as the manner of the Jews is, to bury." John xix, 40; also xi, 44. The vault was not built up, but merely defended by a stone being rolled before the entrance. Now, it is a well-known fact that the growth of hair may continue for weeks after death. All growth is a function of life. This fact shows that vitality does not at once leave the entire body. This is an admitted fact. In four days there was still a remainder of vitality. The "intensification" or reenforcement of vitality is itself "reanimation." But, still more, scientific writers have confidently asserted that there is nothing in the circumstances in the case either of Lazarus or the widow's son inconsistent with the possibility of their being merely instances of suspended animation.*

So in reply to your question of "force" in the water and in the body, which in one case "could cause it to become wine," in the other "could

* This view destroys the miracle. The miracle presupposes death.—EDITOR.

cause its reanimation," I would say: in the former case was the force of chemical affinity, that which always produces such transformation; in the latter was vitality not yet wholly extinct; but even if wholly extinct the dead body was reanimated by the vitality, a force in nature, emanating from him who is the Source and Lord of life, even as it went out of him into the diseased woman who "touched the hem of his garment" (Matt. ix, 20); in these as, in all cases, intensified in its action. All the miracles of Christ were wrought by forces emanating from him who as "God of very God" is the Source of all the forces in nature, which are but the divine action in nature and constituting nature, the miracle being a new mode of such action. JAMES DOUGLAS.

Pulaski, N. Y.

THE ORDER OF DEACONESSES.

Deaconesses are not dilettant novelties. They are sober, practical, hard-working, beneficent officials. Poetry may declare them to be angels, but prose affirms that they are godly, instructed, disciplined women. They belong to the apostolical succession. Paul highly commends Phebe, a lady of wealth and standing, who was one of their number in the church at Cenchrea (Rom. xvi, 1), and who seems to have had official business that took her to Rome, where laborers of presumably like character were plentiful (xvi, 6, 12). Paul, in the pastoral epistles, insists on moral qualifications for the office. The social relations of the sexes in the great cities of the empire, as in the modern Orient, demanded a ministry which only cultured Christian womanhood could exercise. The *Apostolical Constitutions* prescribed a form for their ordination. Origen and Pliny, eastern and western fathers, wrote about them.

Deaconesses were first excluded from Church officialism by the Roman Catholics in A. D. 441, but in the Greek Church they continued till the twelfth century. They are revivals of primitive order—embodiments of genuine Christianity—prophecies of better times for humanity.

Deaconesses find splendid copies of the ideal in Elizabeth Fry, Mary Fletcher, and holy women of all sections of the Church. The former seems to have suggested resuscitation of the order to Theodor Fliedner, the celebrated Kaiserswerth pastor, from whose humble beginning have sprung over seven thousand modern deaconesses in Calvinistic, Arminian, and other forms of faith. Episcopalians ordain them, and Roman Catholicism finds their cognates to be the right hand of its power.

Deaconesses may be widows or virgins, ordained or unordained, under vows or free from them, uniformed or non-uniformed, congregate or segregate; may baptize in Oriental countries, but not in Occidental. They are not clothed with the powers of masculine pastors, but, all the same, are just as effective in the feminine sphere with what they have. Deaconesses are more needed in urban than in rural communities. Pagan lands need them, civilization needs them, the Church needs them. God bless them!

Cornwall, N. Y. RICHARD WHEATLEY.

THE PREACHER IN SMALL TOWNS.

Towns of eight hundred to two thousand inhabitants are very dead. Their material growth has ceased. Business is sluggish, house-building suspended, and manufacturing interests look to the large centers. The best part of the population, tired of petty bickerings and small gossip, or spurred by hopes of larger success elsewhere, moves to the neighboring city or migrates to the West.

To such towns the only hope of life is the preacher. There are no lawyers. The physician cannot command his time, and the principal of the school has no permanent interest in the community. The preacher is the only man of whom we may expect sufficient intellectual attainments and ready access to the homes of the people as to ground a hope for steady and permanent intellectual and spiritual life. Emphasizing above all the systematic study of the Bible in the Sunday-school, the reading of the Bible in the home, commenting upon its truths in the prayer-meeting, preaching them in the pulpit, organizing the young people into normal classes and Chautauqua circles, training the children at suitable times, developing the power of song, seeking modes of Christian activity for the adults—by these and kindred means a small town may be kept thoroughly alive, and the Church the leading force and most honored organization among the people.

JOHN E. EARP.

Winfield, Kansas.

THE AMERICAN SOCIETY OF CHURCH HISTORY.

This latest born of the literary and scientific sodalities of our country successfully began its work by a public meeting held December 28 at Washington, D. C.

The papers read at this meeting were, without a single exception, of a high order of merit, being, in the opinion of many most competent judges, even superior to those presented at the sessions of the American Historical Association, held at the same date. It may be confidently asserted that the theological schools of America are in no respect behind secular institutions in possession of the true historical spirit, and in jealous regard for scientific methods of investigation. In this respect the Washington meeting was a most welcome revelation.

There can be no doubt of the increasing usefulness of this society. Great good cannot fail to come from the study of the history of the Christian Church by workers in this department on a catholic and irenical basis. Nothing can be conceived as more adapted to create the true temper of mind requisite to successful research, and also to indirectly further the cause of Christian union.

The society is under the able leadership of that Nestor of Church history, Dr. Philip Schaff, assisted by a distinguished council from various denominations, Bishop Hurst and Dr. Dorchester ably representing the Methodist Episcopal Church. Those desiring to become members or to

secure further information are invited to address the secretary, Rev. S. M. Jackson, 14 East Thirty-first Street, New York city.

Washington, D. C. GEORGE ELLIOTT.

"THE VEXED QUESTION."

Under the above caption Professor J. C. Ridpath, in the January-February number of the *Review*, presents an attractive version of an argument not wholly new in favor of the reunion of the two great branches of Methodism in this country. While I would not dispute the desirability of such an alliance, yet I must differ from this writer in regard to the supposed conclusiveness of his argument:

1. The disruption of the Church on the slavery question does not find, as the writer assumes, a parallel in the great national strife of a quarter of a century since. The Church had power to prohibit slaveholding by its members. This it did. It, however, could not force a disaffected part to remain and give up slaveholding; such a part having the power and right to withdraw and establish a separate government, as it did. On the other hand, the nation had authority (and power, as the sequel shows) to prohibit slaveholding and retain its hold upon the disaffected part, the latter having neither the right nor power to withdraw. In the former case there was simply the disruption of a voluntary partnership, in view of a condition of continuance one partner was not willing to accept. In the latter case there was an attempt to rupture a compact voluntarily entered into, but which neither party had a right to break.

2. The proposed joining of the two Churches does not find a parallel in the healing of the nation's wounds. The difficulty arising from the slavery question was settled by mere military force. The weaker portion was held in the grip of national authority until its struggles ceased; and social changes, better judgment, and common interest (governmental and commercial) cemented the adverse parts more strongly together than before the disruption. The Church has no such power, in either part. One of three steps alone can be taken:

First. One Church may be formed as a result of negotiations by either part that the other shall come over and unite with the part making the proposition.

Second. The two may combine to form an entirely new Church. To expect or desire this would be absurd.

Third. The two may retain their individuality, and yet, like two great powers, unite on all questions of importance, preserving fraternity and the conditions of free intercourse, leaving time to settle the problem, if there be any.

This may be done; and for the reason that we seem to be drifting into it, insomuch that the occasion of ancient strife is forgotten.

Finally, it is well to remember that Churches are organizations of gradual growth, though they may be divided on short notice. J. A. LONG.

Castle Rock, Col.

WOMAN'S SHARE.

Retreating from the outposts of old-time arguments, based on the inherent inferiority of women, the opponents of equal suffrage now intrench themselves in the knock-down argument; namely, "They that will not fight, neither shall they vote." But if ever there was a last ditch this is the one, for when in all history did any controversy divide any people along sex lines? When Eve started a rebellion Adam immediately joined it; when Ananias falsified the returns Sapphira followed him; Deborah had her Barak, and St. Paul his Phebe; men and women have "paired off" in every great movement since the world began, and always will. From the mother of the Gracchi to the mother of Neal Dow, women have always been part and parcel, not only of all that great men are, but of all that they achieve. Whatever side any body of warriors may take, there will be women not a few to join them. While Susan B. Anthony stands up for our cause in the convention, John Stuart Mill in the library writes the most convincing book on women's rights that the world has ever seen; the Prohibition Party pledges its faith to the cause of the Woman's Christian Temperance Union; every Darby has his Joan, and by the laws of nature and of God there can never be a war between the sexes, save now and then, in the retirement of the domestic circle, a war of words.

Whatever side of any question gains most women as its supporters will, erelong, gain most men; laws for the conservation of the home will always gain most women, ergo, they will in the long run gain most men.

"The empire means peace," says a great European despot, whose throne bayonets alone can bolster. "The enfranchisement of women means peace," say the white ribboners, because men and women will no more fight each other than would a pair of pet canaries, and with men and women in the governments their empire would mean peace.

Evanston, Ill. FRANCES E. WILLARD.

COSMOPOLITAN SOLIDARITY.

Human society, like the individuals of which it is composed, is fearfully and wonderfully made. It is a masterpiece of divine wisdom. Though many, it is yet in some mysterious way one; the infinite threads, the network of sympathies and interests extending through the whole, are so intimately woven together that no part can be injured, or rent away, without damage to the entire fabric. The individual, though a grand reality, is not an independent entity; in the great cosmic economy no man liveth unto himself; no unit operates apart; each life is a part of the vital system, and is interlinked in its joys and sorrows, its fortunes and misfortunes, its faith and doubts, its loves and hatreds, with the whole human race.

In other ages this sympathetic unity of men has been incomplete. For want of facilities of communication the vital current has been inter-

rupted. Mountains and seas have segregated the race, insulating sections from the common life. In our own age of steam and electricity the connection is being restored, and the ends of the earth, as never before, are flowing together, enabling us to touch the man at the antipodes, and to realize, to some extent, the solidarity of the race.

In this cosmopolitan solidarity is found the greatest social problem of our time. It underlies all the other troublesome questions—political, financial, social; labor, tariff, reform, immigration. These are old questions, but they come to us with new aspects and difficulties. Once considered in relation to small sections, they have now to be adjusted to the scale of the world. Take, for illustration, the labor question. It was once a question of the locality, the county, state, or section; men competed with those near them. New England was a world by herself, having her own markets, industries, and type of labor; now Dakota competes with Massachusetts, Europe with America, and Asia with both. The disturbance in the labor market is due to this wide interaction of labor. Exclude the cheap laborer and the trouble ends; but steamships and railways make him a factor in the problem. In theology we find the same thing. We have taken our discussions from a narrow circle to an arena common to all religions. This opening of communication and sympathy with the race is a stage preparatory to an immense advance of Christianity. The preacher touches the total lump of humanity; the savor of the Gospel penetrates the mass; no single people can now be saved without salting the whole.

D. SHERMAN.

Easthampton, Mass.

THE NEGRO WOMAN OF THE SOUTH.

ONE of the most important phases in the great negro problem is very sharply outlined in the relationship which the negro woman sustains to the elevation of the race. This question invites the attention of all thoughtful people. No nation can rise above the morals of its women. Hence, in the important work of elevating the race to higher social conditions, and to nobler regions of thought and action, the cultivation of the moral character of its women must enter as an essential condition of success.

Centuries of oppression rendered impossible the cultivation of that sound morality which is one of the fundamental principles in the development of the nobler races of mankind. That training which begins in the home, and furnishes the inspiration to a purer life and the incentive to true womanly virtue, must be the nucleus around which the character of the race must develop. The various enterprises which seek to promote the intellectual, moral, social, and domestic training of the women and girls of the negro race are among the most important steps in the development of its character, and will make its future generations the equals of those who shall compete for the mastery of the world.

Covington, Ky.

E. W. S. HAMMOND.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE air of the continent is full of the cry of "counter-reformation." The *Kulturkampf* is about to be issued in a second and enlarged edition, and the strife is revived by the party that was lately thought to be defeated. The counter-reformation of the Romish Church is the order of the day. Some prefer already to designate it as the "self-dissolution" of Protestantism and the evangelical Church, and these boldly announce the restoration of the Romish Church to all its ancient ecclesiastical and temporal power and glory.

And the Catholic champions say that they announce no new thing, for in English history there is a precedent of the period of James the Second, now two hundred years ago, when an effort was made to effect the Romish counter-reformation in England. This was the first example in modern history for Romish policy, with conscious intent, to demand the dissolution of Protestantism; and this was to be done by a combination with radical partisans, in order to restore the rule of the Romish Church. The plan was shaped thus; namely, At first, with the help of the dissenters and the radical parties, to destroy the Established Church, and afterward to bring forth the Romish Church as the only firm ecclesiastical and reliable spiritual authority.

But what makes this move now quite inconvenient is the fact that in the Catholic world, and especially in the center of papal power, the masses reject the temporal rule of the Romish See, and that in France they now stand ready at the first show of battle to have a struggle with "Clericalism," as they call it, with the intent of preventing its meddling with worldly affairs, and, above all, of excluding it from the schools. Another obstacle is the fact that the Italian people were never more determined than now to maintain their independent nationality, and never was the national idea more rife and active in Germany. Cardinal Manning will find it very difficult to fulfill his theory in Italy; in the future it will not be princes and parliaments that will deal with the Church, but rather the masses of the nation. It is a significant sign of the state of the great contest that the Pope has just determined to carry the question to the polls. The order has just gone forth from the Vatican for every friend of the Church to vote at the next election.

The Catholic leaders of Belgium are in the strife with all their weapons, but so far they seem to have laid more emphasis on Peter's pence than on social and political reforms. The condition of the masses in Belgium is very bad, and it is more than the government can do to control them. The

Church will doubtless let the unrest go on a little longer, and then come in generously to assist the State in restoring order. The Curia has just issued the order in Italy that the Church must appear at the ballot-box, and thus the *Kulturkampf* is fairly legitimated between king and pope. That the latter will toy with the masses there as he has done in Ireland, in France, and indeed to a certain extent with us, is doubtless true. The aim is to make the Church indispensable to the State in periods of unrest, and thus to obtain a hold on it that cannot easily be shaken off, and the motto the world over is now that of the political conspirator—"Boldness, and always boldness."

I. RELIGIOUS.

THE ARMENIAN CHRISTIANS OF CONSTANTINOPLE seem to be in quite an uneasy condition. It is affirmed that they are ready for almost any change, and some favor going over to the Protestant Church, while others incline to the Catholic. What they desire is to escape, as it were, from their loneliness and secure the protection of some outside power. The ignorant masses incline to Catholicism, while the more intelligent bend to Protestantism. There will probably be a division, one part turning to the Catholic and another to the Protestant Church, if this report is true. It is partially denied in the most influential Armenian sheet, but this denial is not accepted, because of the recent publication of a papal encyclical to the United Armenians. There was a division among these latter caused by a papal bull of Pius the Ninth. The wound is now healed, and in congratulating them the Pope takes occasion in his letter to say: "Those who have the same name and origin as yourselves, but are not with the sacred flock whose head shepherd we are, might perhaps be induced by your example to restore the ancient unity between the Romish and the Armenian Churches."

Of this ancient unity between the Churches nobody has thus far been aware, but the Pope kindly gives them historical proofs that the Armenian Church was in reality founded by Rome, and that in the olden time they were under the jurisdiction of the papal see. This revived story sounds more like fable than history, and is regarded as falling clearly into the former of these categories. But to come down to solid facts, the Pope points to the great favors that he has conferred on the Armenian Christians in recent times—namely, the erection of an Armenian College in Rome, and the founding of patriarchates in Sicily and Constantinople, as well as the increase of the Armenian bishops, and above all the appointment of a papal nuncio to the Ottoman Porte.

It is quite doubtful whether all these gifts will be regarded as benefits by the Armenians. This remarkable document ends with the reminder that Armenian history was never so brilliant as when in unity with Rome, and then repeats the admonition to hasten to ally themselves with the sacred flock, and thus to give a good example to other nations. As the contents and the conclusion show, it was by no means directed alone to

the United Armenians, but rather to all bearing the name. The famous letter was translated into Armenian and Turkish, and not only read in all the Catholic churches of Constantinople, but thousands of copies were distributed to those who are not Catholics. The people therefore assume that the report was true, and that the Pope considered this a propitious period to make an announcement that would insure success to his effort to bring over to his fold all Armenian Christians. But this has failed, for the Armenians have just issued a counterblast to it.

THE DEACONESSES OF PROTESTANT GERMANY have made a record of the most brilliant character. To-day there are many thousands of them working with untiring zeal in public and private institutions. A series of hospitals owe their existence to them in co-operation with benefactors of humanity; and in many cities of Germany they are daily seen quietly and unassumingly going about doing good. The Christian people of the land are becoming more and more attached to them, and thus they are yearly growing in influence and power.

As a tender plant this phase of Christian benevolence commenced in Germany in 1836, and in the course of the fifty-two years of its existence it has grown to be a great tree whose fruit and shade have been a blessing to hundreds of thousands. A recent census of these institutions now shows about 57 deaconess houses, and 7,129 sisters, a third of these being on the usual probation of new-comers, and not therefore fully accepted. This represents during the last year an increase of about 1,400. And when we examine the extent of the field of operations we are still more impressed with the extent of their usefulness. During the last year the stations have been increased by about 500; these figures including all the evangelical deaconesses in connection with the German Mother-house.

As we glance at these figures we can scarcely imagine the amount of activity represented by them, for every little group is the center of a power that radiates all around it. Its workers are often called the weaker vessels; but from them flows a steady stream of consolation and assistance, for their hearts and hands are busy in a work of pure Christian charity. And these magnificent results are not a finality—they have simply begun to leaven the Christian world which is now awaking to their import and weight. The cry is still for more in every section of the civilized world, and the question is now being gravely discussed in Europe as to the supply of workers. Hitherto they have come from the poorer intelligent classes, but of late many women of social position have offered their services. These have been largely engaged in the work of the Red Cross, and pass naturally from that to the work of the deaconess in time of peace. In Germany these ladies are not quite so acceptable, because of their want of experience in the rougher work of life, as are the more sternly trained women of the middle classes.

THE PROTESTANTS OF HUNGARY are beginning to acquire strength and importance, and have had the courage to meet lately in convention to discuss their situation and their duty. They are all Lutherans, and are

assisted by the Lutheran Churches of Germany in keeping up their church organization. The Hungarians are quite inclined to liberty of thought and speech, and it is not very easy to keep them within strict church lines. Even the Hungarian Catholics are peculiarly outspoken, and their Bishop Strossmayer has been in bad odor with the Curia because he has not been willing to accept all his convictions from Rome. He is a Slavonian, and represents especially the Slavonic element of the Church, which is very independent. He is the bishop who was lately in a public reception so severely chided by the Emperor of Austria, and replied, "I have followed my convictions, your Majesty."

The unrest of the Catholic element in Hungary has helped the Protestants into notice, and on the occasion of their recent convention they were quite surprised to see their proceedings noticed by the daily press. Long leading articles in some of the journals caused the breasts of the Protestants to swell with pride at the advent of the day when they should receive something else than blows and sneers. But this light thrown on their proceedings has also exposed some facts that will make them trouble.

A standing trouble in all large assemblages in Hungary is that of speech; the legal idiom is the Hungarian, but in popular representative assemblies of all the land there are likely to be as many Slavonians as Hungarians, and the question immediately comes up as to whose tongue shall be used, and it is one that not infrequently leads to blows. Added to this, in the present instance, is the fact that many of these Lutherans are of German birth, and that the Church virtually receives its support from German funds, which complicates the situation of these Protestants in Hungary.

In Italy the waves of agitation will not cease that were caused by the visit of the German Emperor. The war-cry of the Vatican has been growing louder and louder, urged on by the numerous pilgrim visits to the Papal Jubilee. The plan of campaign with the politicians of the Curia was to make capital out of what they call the "Piedmontese usurpation." They received a great set-back at the municipal election, when two thirds of the voters were against the clerical party. But this rebuff only spurred them on to greater energy. About two weeks before the visit of the German Emperor, from whom they expected great encouragement, Cardinal Alimonda, of Turin, came to Rome at the head of 1,700 Italian priests and 400 theological students. This stately crowd of pilgrims came not on foot, but by rail—some in the first-class cars, but most of them in the second—to tell the aged occupant of St. Peter's throne how in their dioceses they were spreading the flames of truth into the hearts of the people in order to fetter them to Christ and the Pope.

And behold, the Pontiff received them in his most generous style, and assured them that the papacy does not strive after temporal rule because of the lust of power, but solely in the interest of the "great cause of the liberty and independence of the Church." But liberty of the Pope means, in the style of the Curia, nothing less than the application of the most effective means of opposing and subduing all who do not follow his nod.

The Pope clearly demanded, under the law of papal guarantees, the restoration of the temporal power, and bade the Catholics of all lands to work to that end.

The Vatican is inclined to use very inflated expressions in addressing its supporters, and did nothing less than declare that the hated yoke must not only be thrown off, but that Italy belonged to its rule. It seems now incredible that the gentlemen of the Vatican can so deceive themselves as to suppose that the present generation would quietly look on while united Italy was transferred from the rule of the House of Savoy to that of the papal keys. Although the last appeal of the Pope to the Neapolitan pilgrims was simple in words, it was quite easy to read between the lines that the great effort would be to radically reform the relations of Europe. This cry of being enslaved is becoming insipid. He who can receive an emperor with princely pomp is no poor prisoner; nor is he who can command bishops and priests to rise in rebellion against their governments.

THE "CIVILTA CATTOLICA," the leading organ of the Jesuits in Rome, gives the following "authentic report" of the visit of the German Emperor to the Vatican:

"On receiving the Emperor the Holy Father led the conversation with his Majesty, and after the first congratulations were over expressed his great regret that he could not satisfy the great desire of his heart to be able to receive him under more favorable circumstances; just, indeed, as Gregory XVI. had received King Frederick William of Prussia, and Pius IX. Prince Frederick in 1853. This led him to complain of the truly lamentable position in which he was placed. He spoke also of the fact that the visit of his Majesty to Rome was made the occasion of many hostile movements toward the sacred chair. In reply his Majesty alluded to the lofty influence now exerted by the papacy in Europe, and said that the name of the Pope was every-where surrounded with esteem and reverence.

"But notwithstanding this, the Pope replied that his position in Rome was so difficult and painful that he could not return the visit without the danger of exposing his dignity and his person to violence. Just here the Holy Father was about to give a long series of considerations about the general condition of Europe, and the dangers which threaten us through the rapid growth of anarchistical parties, and of the necessity of raising a dam against them: but scarcely had he touched this subject when the conversation was interrupted by the unexpected entrance of the Emperor's brother, Prince Henry. This painful interruption naturally broke off the discourse, and did not permit the Pontiff to continue his intended subject. But his Holiness, before the parting, insisted on a few words regarding the religious condition of Germany. He alluded to the present satisfactory condition of things for the Catholics of Germany, and hoped that religious peace might continue. His Majesty received these words with much favor, and expressed himself in flattering terms, showing the indications of a noble heart and the best intentions toward his Catholic subjects."

THE AUSTRIAN GOVERNMENT is having a world of trouble with Bohemians or Czechs. These as a nation are determined to have an autonomy, and even desire to obtain an independent kingdom, as have the Hungarians. If this is granted to them it will raise the same demand among other national groups, and of trouble there will be no end. Politically, the whole country may indeed be said to be a bear-garden, so that, whatever measure the Government may adopt, it is sure to call out great discontent. The Czechs of Bohemia are trying to drive the German element entirely out of the country—from the schools, the churches, the courts, and commercial life. If this is accomplished it will only lead to great suffering and dissatisfaction to the German population of Bohemia, and the discontent of all the German element throughout Austria, which is the mainstay of the intelligence and skill of the land. To make the matter worse, the Czechs themselves are divided into the old Czechs and the young Czechs, the latter being extremely radical in all their aims. One of these is to dissolve the Bohemian Chambers, which now has a German majority, and to work for a reconstruction in the hands of the Czechs. Therefore, again, do what it will, the Government is between Scylla and Charybdis.

II. LITERARY.

BROCKHAUS, the famous German publisher, has just, and most opportunely, given to the world a collection of letters and reports by Emin Pasha from the Egyptian equatorial provinces and the bordering lands. These have been collected by Schweinfurth, Ratzel, Felklin, and other distinguished African explorers, with whom Emin has been in correspondence. Dr. Edward Schnitzer, or Emin Pasha, is of German birth from Silesia, and the Germans consider him one of the brightest of the marvelous group of African explorers. He is a thoroughly cultivated scholar, an experienced organizer and administrator, an unwearied traveler, and a brave soldier; and, take him all in all, the Germans think him in no wise behind the famous Livingstone in the importance of his African exploration. The fate of this bold and highly deserving man now actively interests the entire civilized world, and it was the first duty of German literature to give to his countrymen the most faithful picture possible of his strangely vacillating fate. In the course of years, as long as he was in communication with his country and his friends, he showed the greatest activity in the columns of various scientific journals. All these productions, and many more from private sources, now come together and make a most interesting work, that will find response and sympathy for the bravest of pioneers.

FROM France come all sorts of bad tidings. The last census tells a sad story regarding the population, which is greatly on the decrease, and every thing ahead looks dark and foreboding. The notorious Municipal Council of Paris is doing its best to make matters worse. This body has

just resolved to introduce a new grammar in the schools, which is to serve as a classical exemplar for all works of the kind in France in the elementary schools. The author is Dacosta, who was condemned to death for communistic crimes, but was pardoned by Thiers.

In this new work the name of God and the soul are not banished from the book, but they are used continually in derision. The former friend and co-laborer of Rigault says: "If it has pleased the Ministers and the Council of State to take out a patent for the belief in a God, it has pleased the City Council to prevent such teaching from entering the curriculum of the Paris schools. Thanks to Citizen Dacosta, the children will now soon learn that intelligence is a function of the brain, and that man is merely an animal of the order of the mammalia. They have also the satisfaction of learning that man is not the king of beasts, but simply their president. As they say, 'He is the noblest of animals simply because he is the most intelligent.'" We might quote other characteristics, but *cui bono?*

SWITZERLAND possesses one of the best journals in the interest of the Christian school. In its columns appeared recently an exhaustive programme regarding the influence of education on the family and the State. This was carefully read before a large convention of instructors, and seemed to inspire them with new zeal in regard to the literature for the young. A hundred prominent persons responded to an appeal thus made for the formation of a committee to organize an association to work against immoral literature. This body came together in Neuchâtel, and the subject was grandly treated by Budé, a teacher of Geneva. He showed the dangers that bad literature engenders for the school and the family, and passed them in review. His line of battle against the foe is interdiction of bad books, influence of teachers, public conventions, establishment of a good and cheap newspaper, formation of societies for the suppression of licentious literature, publication of good books, appeals to the government, etc. Letters of sympathy were received from France, from such honored men as M. Simon, E. de Pressensé, J. de Laveleye, who emphatically indorsed the movement. Jules Simon, the great moral champion, called their attention to the difficulties that surround restrictive measures in presence of the liberty of the press, and appeals for a great moral campaign.

THE MORAL QUESTION is also rapidly gaining the right of way in certain influential circles in France. The scourge of immoral literature is worse there than in any other land, and a petition signed by thirty-three thousand persons has been forwarded to the ministry praying for the application of existing laws in regard to immoral publications of the press. The circular connected with the petition was thorough and searching, but so far it has not succeeded in checking the foul flood of licentious literature. New organs surpass the older ones in infamy; one of these is known as the *Echo de Paris.* A raid was made by the police on its first numbers as they appeared in the street, but its publishers were not discouraged. Some of

the first lawyers pleaded with vigor and intensity at the bar for impunity in this kind of work. But the workers are not discouraged in this crusade, and will continue it against the poisoners of youth. They are taking measures to prove the sequence between it and many of the foulest crimes of the day. But the more the moral condition of the rising generations in France increases the inquietude of the best spirits of the land, the more are they happy to see that the Christian youth of the country comprehend their mission. They have founded a Young People's Christian Union, a branch of the "White Cross," and it promises to be popular and influential.

THE BULGARIANS seem to prosper in their literary efforts, notwithstanding all their political misfortunes. Late school reports say that the schools are being patronized more generally from year to year. The Government is doing its best to raise the character of the schools by extending the curriculum and spreading the schools into distant communities. They have introduced compulsory education, and with new inspectors and school officials are now applying the law with vigor. The intermediate schools are filling up, while the agricultural and industrial schools are largely attended. In Sofia, the capital, they have established a high school, and will have also the gymnasium and the scientific schools of the German system. In a few years they will have a university.

BISHOP DUPANLOUP, so influential in Catholic circles in his life, is not to be forgotten in death. In the famous old town of Orleans, which was his home, they have lately erected a magnificent monument to his memory. It represents the great prelate lying in his episcopal robes, and over him stands the angel of the country unfolding the standard of the Maid of Orleans. A frieze in bas-relief over the sarcophagus gives scenes from the life of the bishop, showing the children that he taught, and the masses that he comforted, and the mercies that he dispensed. A curious feature of the occasion was an appeal to the Church to realize one of the last wishes of Dupanloup, namely, to canonize the Maid of Orleans and give her a "proper place at the altar."

A PROTESTANT SCHOOL CONGRESS was recently held in Barmen, Germany, composed of nearly one thousand members. Nearly all the different states and provinces of the Fatherland were represented, and the feeling in the aims of the convention was intense. The great interest of the occasion is the rebuff which Protestantism is receiving in the schools of the State in presence of the demands of the Catholic priests. Rector Decker of Stuttgart spoke to the question, How can the high schools for our daughters best serve their purpose for their pupils? The answer was, By leading them to Christ, even though they may lack a certain kind of school knowledge, and may give less time to so-called accomplishments. The whole treatment of the question showed the deepest feeling.

PROGRESS OF CIVILIZATION.

THE Indian Question belongs to American history, but it is also of ever-recurring interest in the civil affairs of the nation. With numbers reduced to 265,000, the task of educating, civilizing, and Christianizing them would seem to be inferior compared with the burden of evangelizing China, Japan, or Madagascar, and yet religious statistics concerning the Indians are not proportionately large, nor more than promising. Congress in a perfunctory way exhibits a seeming interest in these people, for, besides appropriating millions for the expenses of the Indian Bureau, no less than twenty-five new laws were enacted in 1888, in part relating to railroads through their reservations, division of reservations, marriages with whites, and compulsory education of Indian youth; but it must be confessed that about fifty bills, more in the interest of the Indian than any of the above, were not passed, and trouble along the borders may happen again. Advanced legislation dissolving tribal relations and assigning an equitable portion of the reservations to the Indians in severalty will be in the direction of individual self-support, civilization, and ultimate citizenship. This accomplished, the refusal of an annual stipend from the government, which at present would be a calamity, should follow, as the Indian should be taught to depend upon himself. United States Courts should be established in the Indian Territory, and a territorial government erected, with the usual sovereignty and limitations of territories. In territories including reservations there should be no distinction in law between citizen and Indian. The chief need of the Indian is a provision for education, which hitherto has been in part supplied by schools in the States, to which youth have been sent, and by schools maintained among them by the Churches and individuals of philanthropic spirit. President Cleveland, in his recent annual message, and Secretary Vilas, in his departmental report concerning this subject, agree in the elevating influence of education, and recommend a generous policy in this direction. The Church, however, must not forget that not by allotment of land, nor by the civil courts, nor by education will the Indian attain to true citizenship—he must be brought into the kingdom of God before he can be a king among men. In the transformation of his race the Indian himself must be a co-operator, gladly yielding to the sovereignty of the federal government, and to the rescuing power of that religion that delivered the Fijians, tamed the Abyssinian, and has power to lift up all men into the sunlight of a new life.

Stanley is the star in the midnight sky of Africa, to which the telescopes of nations are turned. Is he in sight? To the world at large he is of more consequence than the new ruler of Germany, the premier of the British empire, or the Pope of Rome, all of whom dying, their governments, their schemes, their religions would go on; but Stanley is necessary to Stanley's enterprise. England's army tactics in the neighborhood

of Suakim are the evolution of a purpose commercial and social, and of some moment—to England; but Stanley in jungle or mountain, a victor or captive, is doing more for civilization than the foreigners' cannonade of Arabs on the coast. Italy entering Massowah; Germany triumphing in Zanzibar; England brooding over Egypt, will contribute to Africa's deliverance from itself; but Stanley will lodge in the heart of the continent the influences that will leaven the races that inhabit it. Living or dead, to Africa he is more than soldier, merchant, explorer; he is teacher, reformer, the finger-post of a new era, the morning-star of a rising day. To all generations to come he will be not the hero of romance, but the real, typical master-spirit of a new age, than whom Paul's list of worthies contains but few nobler or greater. ☞ The latest—Stanley is alive!

Physical education, or the development of the body by athletic sports and gymnastic exercises, is assuming commanding importance in college circles and social life. The necessity for attention to the body, besides eating, drinking, and drugging, is being intelligently recognized and seriously discussed, though it is a question if the right system of hygienic instruction has as yet been adopted. A stouter generation of scholars must be produced, or physical degeneracy will appall the nation. Men of brain and brawn will be required in the future even more than in the past, and preparation must be commensurate with the broadening demand. The fine texture of the intellectual giant should be woven into a strongly developed protoplastic figure—a terror to ignorance, a hero for the right. Cadaverous scholars, shoulder-stooped thinkers, men on the borders of paralysis, requiring vacations every year, propped one half the time in upholstered chairs, afraid of the blasts of Boreas and equally of the smiles of the sun, unable to walk one mile without exhaustion, the apothecary's best customers—these are a discredit to the climate, medicine, ancestry, vocation, or something. What is the remedy? Plato prescribed soldiering, dancing, equestrian performances, and an out-door life as the condition of physical manliness; Count Tolstoï resorts to mowing, shoemaking, plowing, as a pastime and the religion for *ennui*, broken health, and discontentment; Gladstone speculates a speech while hewing a tree in Hawarden; E. P. Roe cultivated a fruit-farm and refreshed himself with its fragrance; Cincinnatus was taken from the plow, Amos from the flocks, Lincoln from the circuit, and Grant from the tannery—all specimens of physical nobility secured rather by *toil* than by *sport*. Yale, Princeton, Harvard, and other eastern colleges resort to yachting, base-ball games, the gymnasium, and a miscellany of acrobatic exhibitions to build their youth into Goliaths, but the result is often, if not usually, at the expense of morals and scholarship. We suggest that *labor*, rather than *sport*, occupy a place in the curriculum of the college, because, unattended with vices and as effectual for muscular development. it will every-where prove more remunerative than the amusements to which collegiate life is tending.

The Very Rev. James Carmichael, M.A., D.C.L., Dean of Montreal, in the spirit of the resolution passed unanimously by the Provincial Synod of the Church of England in Canada on the subject of Christian union, urgently advocates in a small treatise published by Dawson Brothers of that city the union of the Episcopal, Presbyterian, and Methodist Churches in one vast ecclesiastical establishment, both for inherent strength and the speedier conquest of the country in the name of the Lord. Recognizing these as the great religious systems of Protestantism, and that the points of difference between them are of minor importance, relating to Church government, the ordination of ministers, and God's eternal decrees, he insists that there is reasonable or actual agreement between them touching the being of God, the holy Trinity, the divinity and work of Christ, the Holy Ghost, the Holy Scriptures, the sacraments, the Church, absolution, justification by faith, good works, the ministry, fasting, public prayer, and other articles of faith and practice. As the Episcopal system is at variance with the others, chiefly with respect to the ministry, we curiously examined his statement concerning it, and learned that the three systems are agreed, (1) on the divine institution of the ministry; (2) on its being, as an order, distinct from the laity; (3) on the necessity of a proper call and transmission of authority; (4) on the duties of the ministerial office; (5) on its dignity, responsibility, and honor; (6) on the power of the ministry to bind and loose and to excommunicate and to declare absolution. The binding and loosing power in Methodism he finds in our rules governing "Church trials." He does not state that the doctrine of apostolical succession, hitherto an impediment to union, should be abandoned by those holding it, or how reconciliation is possible with its retention in a unionistic organization. Perhaps this is viewed as an incidental feature that will take care of itself in the adjustment. With the scheme of organic unity, as here suggested, we are in perfect sympathy, and shall observe its progress with a permanent interest, hoping for its final success.

George Washington was inaugurated first President of the United States, April 30, 1789. The recognition of the completion of a century of the republic under the rule of a constitutional presidency by religious services on April 30, 1889, is appropriate, and will contribute both to the patriotism and religion of the people. That the Roman Catholics, with the approval of Archbishop Corrigan, and the Jews, with the co-operation of distinguished rabbis, and all imported nationalities, will join the Protestants in this centennial celebration is evidence of a tendency, not to anarchy or any species of foreignism, but of assimilation, of affinity with American ideas, of the solidarity and integrity of American life. National legislation grounded in American principles; the people, foreign and native, abjuring allegiance to outside laws, rulers, and ideas, and cemented together by the mortar of Americanism; the legal holidays, expressing a national sentiment; celebrations in observance of the lives of our forefathers, the events of the Revolution, and our national history

from Concord to Appomattox—these will make for national unity, present peace, and future stability. Any celebration that exalts a foreigner or a foreign idea; the parade of Orangemen, that excites controversy or division respecting a foreign event, and the hallowing of St. Patrick, as though he were the patron saint of America; or any movement not entirely American in spirit or result is inimical to the public welfare and a menace to the sobriety of national existence. The Society of the Sons of the Revolution is legitimate; but any society whose object is the propagation of an idea incongruous in our civilization is as objectionable as would be an organization to glorify the arch-leader of secession. In this statement we do not include statues of foreign heroes, scientists, explorers, rulers—or lectures, poems, or any token of appreciation of those in or of other lands; but only organizations that, taking advantage of opportunity to honor the worthy, instill un-American ideas in the public mind, and quietly and almost imperceptibly sow the seed of discord in the thought of the people by keeping alive the sympathies and principles they are supposed to renounce in immigration. America is for Americans, native and naturalized, and all others should quit our shores.

Chautauqua, with its embodiments and accouterments, is a unique civilizer, counteracting the effects of our American dashism, if not barbarism. It represents ideas, forces, faculties, intellectual methods, wide-spread achievements. It rests upon an enduring basis, because controlled by moral and intellectual principles. Deprived somewhat of the minute supervision of its great chancellor by reason of his election to the episcopacy, it is by no means acephalous, but is preparing under other administrative guidance for still greater efficiency and service. Viewed as a university, it is stimulating habits of study in thousands of homes which hitherto were indifferent to reading and general literature; and under the influence of its papers, books, and central magazine it has awakened or contributed to the mental life of the nation as no single agency has been able to do. In the pending contest against ignorance, darkness, and diabolism, the country may look to Chautauqua for inspiration and helpfulness.

Lord Salisbury, in a recent speech at Edinburgh, declared in favor of woman suffrage, and the *Pall Mall Gazette* promises to support the idea if the Government should make it an issue. The editor of the *North American Review* is also a convert to the movement, though somewhat reticent on the subject. Woman's vote in Boston in the election of School Commissioners delivered the city from Roman Catholic premiership. Surely the woman suffragist should take courage, and continue to claim for her sex the civil and political rights to which she thinks she is entitled. The "sweet influences of Pleiades" may deliver the nation from corruption, irreligion, and death.

SPIRIT OF THE REVIEWS AND MAGAZINES.

It is an obvious fact that periodical publications, especially the Magazines and larger Reviews, are doing more to mold the thought of the times than books, because, for various reasons, they are more generally read. Noting this fact, the Christian thinker is more than pleased to find that most of the leading Reviews, both of England and America, are deeply imbued with the ethical spirit. The scope of their discussions is wide, embracing all the topics that command the attention of thoughtful men. Religion, philosophy, history, literature, statesmanship, politics, national ambitions, social problems, and, in short, whatever is of interest to humanity are treated in them by writers representing every variety of opinion, every type of thought, and looking at their themes from every imaginable view point. If these writers, who are mostly men of superior culture and exceptional ability, drew their inspiration chiefly from narrow national prejudices, partisan passions, sectarian bigotry, or unprincipled selfism, it is easy to see that the organs through which they reach the public mind would be as injurious to the passions of the people as the ancient Greek fire was to an assaulted city. Some such periodicals do exist, and they fan to flame every spark of dissatisfaction with their environments which is in the hearts of their readers. Fortunately, such magazines are few in number and limited in circulation. The bulk of magazine and review literature is of a higher class, and is, as we have said, pervaded by an ethical spirit. It brings almost every question to the bar of righteousness; not formally, but there is an under-current of respect for the law of righteousness running through it. Take, for example, two papers on Canada noted in this department. Instead of aiming, as they might, and probably would have done in other days, to excite an unprincipled greed for more territory in our people, they state facts with evident regard for the rights and duties of both nationalities. In like manner, the English Reviews which have lately spoken on European questions are for right and peace, and opposed to unjust aggressions. The theological reviews are also remarkably free from polemical rancor and from unfairness. Sectarian writers write as men animated by mutual respect and good-will. Indeed, one may read a dozen reviews for any given month without having one's moral emotions stirred to sympathy with any wrong, albeit his judgment may not be captured by much of what he reads. If, therefore, the Reviews be the leading educators of the more thoughtful portion of the public their eminently ethical temper may be taken as evidence that, despite the moral corruptions incarnated in the politics and business of to-day, the time is at hand in which right ethics will triumph over bad morals. So mote it be!

The *Contemporary Review* for December contains: 1. "An Appeal to Liberal Unionists;" 2. "Some Human Aspects of Indian Geography;" 3. "The East End;" 4. "The Identity of Thought and Language;" 5. "The Future of Westminster Abbey;" 6. "Impressions of Australia;"

7. "Finance and Politics;" 8. "The Future of Food;" 9. "Principal Tulloch;" 10. "Contemporary Life and Thought in France." To those who study geography scientifically the second paper, by Sir W. W. Hunter, will be read with deep interest, because it shows, with marked lucidity, the relations which the physical configuration of India has borne to its past history and present condition, and to the phenomena of life among the races who have peopled it. Nature opposes barriers to the unity of the people in India, but Dr. Hunter thinks that England will solve the problem of overcoming nature and solidifying a united Indian Empire. In "Identity of Thought and Language" the Duke of Argyll engages in a philosophical tilt with Max Müller against his theory that "no concept is possible apart from articulate sound or word." The Duke makes a strong, if not a conclusive, case against the professor. In "Contemporary Life and Thought in France" Gabriel Monod views France with a pessimistic eye. He sees her environed with dangerous foes: Germany with a callow emperor eager for occasion to let loose the dogs of war, and irritating Alsace-Lorraine almost to the point of rebellion; Italy in an attitude of provocation; Austria leaning more and more toward Germany, and England reviving her ancient rivalry against her. Her only friend is Russia, which has declared that she shall not be crushed again by Germany. Besides, her book-stores are inundated with immoral literature. Let us hope, however, that other forces may be working out a better destiny for France than Monod's dark horoscope foretells. Her real need is the Protestantism which her rulers rejected in the times of St. Bartholomew and the Huguenot *dragonnades*.

The Forum for January contains: 1. "Is Union with Canada Desirable?" 2. "The Need of Another University;" 3. "An Easy Lesson in Statistics;" 4. "The Recall of Ministers;" 5. "Defeated Presidential Candidates;" 6. "Unfinished Work of the War;" 7. "The Chinese Exclusion Bill;" 8. "A Raid on the Treasury;" 9. "Getting into Print;" 10. "Jottings on American Society." In the first of these papers Senator J. S. Morrill discusses *pro* and *con* the question of the political union of Canada with the United States. The undertone of his article, rather than its argument, indicates that, provided Canada heartily desired and asked it, its annexation might "advance the future dignity of our country and the permanent prosperity of the people." But he sees "almost insuperable difficulties" in the way of its accomplishment. The Senator writes intelligently and in a pacific spirit. "The Recall of Ministers" is a carefully prepared, interesting, and historical paper by James B. Angell touching the causes leading to the recall of foreign ministers asked for by our government, and to the circumstances in which foreign powers have asked for the recall of American ministers. Suggested by the recent case of Lord Sackville, this paper is opportune, giving valuable information pertinent to the subject. In "The Chinese Exclusion Bill" Henry L. Dawes gives a succinct account of our legislation respecting the Chinese, from the Burlingame Treaty of 1868 to the Exclusion Bill of 1888. It is a story that makes

one's cheek tingle with shame, because it shows how our Congress sacrificed the honor of the country on the altar of political expediency. The most racy and pungent paper in this number of *The Forum* is Leonard Woolsey Bacon's "Raid on the Treasury." With burning rhetoric and scathing moral indignation he exposes the unprincipled folly, the wild extravagance, and the reckless disregard of financial consequences exhibited in the "Arrears of Pensions Act."

In the *North American Review* for January we find: 1. "Naval Wars of the Future;" 2. "The Stage and Society;" 3. "Parting Words to the Secretary of State;" 4. "Wit and Humor;" 5. "Is Yellow Fever Contagious?" 6. "The Greater Half of the Continent;" 7. "A Captain's Work;" 8. "The Next National Reform;" 9. "Two New York States;" 10. "Robert Elsmere's Mental Struggles;" 11. "Notes and Comments." In the sixth of the above-named papers Erastus Wiman states some facts about Canada which will surprise many. Canada contains, as he shows, "the greater half of the continent of North America;" no other country *equals* it "in riches of resource, in accessibility, in ease of internal communication;" or, strange to say, "excels it in the advantages of climate." In discussing its destiny he submits that those who think it should form a part of the United States should "revise their conclusion." He insists that such "political union to those best informed seems most difficult and distant," but "a commercial union would be just as advantageous," and is "an easily attainable possibility." This is a valuable and suggestive paper. In "The Next National Reform" Allen Thorndike Rice, editor of the *Review*, utters weighty words, which every man who desires the preservation of our government will do well to consider. In view of prevailing political corruption he insists that unless a system of "honest voting be devised, making bribery unprofitable and knavery impotent, popular elections in America will become a farce," and our democratic institutions "share the ruin of earlier free governments." The words of Mr. Rice are strong, timely, and true.

The Nineteenth Century for December contains: 1. "The Presidential Election in the United States;" 2. "The Recent Change in European Affairs;" 3. "What St. John Saw in Patmos;" 4. "Soldiers' Rations;" 5. "Faith-Healing as a Medical Treatment;" 6. "An Autumn Visit to Japan;" 7. Two Conflicting Reports on Education;" 8. "The Fruit-growing Revival;" 9. "Selecting Colonial Governors;" 10. "The Beothuks of Newfoundland;" 11. "The Protest against Over-examination." The article on European affairs, by Frederick Greenwood, is a remarkably lucid presentation of the events which have recently transpired in continental Europe. Germany feels compelled to increase her armaments and to keep her vast army in readiness to meet the impatient soldiers of France. Russia is still preparing for war. Austria and Italy are also adding to their military and naval strength. And this tension of feeling

is strengthened by the fact that England, though she was strongly urged before the death of Emperor William to enter the triple alliance, still stands aloof. Had she joined it the peace of Europe would have been assured for years, since neither France nor Russia, singly or in unison, would have dared to make war against such a formidable combination. Mr. Greenwood thinks Mr. Salisbury erred in not entering this great league. Such is the substance of Mr. Greenwood's interesting paper, which shows that a dark shadow of coming great events fills the peoples of Europe with gloomy apprehensions.

The *Presbyterian Review* for January has: 1. "The Call to the Ministry;" 2. "The Right of the Poor;" 3. "Are our Public Schools Godless?" 4. "Assyrian and Hebrew Chronology;" 5. "The Idealism of Spinoza;" 6. "A Hundred Years Ago and Now;" 7. "Historical Note: Organization of the Synod of Brazil;" 8. "Editorial Notes." In the first of these papers Dr. Paxton places the question of the necessity and nature of a call to the ministry in the clear light of Holy Scripture, proving that the ministry is not simply a profession, but a divine vocation. "Are our Public Schools Godless?" by Dr. H. D. Jenkins, discusses with rare ability a burning question of the hour. The Doctor goes to the root of the matter when he shows that the talk of Catholic priests about "liberty of conscience" is Jesuitical nonsense, because "liberty of conscience is simply the right to believe according to one's own conviction and to worship according to that belief." This right is not invaded when prayer is offered, the Bible read, or unsectarian religious reading lessons used in our public schools. Their claim that the Catholic conscience requires the teaching of Catholic dogmas and the use of Catholic ritual is a pretense, intended to bolster the purpose of Romanism to form men's consciences after its own pattern, and not on the precepts of Holy Writ. This claim Dr. Jenkins would disregard. He would not surrender the right of the State to insist that its schools for the children of the people should retain that religious character given them by the founders of our government.

The Andover Review for January has contributions on: 1. "Public Instruction in Religion;" 2. "Is the West Secularized;" 3. "The Moral Purpose in Howells's Novels;" 4. "Devotional Reading;" 5. "The Bible a Gospel of Events." In the first of these papers Professor Marsh insists strongly on the right and duty of the American people to see that religion, but not denominational religion, be taught in their public schools. Thus far he may be sound; but when he claims that the Roman Catholics may furnish a quota of teachers for public schools he ignores the well-known fact that they will not be satisfied by any concession which does not permit them to teach their Church dogmas. And when he proposes a commission composed of men whose religious "sympathies are not narrowed by sectarian zeal," to direct what the religious instruction shall be, he suggests a measure which, aiming to please all, would satisfy none. In

the second paper Dr. Joseph Duryea gives his reasons for believing that while the West is compelled by its environments to give much of its strength to its secular interests it is very far from neglecting its intellectual and spiritual needs. While toiling hard to subjugate nature it builds churches, founds colleges, and thereby cultivates both brain and heart. "The Bible a Gospel of Events," by the late Rev. C. T. Collins, is a vigorously written essay, aiming to harmonize rationalistic with orthodox conceptions of inspiration. In attempting this impossible task he concedes more to the former than the latter can consistently accept. The spirit of the article is unquestionably orthodox, but its reasonings are more likely to unsettle faith than to establish the truth that "holy men of God spake as they were moved by the Holy Ghost."

New Englander and Yale Review for December has: 1. "The Validity of Non-Episcopal Ordination;" 2. "The American Board and the Late Boston Council;" 3. "The Ethics of Labor;" 4. "The Sects and Christianity;" 5. "Art a Profession." In the first of these papers Dr. George P. Fisher gives a clear, condensed, and scholarly statement of the historical argument for the validity of non-episcopal ordination. He finds that historical science is rapidly bringing historical scholars to the unanimous conclusion that "no specific form of church government can boast of being an apostolic ordinance for all time." He sees that the entombment of the theory of "the divine right of a particular form of church organization" in the sepulcher which contains "the divine right of kings" must precede that union of Christians which is fast becoming the desire of spiritual minds in all denominations. In this he is in accord with Methodism, which, having won its glorious victories without the "historic episcopate," is ardently desirous of assisting at its burial, and to enter into brotherly conference and co-operation with Christians of all names in a grand endeavor to complete the evangelization of the world. The second paper is by Dr. Noah Porter. It condemns the American Board for its claim of a right to set up a doctrinal standard for missionary candidates having ecclesiastical relations with orthodox Churches. The dilemma of the American Board evidently arises out of its *quasi*-independence of the Churches which support it. It appears to be doctrinally right, but ecclesiastically wrong. Happily for our Church, her connectional principle enables her to do her mission work through an organization which represents both her theology and her ecclesiasticism. In the article on "Sects and Christianity," we regret to find its author, Mr. C. C. Starbuck, claiming that Catholicism is a Christian force, because, forsooth, it teaches many Christian doctrines. Though its creed is orthodox in many points, one cannot view its ethical life without being convinced that it "holds the truth in unrighteousness." Its mariolatry and saint-worship, never more insisted on than now; its blasphemous theory of the pope's vice-gerency; its idolatrous masses; its pretended absolutions, and its violent hostility to the principles of religious and civil liberty suck the

vitality out of the truth it teaches, and result in making vast numbers of its followers not spiritual but paganized Christians, whose need of evangelical teaching is scarcely less than that of multitudes in heathen lands.

The Old Testament Student with New Testament Supplement for January treats of the "Bearing of New Testament Statements upon the Authorship of Old Testament Books;" of "Tiele on Babylonian-Assyrian Culture;" of "Old Testament Word-Studies;" "Jeremiah's Temperament;" "A Visit to Zinjirte," etc. These are interesting and suggestive papers. But one cannot well help regretting that Professor Stevens, in the "Bearing of New Testament statements upon the Authorship of Old Testament Books," makes an unnecessary concession to rationalistic hypercriticism in assuming that the One Hundred and Tenth Psalm was not written by David, notwithstanding the affirmation of Christ, who, in quoting from it, used these words: "For David himself, by the Holy Ghost, said," etc. Here we have not only its Davidic authorship, but the added fact of David's inspiration asserted in positive terms. Professor Stevens, following Neander, becomes an apologetic in claiming that even if David did not write the aforesaid psalm the Saviour's infallibility and sincerity are not impeachable, because it was not the question of the authorship of the psalm, but of his own Messianic character and office, that was in dispute. As Dr. Whedon observes, "Our Lord decides this question." Olshausen also says, "The Redeemer not only mentions David most definitely as the author of the psalm, but ascribes to him prophetic inspiration as the influence under which he composed it." But when our Lord's disciples attempt to show that he who was "Truth" itself could rightfully use a popular untruth to defend his claims, instead of honoring, do they not wound him in the house of his friends and in the face of his foes?

The Catholic World for January contains: 1. "A Little Child shall Lead Them;" 2. "Congregational Singing and Popular Devotions;" 3. "The Summer Islands;" 4. "The Sweetness of Blessed Thomas Moore;" 5. "Twilight;" 6. "Christianity Universal;" 7. "My Violin;" 8. "The Cross of Expiation;" 9. "The Trouble in the Boston Schools;" 10. Out of the Church there is No Salvation;" 11. "I am the Way;" 12. "Paul Ringwood;" 13. "The African Slave-trade;" 14. "At Ordination;" 15. "Catholic Deaf-Mutes of New York City." This magazine is ably edited; some of its articles this month indicate that the leaders of the Catholic Church perceive the necessity, growing out of the effect of Protestant thought on their people, of making concessions to Protestant ideas. For example, in its article on "Congregational Singing" we have a plea for the singing of hymns in the vernacular by the people in Catholic churches; in "Christianity Universal," a writer, while holding to the dogma that the Catholic faith is the only true faith and the Catholic Church the only true Church, contends that all men who have faith, hope, and the love of God are, "if not explicitly and formally members of the

Catholic Church, at least virtually Christians, united to the soul of the Church by an invisible bond!" Yet if a man refuse to enter that Church when its doctrines are explained to him he is an apostate, and doomed to darkness. By an equally ingenious process of reasoning (?) he claims that pagans who walk in the light of nature and unbaptized children are implicitly Christians, that is, Catholics. In the same spirit the author of "Out of the Church there is No Salvation," after insisting that membership in the Catholic Church "is as necessary for salvation as is baptism," affirms that "many Protestants can be in good faith and invincible ignorance which excuses before God," that is, for their neglect to enter the one true Church. These Jesuitical concessions are evidently the fruit of a growing conviction that Romanism must wear Protestant phylacteries or lose its hold upon its intelligent members, who are losing sympathy with the bigotry that in other days doomed thousands to the fires of martyrdom.

The Chautauquan for January is filled with papers which are both valuable and readable. Worthy of special notice is an article by Dr. Flood, its editor, entitled, "Educate the Hand." It demands an education, from the primary school to the college, that shall develop the whole nature of the pupil, from his intellect to his hand, thereby preparing him for practical life. To this end it would make our public schools microcosms of the busy world, in which the elements of the arts and industrial pursuits by which men and women live, and which are necessary to the comfort of domestic life, shall be practically taught. To theoretical teaching it would add the training of the hand to use the hammer, chisel, saw, plane, lathe, needle, and, in short, almost every tool by which the hand executes what the mind invents. It would thus enable even the most intellectual student, should he fail to find professional work, to enter the busy world with tactual ability to earn his living. Dr. Flood's demand is both right and reasonable. Every educator and every friend of education will do well to read, mark, learn, and inwardly digest it.

Harper's Magazine for January introduces the author of *Ben-Hur* as a dramatist in "Commodus," a play which is vigorous both in action and expression. Wegnelin, the artist, has finely illustrated it. McCarthy furnishes a valuable article on "The Manufacturing Industry of Ireland," with portraits. "Russian Bronzes," by Clarence Cook, with numerous illustrations, is a novel theme artistically discussed. "The Ancient City of Wisby" is romantically described and illustrated. These are instructive papers. Fiction, anecdotes, and essays also furnish agreeable recreative reading for all classes.

The Century for January is rich both in its topics and illustrations. Lovers of art will be pleased with its papers on "Giotto" and on "Olin Warner, the Sculptor." To those who have historic tastes "Pagan Ireland," "The Life of Administrative Exiles," the "Announcement of Emancipation," and "Round about Galilee," will be very acceptable.

"The American Apprenticeship System" will interest mechanics. "Topics of the Time" will be valued by all who love to note passing events and tendencies. In short, no man who loves good reading can fail to find something in this number of the *Century* that will suit his tastes and minister to his intellectual needs.

Scribner's Magazine for January is rich in illustrations and strong in its contributions. We note "Railway Management," by General E. P. Alexander; "French Traits," by W. C. Brownell, and "The Ethics of Controversy," by George P. Fisher, as especially valuable papers.

The *Missionary Review of the World* for January contains able articles on: 1. "The Literature of Missions;" 2. "Organized Missionary Work;" 3. "Correspondence and General Intelligence;" 4. "International Department;" 5. "Monthly Concert of Missions;" 6. "Progress and Results of Missions;" 7. "Statistics of the World's Missions;" 8. "Editorial Notes."——*Lippincott's Monthly Magazine* has: 1. "Hale-Weston," a novel, with articles on "Edgar Allan Poe;" "The Capture and Execution of John Brown," etc. ——The *Christian Quarterly Review* for January treats of: 1. "Civil Government;" 2. "Moses's Idea of God;" 3. "Was Jesus of Nazareth a Supernatural Being?" 4. "Our Commendation;" 5. "A Congregation of Christ;" 6. "The Unity of the Gospel."——The *Universalist Quarterly* for January has: 1. "Our Ancestors—Early England;" 2. "The Idea of the Christian Church;" 3. "Probation—Some of its Philosophical and Scriptural Aspects;" 4. "The Microcosmus;" 5. "Hints on Church Music;" 6. "The Growth of Religion;" 7. "Causes of the Saviour's Passion;" 8. "Prayer;" 9. "The Son of Man."——The *New Jerusalem Magazine* for January treats of: 1. "The True Missionary Spirit;" 2. "A Fragment;" 3. "Cupid and Psyche;" 4. "The Lord's Divine-Natural Body;" 5. "Canon Taylor on Islam;" 6. "The Idealism of Swedenborg;" 7. "The Slow Growth of the New Church."——The *Methodist Magazine* for January discusses: 1. "Life in Modern Palestine;" 2. "Balloons and Ballooning;" 3. "The Solo;" 4. "The Old and New Year;" 5. "Some Supposed Consequences of the Doctrine of Historical Consequences;" 6. "Christian Unity;" 7. "Etchings of Shakespeare;" 8. "How John Wesley spent New-Year's Day for Fifty Years;" 9. "Jonathan Leadon's Justification;" 10. "New-Year's Reading;" 11. "University Federation."——The *African Repository* for January contains: 1. "Progress in Africa;" 2. "The Zodakie Mission and Vonswah;" 3. "The Higher Education for Women;" 4. "The American Colonization Society."——The *New England Historical and Genealogical Register* for January is rich in biographical facts respecting noted New England families. One of its correspondents, D. Williams Patterson, writes of the origin of General Grant, that he was not of Scotch ancestry, as many suppose; but he says, "There is no doubt of his descent from Matthew Graunt of Windsor, Conn., an Englishman of good education, in whose writings I do not remember to have seen a single Scotch expression."

BOOKS: CRITIQUES AND NOTICES.

SELECTIONS.

THE quantitative list of books includes all; the qualitative list the following: *The Schaff-Herzog Encyclopædia; Introduction to the Books of the Old Testament*, by O. S. Stearns, D.D.; *The Ancient World and Christianity*, by E. D. Pressensé, D.D.; *The Credentials of Science the Warrant of Faith*, by JOSIAH P. Cooke, LL.D., and *The Aryan Race*, by Charles Morris.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

A Religious Encyclopædia; or, Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encyklopädie of Herzog, Plitt, and Hauck. Edited by PHILIP SCHAFF, D.D., LL.D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. SAMUEL M. JACKSON and Rev. D S. SCHAFF. Vol. I. Revised Edition. 8vo, pp. 847. New York: The Christian Literature Co. Price, cloth, $3.

Encyclopedic literature is self-expansive and almost without limitation. That it may be available, circumscription is a necessity, or its resources, however valuable, will be stored away unused and without influence. The *opus magnum* of Dr. Herzog originally consisted of twenty-two volumes, a monument of industry and of the comprehensive mind of its author. Dr. Schaff, knowing that the American reader will have no use for so exhaustless a work, proposes wisely to reproduce the mammoth Encyclopedia in three volumes, of which the above is the first. The American work, however, is not a translation, and it is something more than a condensation, of the German work, though the two are intimately related. Without the consent of the German author the American edition would be impossible; but Dr. Schaff, seeking adaptation to American needs, has not only eliminated a vast quantity of unnecessary material, but added much original matter, and abbreviated the borrowed articles, so that the volume is almost substantially his own. He might not claim so much for himself, but others recognize the adopted paternity of the Encyclopedia in the distinguished American editor.

As a proof of its special merit, we note the valuable assistance rendered the editor by a host of eminent writers in America, England, and Germany, and that in its revised form it contains the latest information on all subjects discussed without regard to theories or the bias of public opinion or of the writers themselves. It is gratifying also that with commendable liberality controversial issues are presented in no one-sided fashion, but by thinkers of opposite faiths, furnishing the reader antipodal views of great themes and great theologies.

The scholarship of the volume is self-evident, scarcely an article of any length failing to exhibit the researchful spirit of the writer and to satisfy the inquisitive demand of the reader. To this general statement, however, an exception or two may be offered. Whatever the explanation, it

is singular that less than one-half page is devoted to the word "Bible," while more than an entire page is given to "Ministerial Education," and that nearly as much space is granted to the "Donatists" as to the "Fundamental Doctrines of Christianity." Quite often, indeed, obscure reformers, martyrs, leaders, and theologians obtain a larger biographical exposition than the more pronounced moral heroes of the centuries. But the examiner and user of this volume will not depreciate it because here and there it may not harmonize with his conception of an encyclopedia, or because it contains as many congested as depleted representations of subjects in which he is interested. On the whole, the editor's conception of his work is superior to the average reader's conception, if such reader has any conception at all; and this Encyclopedia, somewhat exclusive in its sphere, and shaped in an American mold, is just such a thesaurus of biblical and ecclesiastical learning as ministers and laymen will appreciate more and more as they will use it.

My Religion. By Count L. N. TOLSTOÏ. Translated from the French by HUNTINGTON SMITH. 12mo, pp. 274. New York: Thomas Y. Crowell & Co. Cloth, $1.

Nine years ago Count Tolstoï, enlightened by the Sermon on the Mount, accepted Jesus as the only teacher, and the doctrine therein taught as the only religion. In his enthusiasm for the new-found truth he turned interpreter, went astray in judgment, and began at once to offer as a panacea for the world's strifes and woes a theory of life Jesus never propounded, and which, sacredly beautiful because it is the product of a deep-toned sincerity, is impracticable and impossible of realization in the social state. In so far as the Count proposes the cultivation of the virtues and graces of character, in particular the sympathetic and philanthropic tendencies, he is in line with Jesus, who came, not to be ministered unto, but to minister; but the object of ministering, the final and absolute result of self-sacrifice, he entirely overlooks, or fails to perceive. The principles of non-resistance, equal social rights, love of enemies, charitable judgment of others, and a refined and gracious humanity in life, Jesus, with limitations or explanations, announced and enforced; but these are the lower strata of divine truth, and are valuable only as they interact with or are proleptic of the highest revelations of infinite wisdom. In this lower realm of study and exegesis the Count is found, using grammars, lexicons, revising and paraphrasing texts, and constructing a religious creed—the thing he seems to abhor in the Church—that only a fanatic will indorse and an insane man attempt to execute. His sociology, apparently grounded in Jesus, is at variance with all legitimate textual criticism, and in effect would be anarchical, overwhelming society, with its cities, governments, churches, arts, and sciences, in complete ruin. To charge Jesus with anarchism is what not even the gloomiest pessimist has ever dared to do; and to suppose this doctrine will prevail is to estimate civilization as absurd, unconscious, and maniacal. Count Tolstoï has, first, misunderstood and perverted the ethical and social doctrines of Jesus; second, though not ignoring (p. 125) he

quite fails to distinguish the spiritual doctrine of regeneration from his ethical conception of life, and therefore does not see that the religion of Jesus is at root in contrariety with his superficial and self-destructive socialism. His charge (p. 231) that the Church confesses the doctrine of Jesus, but denies it in practice, is both false and true: false, in that the Church does not confess that anarchism is the doctrine of Jesus; true, in that it denies it in practice. For this reason the Count both renounces and denounces the Church, particularly the Orthodox Greek Church, or the national Establishment of Russia. *My Religion* is the outburst of a morbid mind, to be carefully read as the expression of an ideal resistance to social oppression, and as another illustration of the tendency to read into the simplicities of Jesus a philosophy foreign to them and destructive of them.

Eternal Atonement. By ROSWELL DWIGHT HITCHCOCK. D.D., LL.D., Late President and Washburn Professor of Church History in the Union Theological Seminary. 12mo, pp. 306. New York: Charles Scribner's Sons. Price, cloth, $1 50.

This is not a learned theological discussion of the great doctrine of atonement, but a number of sermons on various subjects, the first giving title to the book, the whole having been carefully selected from the portfolio of the author for posthumous publication. In the leading sermon he declares that atonement is not, as prevalent opinion maintains, simply an historic fact, but, like election, is an eternal act, and necessarily so, as all divine realities are eternal. This may well be controverted from Arminian grounds, but the author shall confuse, if not refute, himself. He candidly affirms that unconditional election—an unpreachable dogma in these days—requires eternal atonement for its support. Exactly; that is, in order to justify election the atonement is made to run away from its post-historic manifestation in Christ and become a pre-historic, pre-Adamic, pre-mundane doctrine, or the imbecile system of predestination falls to pieces. Again, atonement surely has reference to sin, and to sin not in prospect, but sin actual, or it is a provision in advance for ruin; but an advanced or proleptic atonement could only exist abstractly in the divine mind, which is no more the concrete thing than the plan of a ship in the shipwright's mind is the ship. The conception of the atonement is one thing; its execution is another, and was a *time-act*. If atonement were eternal, as a fact, it must have been for evil, as a fact; but Dr. Hitchcock strangely avers that "moral evil is not eternal;" hence, atonement preceded evil, instead of evil preceding atonement and rendering it necessary.

Many of these sermons, all too brief for thorough treatment of their subjects, are rich in suggestions, offering truth in available forms, and clearly revealing the thinker, the believer, and the teacher. It is not certain that the author intended them for the press, as he was averse to using printer's ink for himself, and destroyed a few years ago the greater portion of his manuscripts. However, it is instructive to trace his historic sense in such a sermon as "The Witness of History to Christianity;"

his religious training in "Religion, the Doing of God's Will," and "Life Through Death;" his benevolent spirit in "Receiving and Giving;" and his ecclesiastical views in a charge to an evangelist and another to a pastor. Fragments for the greater part, they indicate the bent, the spiritual economy, and the theological absorption of the mind that produced them, and should be read attentively and with discrimination.

The Boyhood of Christ. By LEW WALLACE, Author of *Ben Hur* and *The Fair God.* Illustrated. 8vo, pp. 101. New York: Harper & Brothers. Price, morocco, $3 50.

In the guise of a story-teller General Wallace disposes of many apocryphal accounts and traditions respecting the boy-life of Christ. These accounts, originating with the early Christian Fathers, were promptly multiplied by their successors, and, through a process of accretion in the hands of the Roman traditionists, were rendered unworthy of recital and impossible of belief. Not a tale-monger, however pious himself or humorous his purpose, could claim that a single story told had any basis in the gospels; but he invented out of circumstances, hints, or the supposed necessities of boyhood in general just what he presumed, regarding Christ as incarnate power and wisdom, might have happened. It is needless to say that the author brushes these aside as superstitions no longer in circulation, or at least as without hospitality in Protestantism. Taking up the New Testament notices of the youthful Christ, and assuming a self-disclosing supernaturalism at a very early period in his life, he reaches the conclusion that Christ in the human sense had no boyhood experiences, trials, and disciplines, and therefore none were given by his biographers. It settles once for all the problem of the boyhood of Christ. In mechanical outfit, paper, binding, type, illustrations, and general appearance the book excels, and is as ornamental as it is useful.

The Ancient World and Christianity. By E. de PRESSENSÉ, D.D., Author of *The Early Years of Christianity, A Study of Origins,* etc. Translated by ANNIE HARWOOD HOLMDEN. 8vo, pp. 479. New York: A. C. Armstrong & Son. Price, cloth, $1 75.

In this volume Dr. Pressensé brings the Protestant world under obligation to him for a faithful portraiture of the religions of antiquity, as the underlying forces of the ancient civilizations, and as so many directive preparations for the mightier and holier religion in Jesus Christ. It is doubtful if the French defender of the Christian faith has produced a work of greater value, or one that better discloses the amplitude of his researches, than the present volume. Prior to the appearance of the Galilean Teacher many religions had undertaken the pilotage of the Oriental nations into an acquaintance with things unseen and unknown, notably those of the Accadians, Egyptians, Phenicians, Aryans, Hindus, Hellenic pagans, and Roman statesmen; but while the failure in every instance was conspicuous the author has found in many of the venerable systems of the ancient period the germs of truth, and such symptoms of spiritual hope as to justify him in regarding them as antecedents of the

culmination reached nearly nineteen centuries ago. He considers with much patience the Chaldean story of creation, the root ideas of the religion of Egypt after prehistoric times, the religion of Zoroaster, with its absence of sacerdotalism and asceticism, the three phases of the religion of the Vedas, the Messiah of the Indian epics, the development and transformation of primitive Buddhism, the Greek cultus and the stand of the Greek conscience, the naturalistic basis of Roman faith, and its rapid decadence in the time of Augustus, the social and moral condition of the Greco-Roman world at the coming of Christ, and the rising of the Sun of Righteousness over that dark world of ignorance, corruption, and death. From this outline the reader will understand that the book is rather on other and older religions than Christianity, the latter having only incidental treatment, or reference as a resultant or consummation of human history under providential guidance in the day of Emanuel. Its skillful handling of old histories, and its rigid resistance of scientific criticism of Christianity by the discovery of similar truths in the old faiths and their preservation and development under the laws of continuity and evolution, render it a powerful auxiliary in the general defense of the religion of the Bible. Its use is, therefore, recommended.

The Training of the Twelve; or, Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow; Author of *The Humiliation of Christ, The Parabolic Teaching of Christ, The Miraculous Element in the Gospels,* etc. Fourth Edition, Revised and Improved. 8vo, pp. 552. New York: A. C. Armstrong & Son. Price, cloth, $2 50.

That the "twelve" were specifically disciplined or educated for apostleship is contrary to general opinion; but the reverend author scripturally and unanswerably maintains that, with Jesus as instructor, they were individually taught all the truth, and were trained in all the duties necessary to the fulfillment of their high and sacred office. Unlearned fishermen, as some of them were, they were apt students, and susceptible of supernatural impression. Possessed of natural prejudices, as other men, and narrowed by Galilean custom or hardened by Judaic law and restraint, they were not in the beginning the most promising candidates for leaders of a mighty revolution soon to be inaugurated by the Master; but under his insinuating teaching and fostering truth as it dawned upon them they grew into apostles before the eyes of men. If with temporary reluctance they resisted some of the early suggestions of the Teacher, and were at times bold enough to attempt to instruct him, they at last yielded to every utterance and incorporated his dying messages into their lives. Eagerly they learned the lessons of prayer, humility, religious liberty, toleration, self-sacrifice, and the law of discipleship; and as the Teacher broadened in his didactics, centering all things in the cross as the symbol of life and truth, they were contagiously affected and baptized into the spirit of the Master. Such is the import of this book, and as a mnemonic of Christ's teaching and a criterion of apostleship it is most valuable. Less

critical than many other works on New Testament revelations, it recognizes the attacks of the Tübingen school and disposes of them indirectly rather by outlining the truth than by direct refutation. As the book exalts Christ in his attitude as a teacher, and heightens one's respect for the apostles, whose preparations were due to the professorial influence of the Master, the impression it leaves with the reader is wholesome and elevating.

Reasons for Church Creed. A Contribution to Present Day Controversies. By Rev. R. J. Cooke, D.D., Author of *Doctrine of the Resurrection.* 16mo, pp. 92. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Cloth, 60 cents.

In this brochure Dr. Cooke couples clearness of thought with strength and elegance of expression, at once revealing his predilection for the Christian faith and furnishing a reason for its acceptance on the part of those who have stood against it. Just what Christianity is can best be known by its formulation into a creed. Certain truths, fundamental and necessary, constitute the teachings of the great religion which may be expressed in a confession, and for such human statement of truth the apology is ample and the defense sure. To the many objections urged against creeds by agnostic, deist, and liberal religionist, the author's replies, founded in history, the Scriptures, and the imperious force of reason, are fortunate and conclusive. In the more formal declaration of the ground of creed, however, he writes with the ease of one familiar with the truth, and demonstrates his proposition with all but mathematical precision. To some readers he will appear a trifle dogmatic, but dogma is the father of the dogmatic. In asserting that the dogmas of the Church cannot stand or fall at the bar of human reason (p. 62), he has gone to an extreme, for it is the glory of truth that it is rational, and revealed truth is in perfect harmony with the purest reason. The chief objection to Christianity is, that it will not stand the test of reason, an objection that will not be overcome until the theologian is willing to submit it to that royal test of all truth. For ourselves, we are not afraid of the application of the test to every divine truth, from the existence of God to eternal retribution for unforgiven sin.

Introduction to the Books of the Old Testament. With Analyses and Illustrative Literature. By O. S. Stearns, D.D., Professor of Biblical Interpretation in Newton Theological Institution. 12mo, pp. 148. Boston: Silver, Burdett & Co. Price, $1.

A very suggestive digest of the thirty-nine books of the Old Testament. It skeletonizes the contents of each book, indicates its design and place in the canon, points out the difficulties relating to authorship, chronology, historical accuracy, and verbal contradictions the newer criticism claims to have discussed, and mentions many critical works to be consulted in the study of the general subject or the particular book under review. While not elaborate, it comprehends the vast area of inquiry, and is brief enough to be mastered in a month. We commend it to students without any reserve or any qualification.

The Lesson Commentary on the International Sunday-School Lessons for 1889. By Rev. JESSE L. HURLBUT, D.D., and Rev. HENRY M. SIMPSON, M.A. 8vo, pp. 262. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

Of many valuable commentaries on the "Lessons for 1889" this one stands first because of the clearness of its interpretations, the authorities quoted in support of them, the rich illustrations of the truths taught, and the helpful references, practical thoughts, and general hints given in the progress of each lesson. It is a book primarily prepared for the Sunday-school teacher, but it is suited to the advanced scholar, and parents would be profited by carefully studying its crowded pages. Whether the reader prefers one or more helps on the "Lessons," he should not omit this commentary from his list.

Witnesses to Christ. A Contribution to Christian Apologetics. By WILLIAM CLARK, M.A., Professor of Philosophy in Trinity College, Toronto. Large 12mo, pp. 320. Chicago: A. C. McClurg & Co. Price, cloth, $1 50.

The Baldwin Lectureship of the University of Michigan, similar to the Bampton Lectureship of England, was established three years ago for the defense of Christian truth, the plan requiring a course of lectures to be annually delivered at Ann Arbor, and afterward to be published in book-form. This book is the second that has appeared under the auspices of this lectureship. Professor Clark is a foeman worthy of the steel of the champions of unbelief. In eight carefully prepared lectures he exposes the origin, essence, influence, and probable outcome of the regnancy of infidelity, whatever form it exists in or may possibly hereafter assume. He designates rationalism, mythicism, and materialism as the three phases of unbelief, puncturing them as so many bubbles in the atmosphere of faith, and insisting on their insufficiency as foundations of a stable and energetic life. As the resurrection of Jesus Christ is the great basal truth of Christianity he considers it at special length, reviewing the evidence of its accomplishment, and examining the arguments against it, reaching an invincible affirmation of faith in the great event and in all the truths dependent upon it. While the style of the writer is not of the vigorous cast of a polemic, it is of that mild and beautiful sort that wins attention and imperceptibly undermines the false theory which confronts the reader in his investigations of truth. Such lectures compensate for the expense required to secure them.

PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

Philosophy and Religion. A Series of Addresses, Essays, and Sermons Designed to set forth Great Truths in Popular Form. By AUGUSTUS HOPKINS STRONG, D.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. 8vo, pp. 632. New York: A. C. Armstrong. Cloth, $3 50.

While the volume is without a methodical development of any phase of philosophy, or any systematic treatment of religion as a whole, or any of its truths, there is scarcely a modern problem in either philosophy or re-

ligion that is not discussed in one or more lectures, and quite fully within the limitation intended by the author. In this respect the book is usable, and may be referred to at all times for something on the burning questions of the day. As subjects of philosophical discussion, idealism, evolution, scientific theism and materialistic skepticism are elaborated with critical thoroughness, and stand before us in their strength and weakness; while in the larger realm of religion the author devoutly and ably considers inspiration, miracles, the two natures of Christ, the atonement, with a scholarly address on New Testament interpretation, and a practical one on Christianity and political economy. In his sermon on the "The Baptism of Jesus" he claims, but does not prove, that Jesus was immersed. Nor can such a claim be established; but if the proof were patent it would not justify the position of the exclusive immersionist. As, however, salvation depends not upon water but upon blood, we dismiss the point as too insignificant for our time or thought. Theologically, the two lectures on "The Will in Theology" and "Modified Calvinism; or, Remainders of Freedom in Man," are of most consequence as showing not only that the subjects are under consideration by those hitherto known as fatalists, but as undergoing revision in order to harmonize with civilized thought and Christian culture. Retreating from Jonathan Edwards he inclines to Calvin, whom he alleges to have been more liberal in the construction of human history and the lesson to be derived from it. He says, "Will is itself the determiner;" man "is in the highest sense self-determined, and therefore solely responsible," and yet he declares man to be in bondage to motives and to the forces that bear him onward. When the Calvinistic mind is aroused from its sleep, it will find that the Arminian conception of freedom and responsibility has captured the world, and relieved the race of the intolerable weight of fatalism which for centuries interfered with progress and paralyzed human aspiration. Even to Arminians, however, these pages are interesting, since they indicate the changes in conservative thought and foreshadow a complete abandonment of the rejectable hypotheses of Calvin, Augustine, and Edwards. Let the book be read by those who would be broad in their thinking and be made acquainted with a rare and well-equipped mind.

The Credentials of Science the Warrant of Faith. By JOSIAH PARSONS COOKE, LL.D., Erving Professor of Chemistry and Mineralogy in Harvard University. 12mo, pp. 324. New York: Robert Carter & Brothers. Price, cloth, $1 75.

Of many books recently issued to exhibit the inner fraternity of science and religion, this is one of the best, as it is freest from partisanship, and most ample in its discovery and recognition of the truths both science and religion hold in common. The author, however, goes beyond the mere statement of harmonious truths, extracting from chemistry, astronomy, mathematics, and philosophy those principles that, underlying the processes of nature, also concenter in the working of the supreme religion. Induction and deduction unitedly, though sometimes singly, are shown to play as important a part in religion as in science. In that the author

prefers induction as fundamental to theology, because it has been fundamental to science, we differ with him, since deduction has now the right of way in general investigation. But we are quite ready to believe that both induction and deduction, as instruments of reasoning, are so valuable that the discovery of truth is impossible without them. He who *studies* this book will be prepared to resist the scientific attack on religion by a right use of natural facts and by a method as scientific and successful as that which it opposes. It well deserves the careful perusal of those who propose to defend religion by the scientific method.

On the Senses, Instincts, and Intelligence of Animals. With Special Reference to Insects. By Sir JOHN LUBBOCK, Bart., M.P., F.R.S., D.C.L., LL.D., Author of *Ants, Bees, and Wasps; Prehistoric Times*, etc. With over one hundred Illustrations. 12mo, pp. 292. New York: D. Appleton & Co. Price, cloth, $1 75.

The author has confined himself to facts within the particular sphere of his investigation, and obtained them from personal experiment and observation and the memoirs of other writers quite as intelligent and reliable as himself. With its illustrations and orderly study of the subject, the book will be valuable to those in search of the latest *résumé* of knowledge concerning in particular the senses and instincts of insects. As a preparation for this minute exhibit the author quite fully considers the senses and intelligence of man and animals, furnishing an abstract of the whole subject of world-intelligence. With a little patience the reader may familiarize himself with the organs of sense, genuine and problematical, of medusæ, annelides, mollusca, crustacea, centipedes, and all other lower animals, and their limitations, and find exquisite pleasure in understanding their individual habits, social laws, and the general powers supposed to belong to them. As a scientific work it is gratifyingly free from theories, making no attempt to ally man and the insect in a common heritage of organs, or resources, or ignorances. It is more of text-book for the scholar than for the school.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Life and Times of George Foster Pierce, D.D., LL.D., Bishop of the Methodist Episcopal Church, South, with his Sketch of Lovick Pierce, D.D., his Father. By GEORGE G. SMITH, North Georgia Conference, Author of *History of Methodism in Georgia, Life and Letters of James O. Andrew.* With Introduction by ATTICUS G. HAYGOOD, D.D. 8vo, pp. 688. Sparta, Ga.: Hancock Publishing Co. Price, muslin, $2; half morocco, $3; morocco, $4.

Bishop Pierce was a prominent historic figure in Southern Methodism from 1854, when, at the age of forty-three years, he was elected to the episcopacy, to 1884, when his earthly career closed. Prior to his last ecclesiastical elevation he was conspicuous in the pastorate, or the presidency of Emory College, preaching always with great eloquence and effectiveness, and being more than ordinarily useful in whatever position he held. He was an inactive member of the General Conference of 1840, but so acute an observer that he predicted the separation of the Church,

and would have favored a peaceable division at that time rather than delay the inevitable disruption (p. 99). When his name was proposed for the episcopacy his well-known refusal to accept the advanced teachings of Professor Upham and Professor Mahan respecting the doctrine of Christian perfection was urged against him, but his explanation seemed to conquer the opposition and he was triumphant.

Our interest in his episcopal career grows out of his political attitude, both during the war and subsequently, and his activity as a promoter of the Southern Church. He was committed in his prayers, sermons, and co-operation to the Southern Confederacy, believing in its righteousness as firmly as Bishop Simpson believed in the necessity of the Union (p. 436), and accepted the fiat of war because there was no alternative. He was therefore, in Northern language, a rebel, looking upon the abolitionist as an insane anarchist, and justified secession, if not by the Constitution, by the higher law of necessity or self-interest. The war concluded, he was loyal to his State and the federal government.

After the peace his first efforts were given to the restoration of his dismembered and almost extinct Church, but he met two obstacles in this philanthropic task. The first was within his scattered fold, some of the members and ministers advocating a union with the Protestant Episcopal Church, and others a return to the Methodist Episcopal Church, both of which propositions he sternly and successfully resisted. The second was the menacing presence of the Methodist Episcopal Church in the South, against which for twenty years the opposition has raged in vain. The compiler of the volume is reticent as to the actual position taken and maintained by the sectional bishop, but the North understands it to have been one of serious unfriendliness.

In ecclesiastical matters the bishop was both by nature and education a conservative, preferring established doctrines and usages to the uncertainties of change or the alleged advantages of progress. The General Conference of 1886 authorized lay delegation, the discontinuance of probation, the abolition of class-meeting as a test of membership; but when it was proposed to abolish the time-limit of the pastorate he threatened resignation, and prevented the untimely legislation.

The volume is largely autobiographical, representing the great leader in his own language, as found in his large correspondence, in elaborate historical notes in his own hand, and in conversations reported by others. The arrangement of the material is in logical order, and connected in a masterly way by copious notes from the compiler. Whatever opinions, political or otherwise, the Northern reader may cherish as regards the Confederacy, or the Methodism of the Southern Church, he will readily grant that Bishop Pierce was honestly faithful to both, and in his Christian character and life was a noble representative of some of the best teachings of our common religion. This book, evincing toil and patience on the part of the author, is a credit to him, and, exhibiting faithfully and fully the career of one so honored in his own circles, deserves to be consulted by the students of Methodism every-where.

The Aryan Race. Its Origin and its Achievements. By CHARLES MORRIS, Author of *A Manual of Classical Literature.* 12mo, pp. 347. Chicago: S. C. Griggs & Co. Price, cloth, $1 50.

The existence, geographical locality, and subsequent history of the Aryan race has hitherto been held as a speculation, though the grounds for an affirmative faith in the people here described are unanswerable, and therefore conclusive. The kinship of Asiatic and European nations is easily established not by the aid of philology alone, but by archæology, mythology, social institutions, political antiquities, and the marvelous literatures of the separated continents. A striking characteristic of Mr. Morris's interesting work is that while, without doubt, the temptation to fanciful and ingenious constructions was ever present he courageously resisted the pleasurable inclination, and rigidly held himself to properly accredited facts; unfolding the beliefs and institutions of that race, following its migrations and civilizing tendencies, and indicating the sources of its growth and power in the world. As to the home of the Aryans, he records (p. 51) his conclusion that during their nomadic era they resided in south-eastern Russia, and that in the Caucasian mountain region they perfected their language, learned the art of agriculture, and developed their political and religious ideas and organizations. From this center they spread throughout southern Russia and over Europe, being finally identified by miscegeneration with the numerous races of central and western Europe. This settlement of nativity may be accepted without dispute.

But other questions, such as the literary impulse and achievements of the Aryans, and the difference in moral development between Aryan and non-Aryan races, excite investigation, and cannot be considered as determined without further evidence. As the Semitic races were probably never fertile in literature, not even excepting the Hebrews, it remains to be shown that the original Aryans or their immediate descendants were superior to non-Aryan populations around them.

It is allowed that, skipping over many generations and inspecting the literary results of distant posterity, the claim of literary superiority is defensible; but as applied to the progenitors of the race it is more than questionable. The same is true respecting moral culture, the Hebrew race constituting a providential exception. The unsettled problems, however, of this book do not detract from its worth, but rather add to it, since they spread the whole subject before us. As it is more than a primary treatment of a difficult problem, it is commended to those in search of a pretty accurate solution, or of an investigation that is fundamental to any intelligent opinion of that earliest of blood-related races.

The Critical Period of American History, 1783–1789. By JOHN FISKE. Crown 8vo, pp. 368. Boston and New York: Houghton, Mifflin & Co. Cloth, $2.

Noting the crises through which the American republic has passed, and from which it has emerged stronger, purer, and intenser, with a progressive purpose, the period of five or six years preceding the adoption of the Federal Constitution in 1788 is generally emphasized by historians as per-

haps the most critical because it was creative of national life. Little does the present generation appreciate the dangers, possibilities, and uncertainties of the formative struggles of those days; hence the opportuneness of a book that brings to light the events, tendencies, probabilities, and finalities of the nation-making epoch. Professor Fiske rightly characterizes such events as "germinal," because they determined that the continent of North America should be dominated by a single powerful and pacific federal nation, instead of preparing for the multiplication of small, self-supporting, and antagonistic republics, soon finally to decay without fulfilling a great idea in the world. Whatever was involved in the creation of a national sentiment, as opposed to the petty sovereignty of colonies; whatever the erection of a nation required, such as governmental policies, the right of suffrage, treaty-making and money-making powers, and harmony with interstate attitudes and prerogatives; what really belonged to the federal principle, and how it should be established and enforced, were the constituencies of the great problem whose solution required statesmanship of more than ordinary virtue. With some misgivings the fathers entered upon the task and accomplished it definitely, though somewhat imperfectly, leaving to posterity the legacy of good government, to be improved and harmonized from generation to generation. This is the trend and tone of Professor Fiske's book, in which the partisanship of the historian does not appear, but rather the unbiased spirit of a surveyor of human events. The description of British influence at that time in American politics; of colonial aspirations to independence rather than unity; of jealousies among the colonies; of the institution of slavery as a factor in the Constitution; and, finally, of pre-constitutional tendencies in certain statesmen and colonies, is ample in substance, elegant in form, sincere in spirit, and wholesomely attractive from beginning to end. The American citizen who would not be unacquainted with the history of the ante-Constitution period of the country should hasten to possess himself of this book, and thoroughly read and digest it.

Four Years With the Army of the Potomac. By REGIS DE TROBRIAND, Brevet Major-General United States Volunteers. Translated by GEORGE K. DAUCHY, late Lieutenant Commanding Twelfth New York Battery Light Artillery, United States Volunteers. With portrait and maps. 8vo, pp. 757. Boston: Ticknor & Co. Price, cloth, $3.

Army literature will not cease to be interesting and valuable to American citizens so long as patriotism exists or the republic endures. At present a revival of inquiry into the internecine strife of 1861–1865 is quite manifest from the war serials in magazines, the large space given in newspapers to war reminiscences, and the many books published on various phases of the conflict. General De Trobriand, a Frenchman by birth, an American by adoption, and a Potomac Union soldier in our contest, relates in this book most vividly, most accurately, and somewhat minutely, the operations of the Eastern Army against the rebel hosts under the distinguished leadership of General Lee and his intrepid, if not brilliant, colleagues. He writes both as an historian and a military officer, whose keenness of ob-

servation and disposition to verify what came to him merely by report qualify him for chronicler of the most eventful period, and, in some respects, of the most important army, of the struggle for self-preservation. Soldier-readers of these pages will live over the war again; all others will live in the war, as they trace its history, progress, and denouement. It is a book of blood, heroism, death, and victory. The roar of cannon is heard from Williamsburgh, Fredericksburgh, Chancellorsville, Gettysburgh, Spottsylvania, Petersburgh, and Richmond; the plans of commanding generals, McClellan, Pope, Burnside, Meade, Hooker, and the unconquerable Grant, are exposed in military movements that range from Pennsylvania to North Carolina; and the life of the soldier, on the march, in camp, on the field of battle, in the hospital for repairs, and in death's solemn grasp, is recorded with a fullness and a pathos that excite admiration for heroism, and tears of sympathy with suffering and bereavement.

This book is read in France in the people's tongue, and is correcting many errors which France had received respecting the origin of the war, the purpose of the South in precipitating it, the strength and valor of the Union armies, and the permanent results of the success of the North to the whole country and the world. It is read in this country as a translation which is so perfect that the vivacity of the author and the integrity of the history are fully preserved.

Præterita. Outlines of Scenes and Thoughts perhaps Worthy of Mention in my Past Life. By JOHN RUSKIN, LL. D., Honorary Student of Christ Church, and Honorary Fellow of Corpus Christi College, Oxford. Vol. I, with engraving. 12mo, pp. 432. Second Edition. New York: John Wiley & Sons. Price, cloth, $1 50.

Ruskin's autobiography is a warehouse of rich and well-preserved treasures, the examination of which will be profitable to old and young alike. The author confesses to no special restraint in the preparation of his history, being garrulous, anecdotal, domestic, political, social, and all else that has constituted his life in private and public. In this free and easy, yet withal sincere and elegant way, he best describes himself, providing the obituary-maker, when that time shall arrive, with nothing to do but to quote from *Præterita*. Ruskin ascribes his mental discipline to Homer, Sir Walter Scott, and the Bible, which he was compelled to master in his youth; a hint of some importance to parents and educators in these days. Space is given to tutorships, travel and its educational impressions, affectionate remembrances of parents, inclinations to art-studies, some conceptions of the Church and church music, and incidents, both rare and common, that enter into the every-day life of youth and manhood. The volume improves the taste for biographical literature, and excites the curiosity to know more of Mr. Ruskin, who still further discloses his life in succeeding volumes. One book of this character and contents is worth a score of trivial biographies of average men, and its purchase is therefore advised.

Montesquieu. By ALBERT SOREL. Translated by MELVILLE B. ANDERSON and EDWARD PLAYFAIR ANDERSON. 16mo, pp. 218. Chicago: A. C. McClurg & Co. Price, cloth, $1.

Montesquieu was both a philosopher and a politician, exercising while living a potential influence in administration circles and among the academic thinkers, and a broader and more contagious influence in the world after his death. He had the reserve of scholarship, the courage of a reformer, the independence of a seer, and the humility of self-depreciation. In personal qualities he was magnetic, in the power to think he was clear and resolute, and in metaphysical analysis he was as original as he was profound. Two books made him famous. The first, *Lettres Persanes*, was partially a caustic and remorseless criticism of the Academy, but in the larger grasp it was a philosophic diagnosis of the age, and of France in particular, having much to do with the democratic revolution that swept the monarchy from its foundations. His chief work, the *Esprit des Lois*, cost him twenty years of toil, but the product is almost as valuable as when it was written. In its pages he discusses the nature and prerogatives of citizenship, encouraging patriotism and philanthropy by the highest considerations, and bases the stability of government upon equity and the well-developed ethical sense in humanity. This translated volume is biographical, historical, critical, and analytical, setting forth the transient and permanent influence of one of France's great writers, and discovering to the reader those ethical balances in society that work for peace, order, and progress.

POETRY AND ART.

Essays Chiefly on Poetry. By AUBREY DE VERE, LL.D. In two volumes. Volume I: Criticism on Certain Poets. 12mo, pp. 314. Volume II: Essays, Literary and Ethical. 12mo, pp. 295. London and New York: MacMillan & Co. Price per vol., $2.

It is a mental relief to pass from the rhetorical and vivacious characterizations of English poets and poetry by the noted French writer, M. Taine, to the calm and almost passionless analysis of the same poets by Aubrey De Vere. The French writer is exuberant in description, excessive in adoration of merit, or hypercritical in discovered blemishes, or in the uncovering of his national and literary prejudices. The present author, limiting his study to a few examples, is in honest search of poetic genius, passing over obstructions and infirmities in the lives of his favorites as facts inseparable from every life, and pointing out their secretive virtues and talents both perspicaciously and with a just sense of honorable appreciation. Spenser, Wordsworth, and Sir Henry Taylor, poets similar and dissimilar, claim his attention in the first volume. Acknowledging that Spenser is a poet for poets he undertakes the difficult task of showing that he is also a poet of the humanities; but, as it was an ideal humanity that he ever kept in mind, he never acquired a popular hold on the human race. Though not metaphysical in expression, he was philo-

sophic in thought; and could not descend to the simplicities of poetic speech and form. Finding it difficult to locate Wordsworth in the gallery of poets, the author is at ease in representing his affinities and mental qualities; but, complete as is this monograph, one wonders at the close if Wordsworth was only the poet of nature, or a philosophic poet, or the poet of the domestic spirit. In fact, he was the embodiment of a triune idea, composed of nature, philosophy, and humanity, and in its expression advertised a largeness of soul and a comprehensiveness of perception that identify him with poetic oracles. Sir Henry Taylor has no audience in America; but the author's sketch will have readers in this country.

It is questionable if the nineteenth century may be regarded as a poetic century (p. 265), unexcelled by any other except the sixteenth or Elizabethan. England should exalt her poets, but no poet is really great who does not grip the future. We doubt if one of these except Wordsworth has any hold upon the present day, and their oblivion is probable.

In the second volume the author concludes his dissertation on poets and poetry, characterizing with equal luminousness and versatility Shelley, Keats, and Landor, and developing the latent poetic instincts of the reader, for every man more or less is poetic. The introduction of other articles, as "The Subjective Difficulties in Religion," "A Saint," and "The Human Affections in the Early Christian Time," is incongruous because outside of the main subject. However, these volumes will be prized as models of subjective studies, as decisive of the spirit of English poetry, and of the true place certain poets occupy in English estimation.

Wit and Humor. Their Use and Abuse. By WILLIAM MATHEWS, LL.D., Author of *Words. Their Use and Abuse; Oratory and Orators; Men, Places, and Things*, etc. 12mo, pp. 397. Chicago: S. C. Griggs & Co. Price, cloth, $1 50.

Every brain-oppressed thinker will be grateful for this vindication of the comic tendency in humanity, and to be assured that under limitations and a guiding education it may be made potential for good. Wit and sobriety, humor and religion are set down in some catalogues as antithetical, whereas, understood and harmonized, they may be co-operative and productive of advanced results. Dr. Mathews is clear in thought, strong in diction, and instructive in purpose. In his discussion of the theories, uses, and abuses of wit and humor; in his definitions of epigram, parody, pun, repartee; in his delineation of the antiquity of wit, and in his description of men who lack the sense of humor, he is definite in statement, ample in resources, and withal suggestive of the proper appropriation of this maltreated and suppressed force in individual life. The practice of applying passages from the Scriptures (p. 123) to trivial or ludicrous events he justly condemns, but allows ridicule, sarcasm, wit in argument and for controversial ends. While he acknowledges that "punning" is vehemently denounced by the atrabilious jesticide, he inclines to this form of wit, but not in terms of sufficient virility to overcome our prejudices against it. As an authority on the general subject, we are safe in following his instructions.

LAW.

The Student's Law Lexicon. A Dictionary of Legal Words and Phrases, with Appendices Explaining Abbreviations and References to Reports, and Giving the Meaning of Latin and French Maxims Commonly Found in Law Books. By WILLIAM C. COCHRAN, of the Cincinnati Bar. 12mo, pp. 332. Cincinnati: Robert Clarke & Co. Price, law sheep, $2 50.

A Manual for Notaries Public, General Conveyancers, Commissioners, Justices, Mayors, Consuls, etc., as to Acknowledgments, Affidavits, Depositions, Oaths, Proofs, Protests, etc., for each State and Territory, with Forms and Instructions. By FLORIEN GIAUQUE, of the Cincinnati Bar, Author of *A Manual for Assignees*, *A Manual for Guardians*, *Election Laws of the United States*, etc. 8vo, pp. 388. Cincinnati: Robert Clarke & Co. Price, cloth, $2; law sheep, $2 50.

Chromatic Chart and Manual of Parliamentary Law. By J. ROSS LEE. 24mo, pp. 14. Cincinnati: Robert Clarke & Co. Price, stiff paper covers, 25 cents; leather, 50 cents.

The above books should be owned by every layman, as they relate to every-day affairs having a legal aspect, and abound with information that he needs, and will appreciate when in possession of it. To the clergy the *Lexicon* and *Chromatic Chart* will prove invaluable. So related is the minister's vocation to civil life, and so involved with its complications and perplexities, that a knowledge of legal phrases, modes of procedure, and of the Latin and French maxims in constant use will more fully equip him for his sympathetic and life-searching work. Next to a study of the Gospel it is important to understand not only the Mosaic moral and civil law, but also the legislation of civilization, and the spirit of law in these days touching progress, reform, and the common elevation of the race. The *Lexicon* will be helpful in this direction. The *Chromatic Chart* will enable one, however hitherto unfamiliar with parliamentary forms and usages, to preside with dignity, culture, accuracy, and grace at any public meeting, and to acquire skill and self-possession as a participant in the proceedings of legislative or other bodies, with small expenditure of time and little outlay of money. These books are therefore officially indorsed.

MISCELLANEOUS.

Lee & Shepard, Boston, Mass., gratify the fiction-readers with *Readings from the Waverly Novels*, by Albert F. Blaisdell, and *Biding his Time*, by J. T. Trowbridge, two books of charming mechanical neatness and very readable contents. Harper & Brothers continue the issue of attractive novels, *A Christmas Rose* and *The Countess Eve* being among the latest, while in *In Far Lochaber* and *The World Went Very Well Then* the high-water mark of modern fiction is realized by their authors. Purchasers of this kind of literature should see that the imprint of either house is on the title-page, if they are in search of safe and wholesome books.

The Guide to Holiness will celebrate its fiftieth anniversary next year. It was commenced in 1839 by Rev. TIMOTHY MERRITT as *The Guide to Christian Perfection*. The name was afterward changed to *The Guide to*

Holiness. Its catholicity and non-controversial character have given it favor among all denominations. Its present editors are Mrs. Dr. PALMER and Rev. GEORGE HUGHES, and it has a world-wide circulation. Subscription price, $1 per year, including postage.

The programme for the semi-centennial year is attractive. Any person desiring sample copies should address PALMER & HUGHES, 62 & 64 Bible House, New York.

Hand-Book of Canadian Dates. By FRED. A. MCCORD, Assistant Law Clerk, House of Commons. 16mo, pp. 102. Montreal: Dawson Brothers. Price, flexible cloth, 75 cents.

History, political, religious, governmental and social, is here most admirably skeletonized, imposing upon the reader the delightful task of clothing the events with the flesh of the circumstances that always constitute the most interesting and sometimes the most visible features of the movements of men. As a reference manual on Canadian matters this is indispensable, and belongs to the best class of books for ready hand use.

Harper's Young People, 1888. 8vo, pp. 928. New York: Harper & Brothers. Price, $3 50.

This bound volume is a prize. Few there are who will dispute that this great publishing house provides one of the best young people's papers in circulation in this country. Unlike a religious paper, it enters every field of human life, and is historical, biographical, poetical, and scientific, and is crowded with illustrations, puzzles stories, and that kind of miscellaneous reading that adapts it to all households, small or large, rich or poor, ignorant or intelligent, pious or depraved. It is a civilizer in the home.

The Gospel in All Lands for 1887. 4to, pp. 576. Representing the Missionary Society of the Methodist Episcopal Church. New York: Phillips & Hunt. Price, cloth, $4.

This bound copy is valuable for reference as to the condition and customs of nations, and the missionary movements of the Church among them during the year 1887.

Chronicles and the Mosaic Legislation. By MILTON S. TERRY, D.D. New York: Funk & Wagnalls.

A critical document, answering rationalists and vindicating the historicity and canonicity of these books.

The Doctrines and Discipline of the Methodist Episcopal Church, 1888. With an Appendix. Edited by Bishop S M. MERRILL. 16mo, pp. 468. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 25 cents.

Journal of the General Conference of the Methodist Episcopal Church, held in New York, May 1–31, 1888. Edited by Rev. DAVID S. MONROE, D.D., Secretary of the Conference. 8vo, pp. 787. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

What Shall we Do with the Sunday-School as an Institution? By GEORGE LANSING TAYLOR, L.H.D. New York: Wilbur B. Ketcham. Price, 20 cents.

All Around the Year. By J. PAULINE SUNTER. Boston: Lee & Shepard.

Illustrated Holiness Year-Book, 1889. New York: Palmer & Hughes.

METHODIST REVIEW.

MAY, 1889.

ART. I.—PERSISTENCY OF ETHNIC TRAITS.

THE student of history must be constantly surprised to see recurring, after the lapse of centuries, the personal and race peculiarities of the ancient peoples. The institutional forms of human society are not nearly so long-lived as are manners and customs. Even those great political organizations to which we give the name of governments are comparatively evanescent. If we take those that have longest survived we shall find their career to have been but brief compared with the epochs of geology, archæology, or anthropology. A vast majority of the governments which have been instituted by men have not survived a century from the date of their founding. A few have lived longer.

Among the kingdoms of Western Asia, Assyria held a single organic form from the last year of the fourteenth century B. C. to the forty-seventh year of the eighth century, a total of five hundred and forty-three years. In North-eastern Africa Egypt had a continuous existence from Menes to 525 B. C., a period a little over three thousand years in duration. In Europe the two conspicuous examples of political longevity have been Rome and England. The former, from the founding of the city to the overthrow of Romulus the Little, survived for twelve hundred and twenty-nine years; the latter, from Alfred to Victoria, has reached a span of a little over a thousand years. Thus much for the occasional persistency of political institutions.

The real life of man is far removed from his political form.

Instead of being the first, the political garb is the last expression of his methods as a human creature. There are, however, other garments which fit him more closely and last much longer. The political form of society is only a spectacular overcoat—a thing easily seen and easily described, but *very loose* and readily removed from the person. Men have carried into all parts of the earth into which they have distributed themselves the race peculiarities inherited from their ancestry, and the actual activities of mankind are much more ethnic in their derivation than they are civil or political. Indeed, I am almost willing to hazard the assertion that all the major realities of human life are deduced from the ethnic side. They have come down from antiquity with the blood of the race, and find expression in a thousand ways which, taken in the aggregate, constitute *history*. This ethnic life of man is the indestructible part; the part which is transmitted from age to age, receiving increments in different centuries and from different sources, constituting what may be called the immortalities of human society.

It thus happens that when we look abroad at a given race and attempt to determine its physiognomy, to describe its motives and conduct, we find an assemblage of ethnic traits struggling for expression. The old method in history sought simply to delineate; to give pictorial representation of things as they appeared to the eye of sense; to paint, as if on a flat canvas, the *aspect* of things. The new method seeks perspective. It considers the aspect only as the current expression of the forces which lie behind it. It lays all the stress upon the *movement* of human society, and very little on the visible features. In this way it happens that the scrutiny of the student of history is constantly fixed on what we here call ethnic traits; and in the consideration of these the one thing which most surprises his ideal and most instructs his critical faculties is the *persistency* of race characteristics. He perceives at a glance that they assert and reässert themselves in so many forms, and constitute the real explanations of so great a part of human conduct, as to be in reality the vital body of the subject which he is to investigate. It is the purpose of this article to note a few examples of those ethnic peculiarities which, in spite of all vicissitude and all catastrophe, live on, rising out of the

past into the present, and constituting at once the most invariable and the most vital part of human conduct.

The persistency of linguistic phenomena must have attracted the attention of all observers. The accent and voice of the father are not more certainly transmitted to the child than are the accent and voice of the race transmitted to posterity. It is easier to overthrow a kingdom than to subvert an accent. It is possible to show that peculiar inflections of the voice, and peculiar forms of emphasis, have survived much more than a thousand years on the tongues of the descendants of some tribe by whose original instincts the peculiarities in question were devised.

Long before Greek was Greek, in the highlands of Phrygia, the people—in what stage of the human evolution we scarcely know—spoke a dialect the words of which were mostly paroxytone; that is, the accent was thrown back from the ultimate syllable. In ages afterward, when the old Æolic Greeks, first of the Hellenic tribes, came island-wise across the Ægean, they carried this peculiarity of speech into Hellas; and ever afterward the Æolian Greek persisted in preserving the quality of the ancestral tongue.

Later on, among the western nations of Northern Greece, —the Epirotes, and particularly the Illyrians, to say nothing of the Macedonians, who had the same dialectical inflections—the Greek accent continued to differ from the Doric and Attic Greek of the south. Still further on, we discover among the Aryan tribes of Central Italy on the west, the vanguard of the Græco-Italic race, mere adventurers aggregating in Latium, nearly all males at first, robbers by profession, not nearly so tearful in their sentiments as Father Æneas was in the Vergilian fiction, those primitive Albanian fathers—Romans, in short. Every student of language knows with what assiduity the Latin tongue avoided an accent on the ultimate. Down to the present day, in the dialects of Albania and even in the Italian language itself, we may find the evidences of this linguistic peculiarity, which made its appearance among the Phrygian ancestors of the Græco-Italic race more than fifteen hundred years before our era.

Is it possible to intensify negation? that is, when a negative particle has been once thrown into a sentence does that end the

matter? What shall be the effect of introducing a second negative into the same sentence? Some languages have adopted the latter expedient. Even the discerning Greek multiplied his negatives, and the greater the number the stronger the negation. But for some reason Latin adopted the opposite plan; that is, in Latin one negative completes the negation. And the same is true in every tongue derived from the Latin stock, and in most of the languages which have been affected by the Latin grammar. Of the latter, English is the most conspicuous example. It is known to all how upon the Teutonic grammar of our barbarian ancestors the Roman monks of St. Gregory's time and subsequently imposed the grammatical structure of Latin. While St. Patrick and his followers strove in Ireland to cultivate the vulgar Celtic and bring it to development according to its own principles, the Latin monks in England pursued exactly the opposite course, contemning Saxon and enforcing upon it the principles of the grammar which they had brought with them from the south of Europe. Now in Anglo-Saxon the Greek principle of *doubling negatives* prevailed. Perhaps no other tongue has ever so intensified its negations by the addition of negative words and particles as did the Anglo-Saxon.

Every child born with an English-speaking tongue in his mouth begins his linguistic career by doubling the negatives. Nature is strong. Nature says that two negatives are better than one; that they do not amount to an affirmative. For much more than a thousand years the Latin grammar, imposed by the old schoolmen on the English language long before the incoming of the Normans, has been struggling with the native impulses of our ancestral speech—struggling in vain. For, as we have said, every child, even in the arms of the most scholarly mother, in his very lispings, before the morning sky of thought is more than faintly dappled with the monosyllabic mists, shocks her artificial correctness by adopting the Anglo-Saxon grammar. He doubles his negatives. When two are not sufficient, he puts in three, or six. In doing so he bears unmistakable witness to a lineage much older than the introduction of Christianity into the British Isles. I should not be surprised if another thousand years would be insufficient to obliterate from the brain and tongue of English-

born children the disposition to intensify negation according to the practice of a barbarian ancestry whose homes were in the Hollow-lands of Northern Europe.

American folk-speech preserves a great number of such peculiarities. Anglo-Saxon words were richer than those of any other speech in what are called "breakings." The breaking was generally a short *ĕ* inserted before the principal vowel in the word. The Anglo-Saxon word, as all the world knows, was generally a monosyllable. The breaking before the principal vowel or diphthong gave to the words in pronunciation a peculiar *y*-like effect. Thus we have such words as beôn, *to be;* ceald, *cold;* deôp, *deep;* eâge, *eye;* eorthe, *earth;* feaw, *few;* geard, *yard;* geong, *young;* healf, *half;* heofon, *heaven;* heorte, *heart*, etc. These words in Anglo-Saxon were pronounced very nearly thus: byon, kyald, dyope, yahge, yorthe, fyaw, gyard, gyong, hyalf, hyofon, hyorte.

The most casual observer will have noticed among all the folks the disposition to preserve this Anglo Saxon "breaking," against all lexigraphic rules. Ever since the days of Johnson and Richardson, the lexicographers have been trying to teach English-speaking people to say *car;* and polite folks so pronounce it. But the disposition to say *kyar* is almost as universal as the disposition to eat or sleep. Patrick Henry said, "Nothing on *yairth*, I tell you." What does h-e-a-r spell? Is there a breaking, that is, a slight *y* sound in the word? The people so pronounce it. The lexicographers have it otherwise. How *care*ful we must be in saying *careful*, and how many great men are unkind when they are trying to be *kyind*. The Yankees even more than the Western folk have preserved the Anglo-Saxon breaking. Neither Worcester's *Dictionary* nor Dr. Holmes's ridicule has been able to prevail against a subtle ethnic disposition which Americans have inherited from an ancestry whose language as a distinctive form of speech perished before the Crusades.

Human speech is only one out of scores of indications which bear swift witness as to race character and descent. The peculiarities of building which the primitive races invented, or possibly gained from an ancestry still older than themselves, have always an ethnic significance. I have heard the fact cited that the birds and quadrupeds build according to a fixed plan—

that there is no departure from the type which the architectural instinct of a given kind of creatures has provided for itself. Undoubtedly; and the races of men have much of this same quality.

It is much more difficult than we are wont to suppose to change the manner of structure. Show me an Aryan anywhere between the western foothills of Burmah and the upper waters of the Rio Amazonas, and I will show you a man who is able to see a house in a tree; that is, he is a wood-builder, as contradistinguished from a mud-builder. He can be civilized —or at least refined—up to the point of building by brick and stone-work; but wood is his forte. The trunk of the tree, with little modification or much, has been the delight of all the Aryan folk from the days when the first tribes set out from the Bactrian Highlands to do the adventure and thinking for the rest of mankind.

Shem, on the other hand, does not take kindly to timber; and Ham not at all. It is believed that in all ancient Media, before the days when the relations between that power and Persia were reversed by the genius and sword of the young man Cyrus, there was not a single brick or slab of cut stone. Ecbatana, with its palace, and probably its temples, was built of wood. Chaldæa, on the contrary, was, architecturally considered, one vast brick: mud, bitumen, solid, square, heavy structure of earthen masonry—such were the ideas of the architects who built for the great people out of whose border town Abraham started west with his clan and his camels.

These building instincts are preserved to the present day in the descendants of the ancient peoples here referred to. I will cite a single circumstance, sufficiently occult in its origin and instructive as a fact. I refer to the position of the ground-plan of house-building with respect to the points of the compass. So far as my knowledge extends, all the Aryan nations have set their houses so that the sun in rising, at noonday, and on going down should look on the three *sides* of the building. We call this arrangement of the ground-plan "setting the house square with the world." It seems as natural to a man of the Aryan race to have a south and a north side to his house (the conditions of the locality permitting it) as it is to have a house at all. The ancient Chaldæans and the later Babylonians in all

that portion of Mesopotamia below the latitude of Hit and Samarah chose, under the influence of some instinct which it is difficult to understand, to lay the ground-plan of all their houses, with the four *corners*, instead of the sides, to the cardinal points of the compass. It is known that at least some of the great temples and palaces of Assyria beyond the Upper Tigris were constructed in the same manner. We may be sure that for some reason the Aramaic branch of the Semitic peoples preferred that the sun at rising should shine against the *corners* of their houses, and not against the sides. The point of great interest about this architectural peculiarity of a certain group of ancient peoples is, that it has persisted to the present day, not universally, but with sufficient distinctness to mark the descendants of a people who were already old when the Vedic hymns were still young on the tongues of the Indian poets.

The evolution of clothing is marked with many ethnic lines. The form and character of the garments which men and women have invented for the protection and adornment of their bodies is as much the result of race instinct as of climatic adaptation. We need only reflect for a moment to see that a great majority of the garments which have been worn by men and women have very little respect, or no respect at all, to the human form. In the absence of knowledge, the uninformed observer would be left wholly to conjecture in determining the use of the larger part of the articles worn for clothing. This was especially true among the Eastern peoples and the races of antiquity. In general, the progress of civilization has brought a conformity of the garment to the shape of the person. In the progress of humankind to the West *trousers* did not appear until the migrating nations had passed the highlands of Armenia. The Iranic Aryans, who filled up the Persian plateau, and the Indic races, who poured through the Hindoo-Kush into the valley of the Indus, were still under the primitive instincts of apparel, and to this day the ancient styles have been preserved in all the countries occupied by our Oriental kinsfolk.

But as the west-bound march continued, as Mesopotamia was passed and the ancestors of the Græco-Italic peoples entered the hill-country of Cappadocia and Phrygia, certain garments were invented hitherto unknown among men. Shoes

were here first introduced. The trousers were an Aryan invention. It seems a thing simple enough, but the history of the evolution of this garment would occupy a volume, and would embrace a variety of details more interesting than fiction, more instructive than Plato's *Dialogues*.

It was in this same region that the well-known Phrygian cap, which may be rightly regarded as the most chaste, simple, and elegant form of head-dress ever seen, was invented. The modern saddle and the modern method of bridling and riding the horse, as distinguished from the Oriental and Turanian methods, were introduced at the same time and under the same circumstances. We speak here of a period as much anterior to the epoch of the Trojan War as that event was anterior to Platæa and Salamis. From that day until the present the garment to which we have referred has had a struggle for existence, gradually gaining ground among the western Aryan nations, and being adopted even by the scattered sons of Israel in Europe and America, but never as yet able to make a conquest anywhere to the east of the meridian of its origin.

When the Græco-Italic peoples of Southern Europe first became acquainted, in the pre-classical ages, with the Celtic race north of the Alps, they found in the civil organization of that people three orders of nobility—the Druid priests, the Gaulish chieftains, and the Equites, or horsemen. The first attended to the religious duties of the State; the second were the civil rulers, and the third constituted that body of cavalry with which the legions of Cæsar had to contend for the mastery of the country between the Rhine and the Pyrenees. The second of these noble orders, that is, the chiefs, wore as a national dress a kind of blanket, of striped or variegated cloth, thrown around the body somewhat after the manner of the Roman toga. The garment was the established style as early at least as the fourth century B. C. After twenty-three hundred years it is still worn by the Gaelic Highlanders of Scotland, and it is doubtful whether another thousand years will witness its extinction.

About a year ago I was passing along the principal street of Paso del Norte, taking my first view of the low adobe houses, and my first practical lesson in Spanish as it is spoken. Most of the people were of the ruder, poorer class; but while I was listening to the enchanting talk of some draymen as

they unloaded their boxes of Sonora oranges a living creature came out of a kind of bazar on the other side of the street, and began to walk up and down. His dignity was something indescribable. I do not mock at his walk when I say it was majestic. He had on a hat which (as I afterward learned from pricing those in the shop) was worth $300. But what caught my attention at a glance was the outer garment which he had thrown around his person, and which he adjusted now and then by giving an aristocratic movement to some of the foldings. It was my first sight of a *Roman toga!* The man who wore it was a Spaniard—doubtless a Castilian. And if a Castilian, then he had in his blood an element of the old Celtiberian life which belonged to the center of the Spanish peninsula before the days of Hannibal. That is, his blood was composite, a part having come with the Celtic race through the notches of the Pyrenees, and the other part by the way of the Pillars of Hercules out of Africa; finally, from the Hamites in Egypt and Arabia. But my Mexican was not only Celtiberian; he was Latin—Roman. His haughtiness was of that sort. And then his color—that was Moorish. Islam had left its stain, not on his skin but in his blood. The Saracen was in him as well as the Celt, the Iberian, and the Latin stock. But his cloak was the Roman toga. No mistaking that. Its genealogy was as certain as mathematics. It was a part of that universal ethnic calculus by which the visible aspects of human life are determined in every part of the world. To wear such a cloak was natural to a descendant of the Roman race; but has any one ever seen a comfortable German or Englishman inside of a toga? I think that the long white robes worn by the Druid priests of Britain were associated with the ritual of Zoroastrianism; and if ethnography were sufficiently advanced as a science we should find that the altar-stones of the Druid in the center of Stonehenge, or far out in the gloom of the oak woods, had, somewhere in the past, an ethnic identity with the fire-altars of the Parsees.

All the principles and practices by which the races of men have adapted themselves to their environment have been characterized by such peculiarities as can only be accounted for on the grounds of ethnic preference. I do not pretend to offer or suggest an explanation as to *why* some primitive races have

chosen one method and some another of gratifying their desires and perpetuating their lives. I simply insist that far back in the tribal state instinctive dispositions appear among men and work out certain results in conduct which must be simply referred to ethnic preference. For instance, the milk-bearing animals are widely distributed over the earth. I do not know but what their distribution is coïncident with that of the human race, but the uses which men make of these auxiliary creatures and of their products are as various and peculiar as the peoples themselves. The goat in America might be used for milk and cheese under circumstances most favorable to plenty and profit, but there is an ethnic repugnance among the Aryan races to such use. The use of goats' milk in America seems as far off as lion-hunting or Buddhism.

The area of certain prepared foods is coïncident with ethnographic lines rather than with climatic boundaries. All the Aryans of Europe, with the exception of the Græco-Italic races, came into the Continent out of Asia, around the Euxine, northward out of Armenia. The race-current which thus flowed into Europe from the Upper Volga contained the potency of all the Letto-Slavic, Teutonic, and Celtic peoples. It is possible to trace in this channel, from its source in Scythia to its distribution along the North Sea, the pathway and distribution of *sour cheese* as a food of man. The custom of making and preferring this product seems to have originated among the Scythians, with whom it was a principal article. Strangely enough, it was the milk of mares which they used in its preparation rather than the milk of cows or goats, though they possessed both. In the hands of the Teutonic Aryans, the manufacture was continued from cows' milk; and all of those odorous compounds which Dutch ingenuity has extracted from the curd have resulted from an ethnic appetite which is quite unaccountable to the majority. The pathway of pepper can be traced geographically and ethnically, being generally coïncident, so far as the Aryans are concerned, with the distribution of the Latin races. It cannot be doubted that the Mexican and Peruvian palate of to-day is excited by the same condiments with which Roman bacchanalians were wont to provoke their appetites under the Empire.

These things may be considered trifles, but they are rich in

meaning. If we pass to those intellectual and moral characteristics which may be called ethnic we rise to a higher and much more important plane.

Different peoples have taken their different views of the natural world according to ethnic lines. The Aryans have been poets and mythologists. The views which they have taken of nature and their methods of expressing the same have been identical in all countries and all ages into which these peoples have been distributed, whether in the Punjab and Nepaul, on the Iranian plateau, in the Græco-Italic peninsulas, in the dark woods or lowlands of Northern Europe, or in the wilds of the New World. To the Aryan mind nature has presented herself as a problem to be solved. The aspects of the visible world have attracted a curious interest and called forth a vast array of poetical imagery and rational speculation. It might be said that the most natural activity of the Aryan intellect is *to follow the sequence of phenomena.* In an unscientific age this disposition produces mythology. In a scientific age it produces natural philosophy. In all ages it produces poetry. I do not know of any other respect in which the human mind has changed its modes of action so little as in the expression of its sentiments relative to the aspects and influences of nature. It will be said, of course, that there is a great difference between mythology and physics. And so there is—in the nomenclature; but not in the substance. It makes little difference by what names things are called so long as they are the same things, apprehended with the same vision.

To the first Aryans, nature was, of course, as she is to all children, more *alive* than she is to the last Aryans; and this being more alive constitutes the fundamental difference between mythology and natural science. All the rest of the difference is simply a linguistic mutation which may be neglected in the inquiry. I have been surprised to note in the *Dialogues of Socrates* precisely such expressions and such views of nature as might have been given out yesterday by some scholar in comparative philology. In the *Phædrus*, for instance, occurs the following interlocution:

Socrates. Turn this way; let us go to the Ilissus, and sit down at some quiet spot.

Phædrus. I am fortunate in not having my sandals; and as

you never have any I think that we may go along the brook and cool our feet in the water; this is the easiest way, and at midday and in the summer is far from being unpleasant.

Socrates. Lead on, and look out for a place in which we can sit down.

Phædrus. Do you see that very tall plane-tree?

Socrates. Certainly I do

Phædrus. There is shade there, and the wind is not too strong, and there is grass to sit, or, if we like, to lie down.

Socrates. Lead on, then.

Phædrus. Tell me, Socrates, is it not from some place here they say that Boreas carried away Orithyia from the Ilissus?

Socrates. So they say.

Phædrus. Should it not be from this spot? for the waters seem so lovely, and pure, and transparent, and as if made for girls to play on the bank.

In what respect does this differ from Goethe, from Wordsworth, from Tennyson? The young Bryant, with his harp for the first time in his hands, began thus:

> "To him who in the love of nature holds
> Communion with her visible forms, she speaks
> A various language."

The Vedic shepherd, full two thousand years before Christ, gazing eastward in the early dawn, saw the morning star over the snow-notches of the Himalayas, and poured out his rhapsody in song. The sentiments of the hymn, poetical in the last degree, and flecked with religious emotions, were at once the epitome and the antitype of the prolific poetical literature which has poured from the heart and brain of the Aryan peoples. The strain was taken up by the Zendic bards and repeated on the myriad tongues of the Greek poets. Chaucer renewed the echoes among the twittering birds that made the morning vocal at old Woodstock; and the poetry of the nineteenth century, in England, Germany, and America, still blends in its strophes the sympathies and the yearnings for visible nature, and the awe of her mysteries, which were felt by the first men of the race who looked abroad on the panorama of earth and sea and sky.

Or, turning from the poetical side, in what respect does the conversation of Socrates and Phædrus differ from such talk as Max Müller might have with Huxley? Whether with the poetical or the scientific eye the Aryan folks in all the coun-

tries which they have traversed have looked curiously and sympathetically on the aspects and processes of the visible world. So intense has been this disposition that it has demanded the extension of the senses in both directions. On one side it has called into being the infinitudes of the telescope, and on the other the infinitudes of the microscope.

Shem looked upon the natural world with another eye. He was not insensible to the majesty of the universe; but his mind dwelt ever on the moving Cause behind it. We can epitomize his view of nature, as did the psalmist, in a single clause:

> "The heavens declare the glory of God,
> And the firmament showeth his handywork."

It was not the beauty, the majesty, the sublimity of the worlds on high with which he was affected. To him the universe was simply an expression of invisible purpose, intelligence, will.

It has been insisted that the Aramaic peoples of the lower Euphrates and the Hamites of the Nile valley were the founders of astronomy and kindred sciences. We have been told many times how the Arabian Moors of Spain were the introducers of science into Europe. This is true and not true. If astronomy and astrology were convertible terms—if they expressed the same facts in the human evolution—we might assign the origin of astronomy to the Chaldæans and the Egyptians. But it was by no means the *laws* of the physical universe that those dreaming ancients sought to know and to formulate. It was only the *lore* of the stars that they produced. There is a great difference between a physical law and an astrological myth.

History is replete with examples of great men who could not understand themselves, and whom others could not interpret. Such characters are, I believe, for the most part the result of the confluence of ethnic tides. Wallenstein is a conspicuous instance. I am confident that could his genealogy be traced we should find in him a strain of Arabian blood. In his tent at night he had before him his astrological charts and his war-maps by turns; and he studied the former with more interest than the latter. Schiller has not solved the mystery of his character. He had the spirit of the ancient Chaldees; and if our knowledge of his antecedents were ample, it would proba-

bly be seen that one of his lines of descent stretches across the Mediterranean, traversing deserts, and finally fixing itself, perhaps, in the sands of the Arabian plain, or among the date-palms and alders of the Lower Euphrates.

Like astrology, alchemy came from Shem and Ham. But alchemy is not chemistry. To this day it is impossible to interest the peoples of the East with such questions as arise out of the molecular constitution of matter. On the other hand, it is almost impossible *not* to interest any Aryan mind with such an inquiry. True, the ancient Arabic world was rich in experimentation and discovery; and much of both has flowed into Western channels. All chemical, and I might add all physical, science is infected to a certain degree with alchemical and astrological influences. In all the drug-stores of Europe and America one may buy—indeed, he must buy if he buy at all—his "spirits" of camphor, "spirits" of nitric ether, "spirits" of turpentine. Mark the spirits. The drug-clerk, with his materialistic mind, sells you the *spirit* of turpentine in a vial! You have four ounces of the oil of terebinth, derived, perhaps, from the *Abies balsamea* of Canada, and a certain indefinite quantity of alchemy, derived from the Arabs, and represented by the "spirit." In the Middle Ages the spirit was the principal thing in the laboratory. It was the working force in matter. Perhaps we might call it the Semitic name for chemical affinity.

Many peculiar phenomena with which physical and intellectual science is perplexed in modern times are the ethnic residue of ancient forms and modes of mental action. Physical science has shown that in the evolution of animal bodies certain organs have become atrophied, and with this certain modes of action have passed away. But the disposition of the animal to act in the ancient manner and to use the atrophied organ is always seen when the ancient conditions are restored. This is true of the intellectual actions of men. Many of the peoples of to-day feel a sudden impulse to act in a primitive manner when the same is suggested by the revival of some circumstance from the past. The circumstance is generally such as has belonged to ethnic history. I believe that several scientific theories will have to be revised, under the principles here suggested. Take, for instance, the scientific ex-

planation of the mirage. I seriously doubt its accuracy, or, at least, its completeness.

In February last, while journeying northward through the Mojave Desert, in California, I had opportunity to study for some hours the mirage in Death Valley. This waste region lies about a hundred and twenty miles to the east of the line of the Southern Pacific Railway. I looked long and intently at the illusive images that hung low in the gleaming horizon. It was, in general, a lake, surrounded with palms and tents, and what might well be mistaken for shady groves and fountains. I tried faithfully to reconcile the phenomena with the usual explanation; but the effort was futile. To begin with, the scene was to my thinking altogether Oriental in its character. The palms were not like the California palms. Moreover, the line of vision is here directed across the wide, waste region of San Bernardino and toward the desert parts of Arizona. I do not believe that there were any palms or water, much less tents and villages, in that direction. I noticed that this desert Fata Morgana presented *no motion* except a certain fluctuating and illusive drifting in the horizon.

> No whirring wing, no bounding foot, went by;
> No wild fowl ruffled the mock-water lake;
> No tall reed quivered with a song or cry;
> No girl or fawn stooped down her thirst to slake.

It appeared to be a picture rather than a dramatic action. The image of a village reflected into the air would be a dramatic action. Men would be going about the street, and animals would enliven the scene.

What, then, can all this be? I do not deny the spectral theory which physics has suggested in explanation; but it seems to me insufficient, and possibly erroneous in toto. Is it not possible that the mirage, after all, is a subjective phenomenon, at least in part? Hunger and thirst always produce delirium. He who dies of starvation sees, in his last hours, tables of rich viands and golden fruits, more than heart could desire. The vision builds for itself the concomitant circumstances of feasting. Trees and flowers and dining-halls are seen, even until the eyes glaze apace and the senses close forever. So, also, of the delirium of thirst. Invariably he who famishes for

water, or, indeed, suffers much for it, will become delirious, and will see a veritable mirage. The lake, the fountain, all things that gush with living water, will come into his vision. The associated circumstances will also arise on his swimming sight. Generally the hallucination takes the form of an oasis. In no other regions has there been such suffering from hunger and thirst as in the desert or half-desert countries. Is it not possible that the so-called mirage is a transmitted delirium? Would there not be—is there not—in the mind a susceptibility to certain surroundings out of which a given form of suffering would arise, and has arisen in the past? I have known instances in which aged people, riding far on railway trains and suffering from hunger, have seen through the car windows a mirage for hours—this in countries where such phenomena are unknown to people in full blood and health. Why should not certain landscapes so forcibly and yet unconsciously impress us with the possibility—even the nearness—of perishing of hunger and thirst as to awaken in our sensorium the transmitted sensations of that which our ancestry has actually suffered under like conditions? If so, may it not be that the lines of our ethnic descent reach into regions where delirium from hunger and thirst have been such common facts as to make us sensitive to those physical conditions out of which the original phenomena arose?

These views are put forth tentatively. I suspect that northern nations are not, on the whole, so sensitive to mirage as those whose ancestors have been much exposed to the hardships and terrors of the desert. I suggest that it is worth the attention of scientists to re-examine the phenomena here referred to, not in the light of theory, but in the light of fact; more particularly, that some company of good observers viewing the mirage under the same conditions compare carefully the things which they respectively see, noting accurately whether the spectra coïncide, or whether each observer sees a mirage of his own.

How will some one immediately say that the mirage of the sea consists of ships hung in mid-air? etc., and that therefore the vision is not subjective? Bear in mind, however, that those who perish or suffer at sea from hunger and thirst do not have the delirium of the oasis; for the oasis, the palms, the

fountains, the heaped-up viands are not the things which the sufferers hope for, not the things on which their swimming senses are fixed. The coming of the ship is to them the one blessed circumstance that can save; and the delirium takes the form of the desire. Seeing ships at sea is rather a proof than a disproof of the subjective theory of mirage. If towns and hamlets and sheep and oxen were seen in the sea-vision, it would confute rather than establish the view which I here present. Is not, then, the mirage of the desert, at least in part, the remaining figments of an ethnic delirium which has been transmitted from the actual delirium of the East?

All thoughtful persons have remarked the ethnological relations of religious thought. While we should by no means adopt the vagary called Semitic monotheism, we may very properly admit the extreme tenacity with which Shem has held to the belief in one God, and abhorred polytheism and mythology. Under the best interpretations of the ancient systems of thought, it is now seen that the original concept of the Aryan mind was also monotheistic. More properly speaking, the original faith of the Aryan race was *Kathenotheism;* that is, a belief in many powers, under the supremacy of one. Dyaus Pitar of the Indic Aryans was the Supreme Being, but not the only deity. In the evolution of the Aryan races the original belief degenerated into polytheism. When Paul went to Europe with the new faith, he transplanted into Western Arya that stern and lofty monotheism which has struggled with the ethnic dispositions of the Indo-European race to the present day. The poetic, cause-seeking, law-seeking disposition of the Aryan peoples has risen with difficulty to the sublime concept of unity and universality.

The breaking away of Ishmael by his refusal to accept Christianity was the result of an ethnic peculiarity. The vehemence with which Islam proclaims the oneness and indivisibility of the Most High, and the frequent expressions in the Koran of abhorrence at the idea of a *Son* of God, are clear evidences of the intense monotheistic faith of the southern Semites. It is against this old ethnic instinct that Christianity has still to make its way in all the countries which have fallen under the influence of the Prophet.

We cannot pursue these general views, but may pause to no-

tice in the west of Europe the persistency of an ethnic characteristic among the Irish Celts. It was into Ireland that Druidism retreated before the sword of Rome. It was there that the ancient system was found intrenched in its last fortifications. In dealing with the question St. Patrick and his followers had to pursue a method very different from that adopted by St. Gregory in the conversion of the Saxon pagans in Britain. The Celts held to their Druidical superstitions with much more tenacity than did the Saxons to their Northern paganism. The Druidical forms of worship would not yield to the Christian forms proposed by the saint and his followers. The latter were obliged, just as Rome has been obliged in many countries, to accept the *garment* of the old system in the hope of a new body and a new spirit.

At the time of which we speak the lore of Druidism was preserved in the poems composed and sung by the Irish *Fili*, or Bards. The Fili were one of the three orders of Druidical officers. St. Patrick accepted many of the Druid hymns, and others were composed in the same spirit and incorporated in the Christian songs and ritual. There thus arose in Ireland the system which has been designated as Neo-Druidism. It was Christianity in the garb of the ancient Druidical faith. The old ethnic forces of the Celtic race were thus permitted to enter into union with the new evangelism. It might almost be said that Druidism has never been abolished in Ireland. The stream of the ancient superstition flowed as a tributary into the new river of religious thought, and all the waters below the confluence, even to the present day, have been tinged with the religious sentiments of the Celtic race as it was at the time of its prehistoric ascendency in Gaul and the British Islands. The stubborn Catholicism of modern Ireland is to be explained, in part at least, by the ethnic constitution of the people, and in particular by the Druidical element which it received from the ancient Celtic priesthood.

ART. II.—REFORM IN PARLIAMENTARY *RÉGIME.**

THE friends of liberty throughout the world are greatly grieved at the plebiscitory movement that has appeared in France in favor of a man whom nothing seems to recommend to popular favor. It will, perhaps, not be futile to study the causes of this extraordinary phenomenon, which now imperils republican institutions in France. And among these causes there are three that are easily discerned; namely, universal distrust, hero-worship, and the detestable operation of parliamentary *régime*.

The First Cause.—When, on the downfall of the Empire, the Republic was established, this ideal *régime*, this longed-for crowning of all political progress, the people thought that the Golden Age was commencing. And, indeed, the first years, until toward 1875, were astonishingly prosperous. France was proud of having been so easily able to pay the ten milliards that the war had cost her, and all Europe admired this prodigious recuperation. But soon there commenced an economical crisis: all values fell, and all revenues were diminished, while the people attributed to political mistakes a situation which was wholly due to a general economical cause—a financial contraction from which other countries suffered much more than France.

The Second Cause.—Universal suffrage should not have obtained without at least twenty years of universal instruction. The masses are still imbued with monarchical traditions, the heritage of a thousand years of absolutism. These belong to a man rather than to an institution; and they need a military hero, even though they can find him nowhere but on the boards of the "*Café-Concerts.*" One needs to read again the marvelous article written by Proudhon when Louis Napoleon, a stranger, and only known by two ridiculous fiascos, obtained ten times more votes than the genuine and sincere republican, General Cavaignac. One thinks to hear the old story again on seeing General Boulanger elected in three departments after the disasters induced by the plebiscite of 1870.

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The situation of France recalls for a moment that which preceded the 18th Brumaire, and which Napoleon himself described at St. Helena in the following terms: "When a deplorable weakness and an endless versatility are manifested in the councils of power; when, yielding turn by turn to the influence of hostile parties, without a fixed plan and without a certain course, it has given the measure of its insufficiency; and when the most moderate citizens are forced to concede that the State is no longer governed: when, in short, to its nullity within the administration adds the gravest fault that it can have in the eyes of a proud nation, namely debasement without: then a vague weariness spreads through society, the need of self-preservation agitates it, and, regarding itself, it seems to seek a man who may be able to save it."

The Third Cause.—The evil working of parliamentary *régime.* And it is of this that I wish mainly to treat, for it is here alone that a remedy can be pointed out and applied without too great difficulty. Having been a student of the play of parties in Italy since 1871, I thus characterized the vices of parliamentary rule: "Parliament is a kaleidoscope; no two sessions offer the same situation. The groups are incessantly undergoing a process of transformation. An interpellation, an order of the day, a crisis and a change of ministry—that is the whole of governmental mechanism." (*Revue des Deux Mondes*, May 1, 1871.)

At a later period, seeing the same instability, the same incoherence reproduced in France under a still worse form, I thought myself able to say: "The omnipotence of the Chambers in a republic constituted as an empire, but having no great constitutional parties, is a source of sterile agitations and a cause of unrest that a nation given to labor, and anxious as to its future, will not always tolerate. The greatest, and perhaps the only danger that threatens the existence of the Republic in France is, then, the imperfection of parliamentary rule." (*Revue des Deux Mondes*, December 15, 1882.)

Since these lines were written the evil has done nothing but increase. The ministers have scarcely had time to be installed in their new duties before a coalition of the Extreme Left overthrows them. It has been computed that the average length of a cabinet is about six months. In the year 1881-82 four ministries followed one another, giving to each ministry

the term of three months of existence. It reminds one of the sharp saying of M. de Léry in the *Caprice* of Musset: "Your ministries are a strange kind of hostelries! One goes in and goes out without knowing why. It is a veritable procession of puppets."

It is impossible that these ephemeral governments, incessantly attacked by the Chambers, and always busy in maintaining a majority in the midst of hostile groups, can seriously apply themselves to the affairs of state. The evil is real for all branches of the administration; however, for internal affairs the numberless wheels of the administrative machine continue to move with a certain regularity. But when it comes to the interests of the army and those of foreign affairs, this instability becomes a veritable danger. How can such a migratory minister, without previous preparation, called abruptly to control the policy of a great country like France, meet the chancellors of rival states, who fully know all the frightfully complicated situation of the Europe of to-day? It is here that the very salvation of the country is at stake.

When the Count of Paris and General Boulanger attack parliamentary rule they do but voice the general sentiment of the nation. It is said that the people desire to be governed. But this is not so, for the entire nation loves liberty, and consequently desires to be governed as little as possible, and it prefers even to attend to its business itself. But that which is fatiguing and irritating are these discussions without issue, these sterile agitations, these parliamentary crises, and this continual downfall of ministries. The recess of the Chambers affords a general release and a universal relief. Every one can then attend to his own affairs in peace, or even his pleasures. Parliamentary rule has thus become a veritable *nuisance*.

Bismarck said some twenty years ago, "Cabinet government is a folly and a scourge, of which Europe will cure itself as soon as possible." Will this prediction, alas! be realized?

We know how the United States has obviated these vices of parliamentary rule. The president, with the approbation of the Senate, chooses ministers who do not come from the Chambers, and who have no power to appear there. The bills which they wish Congress to pass must be introduced by one of its own members. There is neither interpellation nor votes overthrowing the cabinet. The ministers keep their port-

folios four years, or even eight, if the retiring president be re-elected.

This system is much superior to ours. It is peculiarly appropriate to a democracy. Under a monarchy it would re-establish absolutism, since the sovereign could always retain the same ministers in spite of the wishes of the people. But in a republic the people, if they desire, can by their own vote change the administration at each election.

These, then, are the advantages of the American *régime*. And, indeed, it is more conformable to the political theory whose essential phase, according to Montesquieu, is the separation of the powers. In the governmental system of the English cabinet the legislative power absorbs and annihilates the executive power; for it is the votes of the Chamber which designate the ministers, and these latter govern only under its incessant control. Not only does the Parliament vote the laws, but it also watches over their execution, and in reality it directs every thing, even into details, by means of the interpellation and the order of the day. In America the ministers, when once authorized by the Senate, administer independently, of course within the limits of the law.

In this way we need not fear that abuse of the influence of members and politicians in the appointments and the management of affairs which is, by common consent, one of the greatest evils of our system; and an evil which is on the increase everywhere, to the point of introducing disorder into all branches of the service, the weakening of the springs, and a peculiar and very unfortunate species of corruption.

In the American system the president can choose for each department the man the most capable to manage it, thus applying a principle on which depends success in any undertaking—a specialist for each special function—that is, "*the right man in the right place.*" With us the necessities of parliamentary *régime* and the government of parties do not permit the choice for each portfolio of the most competent man. One must yield to opinions rather than to capacities. The demands of the different groups dictate the choice. If a party succeeds to power those who have secured success must be rewarded.

And this evil increases in proportion as the changes are more frequent. It then becomes quite impossible to find each time in

the group or faction called to power by the vote of the majority men prepared for the duties that are to be confided to them. A lawyer, not a diplomat, is appointed to foreign affairs, and to war not a soldier, but an engineer; to finance not a politico-economist, but a legislator. The witticism of Beaumarchais is more true to-day than formerly: "A mathematician was needed, but a dancer gained the place."

In America, when the ministers are once appointed they can exercise peaceably and with attention and assiduity the affairs of state. With us they have not even time to become initiated into the most important questions of their department. Their entire morning is taken up with visits from the deputies, whose solicitations must first be listened to and then means must be found to satisfy them. The afternoon is occupied with the sessions of the Chamber and the incessant labor of negotiations and compromises indispensable in order to preserve the majority. In the evening they must receive and go out under penalty of passing for a misanthrope and compromising their popularity. What a cause for inferiority in a parliamentary minister, even were he a genius, to that chancellor of a neighboring power, who from the retirement of his closet or his rural retreat can follow and unravel with a tranquil eye all the complications of European politics!

There are public affairs on which depends the very future of the country, and which consequently demand a spirit of continuity: the army, the navy, public instruction, and especially foreign affairs. A minister who can retain his portfolio during one entire presidency, as in the United States, can carry to completion a plan maturely prepared and assiduously followed; but what can a transient minister accomplish who has scarcely six months at his disposition, and what foreign state can, with confidence, begin with him an alliance, or even the preliminaries of a negotiation?

The chronic instability of governments, which appears inevitable when the parties are numerous and transitory, especially when there are two of them always irreconcilable and hostile, is an evil so great that it must end in the contempt and ruin of free institutions.

Americans, still preserving the admirable foresight which led the authors of the Constitution to create extra-parliamentary

ministers, have done every thing to limit the vices of the parliamentary system. Thus the number of the States in which the Chambers assemble only every two years is constantly increasing. Not much more than one third of the States now have annual sessions, and every-where they are rejoicing at the repose secured by the year of interim. In Nebraska they are talking of having sessions but once in four years.

The sessions are always short; there is even one State—South Carolina—whose constitution limits the session to thirty days. Elsewhere they last at most sixty, ninety, or a hundred days. Those of the Federal Congress commence on the first Monday of December, and every other year, following the election, they must end on the fourth of March.

In the Chamber of Deputies of the Congress—the Lower House—the rules have carried to excess the suppression of the abuse of the parliamentary system. The President of the Chamber (Speaker) wields a power as great as that of an autocrat. It is he who makes up the forty-seven committees who examine and bring before the House all bills. These committees are veritable sovereigns, for they can leave in their portfolios all bills which displease them, and the members vote almost in course on the propositions as offered by them.

The time granted to the discussion of a bill which the special committee has approved is very limited; the reporter of the bill takes charge of it, and each speaker may have but a few minutes. When these have expired the mallet of the Speaker pitilessly interrupts the orator, even in the midst of a sentence commenced.* From this system of the American Congress, the result in no wise compares with that of the French Chambers: the former is a machine to make laws, the latter is an arena for the strife of parties and oratorical jousts.

Thus legislative activity in the United States is very great, and even excessive. I see in a report of the American Bar of 1886† that in the session of 1885–86 of Congress the total number of bills introduced amounted to 12,906, of which

* For the details of this astonishing *régime*, see my article in the *Revue des Deux Mondes*, November 1, 1886.

† "A Year's Legislation, State and Federal, November 1, 1886." Address at the meeting of the American Bar Association, by the president, William Allen Butler.

but 1,101 were voted on. In the different States the figures are not less stupefying, as the following table will show:

States.	Bills Introduced.	Bills Voted.
New York	2,093	631
New Jersey	712	275
Pennsylvania	1,065	221
Iowa	1,113	181
Kentucky	2,390	1,400
Tennessee	1,183	158
Nebraska	631	126

Only it is to be observed that nearly all these bills refer to private interests—creations of corporations, railroad concessions, establishment of schools, etc. The number of laws of general interest is relatively limited. Nevertheless, these few facts which I collect suffice to show how much the American parliamentary mechanism differs from ours, and what sacrifices this nation, instructed by experience, imposes on itself, and what rigorous rules it has adopted in order to avoid the vices of the parliamentary system. Ought not this example to serve as a lesson? If in France we wish to maintain the Republic and free institutions, the system of extra-parliamentary ministers is forced upon us.

We can see in the very instructive work of M. H. Passy, on the *Formes de gouvernment*, how difficult it is definitively to found the republican *régime* in a country where great parties are in complete and violent opposition regarding the very basis of the constitution of the State.

Two other reforms, more easy of accomplishment, seem to me also indispensable. In the first place, it would be necessary to renounce the ballot by list for the department, and return to the single or uninominal ballot, or at least to the electoral colleges, choosing three members, each elector being able to vote only for two of the names in order to protect the right of the minorities, as they have done in England, and as is practiced under a little different form in Italy and Spain. The mode of election which now exists in France is detestable. It is impossible for the electors to prepare the list of candidates; it is therefore done by committees formed by the politicians, and these latter the most often in no manner represent the ruling opinion. If the list is too *red*, the *blues* abstain, and the *whites*, although less numerous, gain the victory. If a list too highly plumed

is made, the extreme shades do not like it and will not have it. And thus all good citizens who do not keep step with the leaders are annihilated.

And still another vice: the minorities are completely sacrificed. In the thickly populated departments thousands of electors are thus not represented. And there is a vice still more grave, especially under the present circumstances: the "*scrutin de liste*"—the composite ballot—indirectly permits the plebiscite, which we have justly wished to proscribe, by intrusting the elections of the Republic to the two Chambers in joint session as a Congress. Let a man enjoy a great popularity, justly or unjustly acquired; or let him represent the general discontent, and be put every-where at the head of the list; the result of the elections can be such that he may be designated for the presidency, or that he may be able to control a sufficient number of votes in the Chamber to render a regular government impossible.

But, they say, the ballot by list is the political ballot *par excellence*, because it represents principles, while the *uni-nominal* ballot only represents interests. This objection ignores the very essence of representative *régime*, which every-where and always has been adopted to represent interests. Ideas and principles ought to obtain by means of speech and by the press. The great body of electors can vote intelligently only regarding that which touches them clearly.

The second reform which appears to me necessary has been presented with great energy by M. Reinach; it is the partial renewal of the Chamber by thirds every two years, or rather by fourths every year. I have in my work on the *Formes de gouvernment dans la democratie modern* pointed out the motives which render this system preferable.

In politics not more than in nature should we advance by bounds. *Natura non facit saltus.* In every thing we should proceed by transitions. The parliamentary history of France has already had but too many theatrical surprises and dissolving views. Beside the spirit of reform, one should make a place for tradition. When the Chamber is renewed by fractions the old members represent the continuity and exercise an influence on the new-comers. A renewed blood penetrates the circulation by degrees, and without a shock. Partial elections are

a warning, general elections are too often a revolution. They are the throw of the dice, a leap into the unknown; and that is more dangerous in France than elsewhere; because it is the constitution of the State which is always at stake.

With an integral renewal the electoral fever seizes the entire land. And as it is impossible to foresee the results which may change every thing, public opinion becomes uneasy, business affairs are arrested, and a deep anxiety spreads through the social body; and this is a great evil, for our present society cannot long support a *régime* which does not afford that security needed by labor and industries. With partial elections one third of the departments would vote every two years, and the change of direction, if it is to be produced, would be made insensibly.

The general elections may be made under a shock of discontent caused by an incident like a check in Tonquin or a bad crop, and that is sufficient to compromise every thing. The Chamber elected will, therefore, not be the expression of the opinions of the nation, but of a transient cloud. The partial renewal has been in practice in Belgium since 1830, and is approved by all.

They talk in France of suppressing the Senate, or what amounts to the same thing, with an additional absurdity of electing it by universal suffrage. Thanks to the monstrous coalitions of monarchists and radicals, the Chamber of Deputies has succeeded in discrediting the representative *régime*, while the Senate is the best Upper House in Europe, and will be the last rampart of the Republic. It is the lower Chamber, therefore, and not the upper, that should disappear.

In every country, at a fixed period, there are rules that are most conformable to the general interest, and consequently to reason. These are the rules that should be discovered and converted into laws — political laws, civil laws, penal laws, administrative laws. This is a matter of science, not of will.

Certainly it depends on a nation as on a king to adopt certain resolutions, but the consequences do not depend on them; these will be unfortunate if said resolutions have been badly inspired. Politics is a science of observation. A sensible people will therefore say, We wish to be governed by the laws most favorable to our well-being and development. As we are

incapable of discovering these laws of ourselves we will appoint for this purpose special agents, as we apply to engineers to make our railroads, and to learned navigators to direct our vessels. And these legislators we will unite into one or two Chambers, according to the system which experience shall have proved to be the most fitting for the production of good laws.

Now, experience has shown that with two Chambers we can govern better and make better laws than with one. The history of representative *régime* in the United States is decisive in this respect. The dual character of the Chambers is an article of the political creed of the Americans. It is more necessary in a republic than in a monarchy, because it offers the only means of escaping from the tyranny of an omnipotent majority, as was that of the Convention in 1793.

Stuart Mill has admirably said: "In every constitution there ought to be a center of resistance against the predominant power, and consequently in a democratic constitution a means of resistance against democracy." More than elsewhere that is necessary in France, because excessive centralization places the control of all administrative machinery in the hands of the sovereign power. Suppose there be a single assembly; then, as there are nowhere independent bodies capable of legal resistance, you have the most perfect organization of despotism under the name of republicanism. On this subject Marquis Alfieri, in his excellent work on the reform of the Italian Senate, quotes a profound expression of Machiavelli: "Those who form a republic with prudence ought to consider it the most necessary thing to give to liberty a strong guarantee, and the nation will live the longer in proportion as this guarantee has been placed in the best hands." In all civilized countries there are courts of appeal to revise the verdicts of the primary tribunals; this is a guarantee that strict justice will be done. For the same motive a superior Chamber is necessary.

When two independent political bodies are to harmonize, they make reciprocal concessions. Thus no system is applied in all its rigor. Regard must be given to the objections and resistance of the minority. The lower Chamber, having to negotiate with the upper Chamber, will do its best to conciliate public opinion. It will thus be compelled to exercise more wisdom and moderation. The double discussion of a bill is

favorable to the execution of the law itself. It is not sufficient solely to decree a reform; minds must be won over in its favor. It is often this kind of service that the House of Lords renders to England; its opposition serves to increase the popularity of the laws that it rejects.

Moreover, neither of the Chambers should be armed with a definitive veto. If a bill is voted twice in two successive sessions by one of the two Chambers, and twice rejected by the other, the members of the two bodies ought to meet in joint session, where the question would be decided by the majority, as is required by the Constitution of Brazil.

However, in order that the upper Chamber may be able to fulfill its useful and indispensable mission, it should represent neither wealth nor a stern conservative spirit, but wisdom, knowledge, tradition, foresight, and, in a word, the qualities that give loftiness of ideas and knowledge of facts. Such has been until now the character of the Senate of the United States, which enjoys more authority, and even popularity, than the lower House of Congress. And this Senate was not instituted to hem the course of progress, but rather to illuminate its course, and it has never been accused of retrograde tendencies.

In all urban communities in the Middle Ages the power emanated from the people, just as our modern institutions now wish it; but they represented the principal social elements, especially the trades constituted into guilds, not a shapeless crowd, and this *régime* was more really representative than ours.

The French Senate is better constituted than the Chamber, because the electoral body that appoints it is more intelligent than universal suffrage. We might add to it representatives elected from the grand organized centers of the intellectual and economic activity of the country, as academies, faculties, chambers of commerce, industrial associations, or trade syndicates. I cannot here examine the different modes of renewing the upper Chamber, but we will read with interest in this connection the later speeches of Lord Roseberry in the House of Lords, and the reform bill of the Italian Senate, discussed by Marquis Alfieri in a monograph entitled *The Senate of the Kingdom of Italy.* Let us not also forget that American democracy has granted to the Senate two great privileges fully justified, first, that of ratifying the nomination of important functionaries, and

especially that of foreign ministers and diplomatic agents, and, second, that of ratifying treaties, and thus controlling the foreign policy.

I therefore resume and conclude. What is called the Boulanger danger will pass away, we may hope, but the peril which, far from disappearing, will be aggravated is, that which results from the general discontent produced by the detestable operation of the parliamentary *régime*.

In a country where parties, as in France, are radically hostile to each other, the best remedy is to renounce the cabinet government of monarchical England, and borrow from American democracy the system of ministers independent of parliamentary rule, by adopting at the same time the single or uninominal ballot and the partial renewal of the Chambers. And, far from suppressing the Senate, it should be strengthened by calling to it the men most capable of making good laws in the interest of all, and especially of the working classes, and granting to it, as in the United States, certain special attributes which presuppose maturity and foresight.

True patriotism bids French Conservatives consolidate free institutions by reforms pointed out by experience rather than to lead the Republic into an abyss. The Republic will not allow itself to be throttled without a desperate resistance, sustained, perhaps, by a part of the army, and if, in this frightful struggle, authority shall find itself paralyzed but for a day or two, Paris might be burned more systematically than in 1871.

Let us suppose after this bloody conflict a restored monarchy; it would have against it a very powerful opposition, comprising all the republicans and all the partisans of the rival dynasty. It would then be able to reign only by means of a pressure. How long a time would the French people, who move in the first rank among civilized nations, support this *régime?*

The Monarchists assume a heavy responsibility in favoring the movement for a plebiscite, and in allying themselves with the Radicals in order to overthrow all ministries, so as to render impossible the maintenance of the Republic.

EMILE DE LAVELEYE.

Art. III.—THE HEATHEN: A SYMPOSIUM.

SALVATION OF THE HEATHEN.

Is there good reason for believing that any who have never known the historic Christ may be saved, and enter at death into the glory of God? In attempting to answer this question we must not ignore another, quite as important to be kept in mind: May such a heathen perish, and if so on what grounds can his damnation be justified? The evangelical theologian will scarcely be able to set forth a doctrine of heathen salvation without recognizing also a doctrine of heathen damnation. We submit a brief consideration of this subject in the following order:

I. *All men are sinners and under the condemnation of death.* This is a fact of observation and experience, as well as the explicit teaching of the Scriptures. The enormities of heathen sinfulness mentioned in the first chapter of the Epistle to the Romans may be found in various degrees among all nations, not excepting Jewish, Christian, and Mohammedan. According to Paul, all the world has become punishable (ὑπόδικος) before God, whose wrath is revealed in terrible opposition to all ungodliness and unrighteousness of men. Through the trespass of one man sin came into the world, and consequent condemnation has passed upon the entire human race. This curse is not to be thought of as having geographical distribution. In the populous centers of Christendom, and in speaking distance of the purest examples of Gospel light and life, are scores and hundreds as benighted as any in the depths of paganism. The great fact is, that there is no land, nation, people, or tribe that does not witness to the fact that all men have sinned and come short of the glory of God. This great fact is the basis of all questions of soteriology.

II. *The mediation of Christ has made salvation possible for all men.* The gracious provisions of redemption, in declaring the righteousness of God and opening the way of salvation to fallen man, are co-extensive with the curse of sin. This proposition stands or falls with the doctrine of unlimited atonement. If Christ truly died for every man, then is every man included

in the gracious provisions of that vicarious sacrifice. No one doubts that Christ's passion was of sufficient intrinsic value to redeem all men, but some think that those Scripture texts which speak of his loving his own people and giving his life for them imply that the saving provisions of the cross are limited only to the elect—his flock, his sheep, his Church. This opinion, however, is at best an inference, and cannot be allowed to set aside numerous express declarations that he gave himself a ransom for all. The universal statements are not inconsistent with special appeals to his people which aver that he gave his life for them; but to affirm that his dying for his people is inconsistent with his dying for all men is purely gratuitous. For not one of the special texts affirms that he died only for the elect, while the whole drift and spirit of the biblical revelation favors the doctrine of universal atonement.

This unlimited atonement magnifies the righteousness and love of God, and provides for the salvation of all, but it does not necessarily secure the salvation of any. With the world-wide redemption other provisions are associated, and certain conditions essential to its appropriation are clearly stated in the word of God. Therefore, we maintain that the meritorious mediation of the Lord Christ has made salvation possible to all, but does not absolutely secure the salvation of any.

Along with this doctrine of atonement stands the truth that there is no other ground of salvation. There is no other name given under heaven—no other gracious means or provision by which either Jew or Gentile, civilized or uncivilized, can attain unto the glory of God. As all have fallen under the condemning curse of sin, so the free gift of atonement in Christ makes possible to all justification unto life. And the omnipresent Spirit convinces human hearts of sin, of righteousness, and of judgment.

III. *Salvation through Christ is attainable only on condition of faith and obedience toward God.* The New Testament teaches that salvation is God's gift, not on account of meritorious works which man may hope to do, but through faith as a means.* In the economy of grace Christ becomes the end of

* This is the teaching of the familiar passage in Eph. ii, 8: "By grace have ye been saved through faith, and this (τοῦτο, that is, *the being saved*, not the *faith*, which would have required the feminine αὕτη) not from yourselves; God's is the gift." So Ellicott, Alford, Meyer, De Wette, and Braune.

the law for righteousness to every one who believes. Such a faith in the soul of man is the fruitful source of all religious life and activity. It is defined in Heb. xi, 1, as an assurance of things hoped for, an evidence or conviction of things which are not seen. By means of this the hungering and thirsting spirit of man takes hold on God. Whether it be exercised in the heart of Paul, or Abraham, or Rahab, or Jephthah, or Socrates, or Gautama, its inmost essence and spirit consists in an assuring trust of the soul in things hoped for and unseen. We know of no word of God which forbids the belief that any and every sinner, whether Jew or Gentile, whether blessed with Christian light or dwelling in heathen darkness, who exercises such a faith shall be saved. Such faith is the saving condition, as the atonement of Christ is the saving ground of any man's attaining unto life eternal.

IV. *Sufficient light for the exercise of such saving faith is given to all who know enough to choose good and refuse evil.* We need not encumber the discussion with the question of children dying in irresponsible infancy, or of idiots, or of that large company of human beings, to be found alike in Christendom and heathendom, who seem as little capable of moral judgment as the unthinking animal. The above proposition is warranted by the following considerations:

1. Man is a religious being. There is no nation or people that has not some religious system, or some method of seeking to nourish the spiritual life. There is a universal consciousness of dependence on some higher power, together with a sense of obligation and moral desert. To this fact Paul refers when he speaks of the heathen showing the work of the law written in their hearts. Rom. ii, 15. What may be known of God is manifest in them, because God has shown it to them. Rom. i, 19. John's gospel (i, 9) also declares that the eternal Word ministers some measure of the true light to every man coming into the world. The sacrifices, rites, ceremonies, pilgrimages, and speculations noticeable among the scattered nations are additional evidences of man's religious nature and longings. He must have a most unworthy and unscriptural view of the fatherhood of God and the wisdom of Christ who supposes that the hundreds of thousands of millions of such religious beings who have never been permitted to hear the Gospel message of sal-

vation are beyond the drawings of the Father (John vi, 44) and the saving power of Christ.*

2. Noble sentiments of faith and piety have had manifold expression among peoples unenlightened by the Hebrew and Christian revelations. Paul cited a Greek poet as declaring that men are God's offspring. His tribute on Mars Hill to the religious devotion of the Athenians is memorable. Their devotions doubtless contained many elements of superstition and dread of unseen demoniac powers (*δεισιδαιμονία*), but in its essential nature perhaps no worse than some of the superstitions cultivated by Romish Christianity. The piety of Socrates and the lofty sentiments of Plato have been the admiration of generations of Christian scholars. The poetry, the history, and the philosophy of the Greeks are permeated with religious thought. The writings of Cicero and Seneca evince the profound conceptions of religion entertained among the Romans. The sacred books of the ancient Egyptians, Assyrians, Persians, and Hindoos tell the same story of faith and striving after God. The "eightfold path" of the Buddhist consists of right belief, right judgment, right utterance, right motives, right occupation, right obedience, right memory, and right meditation. The careful reader of universal history will observe among all these nations, and others, evidences of a devout yearning after God, and even where the forms of worship are degrading, and deserving of the severest denunciations of God's law, they may nevertheless embody the assuring faith of countless pious souls who never knew any other way of formal approach unto God. The seeker after truth, possessed of the substance of such a faith, needs only the glorious vision of God in Christ to be changed into the same image, from glory to glory. 2 Cor. iii, 18. It may be that all such souls receive the transforming vision of Christ at death, in a moment, in the twinkling of an eye, and so have no need of any further probation.

* There are always some hasty talkers who respond to this with the question. "If the heathen can be saved without the Gospel, why send it to them, or what need even of the Christian dispensation?" Never was this question better met than by the retort of John Fletcher: "If sinners could be saved under the patriarchal dispensation, what need was there of the Mosaic? If under the Mosaic, what need of John's baptism? If under the baptism of John, what need of Christianity? Or, if we see our way by starlight, what need is there . . . of the rising sun?"—Works, vol. i, page 41.

3. According to the Scriptures, there have been many outside of the light of Hebrew and Christian revelation who possessed sufficient knowledge of God to render him acceptable service. The Pharaoh of Abraham's time, who was plagued because of Sarah, manifestly had some fear of God before his eyes, for his action in the case was a severe rebuke to the duplicity of the Hebrew patriarch. Gen. xii, 10–20. The same fact appears yet more strikingly in Abimelech. Gen. xx. But how great must have been Melchizedek, king and priest of the most high God, who blessed Abraham and received from him tithes of all the spoil he had taken! Gen. xiv, 18–20; compare Heb. vii, 4. Jethro, prince and priest of Midian, was another similar character. He rejoiced in the triumphs of Israel, blessed Jehovah, and recognized in the miracles of the exodus the proof that Jehovah was greater than all gods (Exod. xviii, 11), but he did not receive his religion from Moses. Rather, Moses and Aaron were glad to follow his counsel, and he ranked above them both as a patriarchal priest, and officiated at the offering of burnt-offerings and sacrifices. Exod. xviii, 13–27. The story of Balaam is proof both of the faith of the king of Moab in the power of God, and of God's special revelations to a heathen soothsayer. It did not follow that either the king or the prophet made good use of his opportunities. On the other hand, Rahab's faith, confessed in Josh. ii, 9–11, and extolled in Heb. xi, 31, shows how another heathen, having like opportunities, improved them. The prophecy of Isaiah (xliv, 28, xlv, 1–4) concerning Cyrus recognizes him as God's anointed shepherd and servant to do his pleasure; and, if we except the divine names employed, Cyrus's proclamation in Ezra i, 2–4, evinces no more reverence for God than numerous inscriptions of other ancient Oriental monarchs which are at this day legible on the rocks of the far East. The repentance of the Ninevites at the preaching of Jonah showed an active faith in God without conversion to the religion of Israel.

With such examples of heathen penitence, faith, and piety in the Old Testament, we need not wonder at such a devout Roman soldier as Cornelius, fearing God with all his house, giving much alms, and praying to God continually. Acts x, 1. His religious knowledge had probably been helped by contact with Judaism, and the Gospel word was not altogether unknown

to him (verses 36 and 37); but he was evidently without clear Gospel light, and needed the ministry of the apostle to set him fully free. Like another centurion, mentioned in Luke vii, 2–9, his devout feeling had prompted him to the best use of his opportunities, and had developed a faith which Christ himself extolled. By a heavenly vision Peter became convinced that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (R. V. verses 34, 35.) This is an unqualified universal proposition. Cornelius, like many a longing heathen, needed clearer light and better knowledge, but in the absence of these he adhered devoutly to the truth he had; and such a faith may be as well imputed for righteousness as that which prompts the most pious Moslem to pray five times a day, or the papist to count his beads, adore the crucifix, and bow before the image of the Virgin.

The obvious doctrine of Paul in Rom. i, 19, 20, and ii, 14, 15, is, that the heathen, who have no written revelation like the Jew, are not without any revelation. They have an inner revelation "written in their hearts," their own conscience testifying to the same, and their moral judgments (λογισμοί) accusing or excusing them. The conscience is the sure exponent of the moral sense, and wherever it witnesses in a human heart a sense of freedom from condemnation, there is "justification of life." But the opposite character, whose conscience condemns him, sins and perishes without the written law.

The condition of salvation is not a matter of knowledge, of comparative enlightenment, but of faith and obedience to that measure of light which lighteth every man that cometh into the world. That light is vastly different in Paul and in the barbarian who saw the viper fasten on his hand; but God may infallibly discern in the pitiable savage such an assurance of things hoped for, such a conviction of things not seen, as to grant him repentance unto life on the ground of the same unlimited atonement which Paul preached, and through which he also hoped for salvation.

Milton S. Terry

THE SECOND PROBATION DOGMA.

The "probation" of man, as terms are now used, may denote a trial to decide whether he shall fall from holiness into sin, or whether he shall rise from sin into holiness. It may signify the probation before apostasy of all mankind in Adam; or of each individual subsequent to apostasy under the plan of redemption. In the first instance the probation relates to perseverance in holiness; in the second, to accepting the mercy of God in salvation. In the older theology "probation" was employed only in the first sense. In the later, especially since the days of Bishop Butler, the second meaning has become common. This is the sense intended when the "Second Probation Dogma" is discussed.

The question is, whether the sinful and impenitent heathen will have the offer of forgiveness through faith in Christ made to them after death.

In answering this question, the following preliminary remarks must be made. First, the heathen is not *entitled* to such an offer, because his sin is voluntary. There is no difference between heathendom and Christendom, in respect to the fact of guilt before God. "Every mouth is stopped" when this charge is made. Rom. iii, 19. The only difference relates to the degree of guilt. But a criminal is not entitled to the offer of pardon. Secondly, the fact that Christ's satisfaction is *infinite* does not oblige God to offer its benefits to every individual. Sinful man did not make this atonement, and therefore has no claim upon its expiating virtue. It belongs to the Author of it, and "he may do what he will with his own." Matt. xx, 15. God has commanded his *Church* to say to every creature, "Repent ye, and believe the Gospel" (Mark i, 15), but he has not bound himself to do the work which he has assigned to them, or to supplement their unfaithfulness by a second preaching of the Gospel in the future life. God "*now* commandeth all men every-where to repent." Acts xvii, 30. And all men, evangelized or unevangelized, who repent will be forgiven through Christ.

These preliminary propositions are necessary in order to show the true state of the case as it respects the heathen. It does not differ in kind from that of the nominal Christian. The

unevangelized and evangelized stand in the same relation to the divine mercy. Both classes alike are free agents; have "sinned and come short of the glory of God" (Rom. iii, 23), and are liable to the punishment of sin. Neither class is entitled to redemption, nor has any claim upon the canceling efficacy of the infinite atonement.

Now the question arises, Is there reason to believe that, although God is under no obligation to offer the pardon of sin to the heathen after death, he nevertheless intends to do so? The answer to this question must be derived wholly from Revelation. The *à priori* method is useless here. We cannot determine what God will do in a case that is purely optional and sovereign, like that of the exercise of mercy, except by knowing what he has said he will do.

On looking into Scripture we find that the salvation of the human soul is made to depend upon its *regeneration*. Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." This implies that every man who is born again shall see the kingdom of God. Regeneration, therefore, determines human salvation. And it determines it because it produces every thing requisite to it. The great act of faith in the blood of Christ, by which the sinner is justified, is described as depending upon it. "No man can come to me, except the Father which hath sent me draw him." John vi, 44. "Ye believed, even as the Lord gave to every man." 1 Cor. iii, 5. "Unto you it is given in behalf of Christ, to believe on him." Phil. i, 29. Christ is "the author and finisher of faith." Heb. xii, 2. "Whosoever believeth that Jesus is the Christ is born of God." 1 John v, 1. Faith, repentance, justification, and sanctification all result naturally from that regenerating act of the Holy Spirit whereby he "quickens" the soul "dead in trespasses and sins" (Eph. ii, 1), enlightening the understanding and renewing the will. If the new birth has occurred, everything else in the process of salvation will occur. The regenerate child, youth, or man immediately believes, repents, and begins the struggle with remaining sin. The regenerate infant believes, repents, and begins the struggle with remaining sin the moment his faculties will admit of such activities; that is, as soon as he comes to the years of self-consciousness. A regenerate infant has potential or latent faith and repentance. It is

not proper to call him an unbeliever, or to class him with unbelievers.

Consequently, the question, Is there salvation after death? is the same as the question, Is there regeneration after death? In other words, Is the present *dispensation of the Spirit*, by which the new birth is effected, continued into the next life? The whole question respecting a "second probation" turns upon this question.

There is not a passage in Scripture which, either directly or by implication, teaches that the Holy Ghost will exert his regenerating power in the soul of man in any portion of that endless duration which succeeds this life. On the contrary, his regenerating function is represented as confined to earth and time. The affirmation, "My Spirit shall not always strive with man" (Gen. vi, 3), proves that the dispensation of the Spirit is not *everlasting;* and the accompanying statement, "Yet his days shall be a hundred and twenty years," implies that it is exterminous with man's mortal life. Accordingly, our Lord makes death to be the critical point in man's history. He says to the Pharisees, "If ye believe not that I am he, ye shall die in your sins." John viii, 21, 24. This solemn threatening, which he twice repeats, loses all its force if to die in sin, or unregenerate, is not to be hopelessly lost. He teaches the same truth in the parable of Dives. The rich man asks that his brethren may be exhorted to faith and repentance before they die, because if impenitent at death, as he was, they will go to hades, as he did, and be punished forever. The Old Testament teaches the same doctrine: "The wicked is driven away in his wickedness [at death]; but the righteous hath hope in his death." Prov. xiv, 32. "When a wicked man dieth his expectation shall perish." Prov. xi, 7. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity." Ezek. xxxiii, 9.

Still further proof that death is the deciding point in man's existence is found in those *effects of regeneration* which have been spoken of. Faith, repentance, hope, and struggle with remaining sin are never represented in Scripture as occurring in the future life. After death the regenerate walks by sight, not by faith; has fruition instead of hope, and is completely sanctified. Faith, repentance, hope, and progressive sanctifica-

tion are described as going on up to a certain point denominated "the *end*," when they give place to sinless perfection. "He that endureth to the end shall be saved"—the end of this state of existence, not of the intermediate state. "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." "Christ shall confirm you unto the end." "Whose house are we if we hold fast the confidence and the rejoicing of the hope unto the end." In all such passages the end of this mortal life is meant. And to them must be added the important eschatological paragraph (1 Cor. xv, 24–28), which teaches that there is an "end" to Christ's work of mediation and salvation when "there remaineth no more sacrifice for sins." Heb. x, 26.

The large amount of matter in Scripture which teaches that the operation of the Spirit in the new birth and its effects belong only to this life cannot be invalidated by the lonely text concerning Christ's "preaching to the spirits in prison," a passage which the majority of exegetes, taking in all ages of the Church, refer to the preaching of Noah and other "embassadors of Christ;" but which, even if referred to a personal descent of Christ into an under world, would be inadequate to establish such a revolutionizing doctrine as the prolongation of Christ's mediatorial work into the future state, the preaching of the gospel in sheol, and the outpouring of the Holy Ghost there. For the dogma of a future probation for all the unevangelized part of mankind is radically revolutionizing. It is another Gospel, and if adopted would result in another Christendom. For nearly twenty centuries the Church has gone upon the belief that there is no salvation after death. All of its conquests over evil have come from preaching the solemn truth that "now is the day of salvation." 2 Cor. vi, 2. It has believed itself to be commanded to proclaim that "after death is the judgment" of sin, not the forgiveness of sin. But if the Church has been mistaken, and there is a probation in the future life for all the unevangelized of all the centuries, and it is announced, as all the truth of God ought to be, then the eternal world will present a totally different aspect from what it has. Heretofore the great hereafter has been a gulf of darkness for every impenitent man, heathen or nominal Christian, as he peered into it. Now it will be a darkness through which

gleams of light and hope are flashing like an aurora. The line between time and eternity, so sharply drawn by the past Christianity and Christendom, must be erased. A different preaching must be adopted. Hope must be held out instead of the old hopelessness. Death must no longer be represented as a finality, but as an entrance for all unevangelized mankind upon another period of probation and salvation. Men must be told that the Semiramises and Cleopatras, the Tiberiuses and Neros, may possibly have accepted the Gospel in hades. Children in the Sabbath-schools must be taught that the vicious and hardened populations of the ancient world—of Sodom and Gomorrah, of Babylon and Nineveh, of Antioch and Rome—passed into a world of hope and salvation, not of justice and judgment.

It is objected by the advocates of a future probation that the denial of the salvation of the heathen after death means that only a few of mankind are saved. This is an error. While the Scriptures confine the regenerating work of the Spirit to this life, they represent the subjects of it as "a great multitude which no man can number, of all nations, and kindreds, and tongues." Rev. vii, 9.

In the first place, the Church generally understands the Bible to teach that all who die in infancy die regenerate. Probably all evangelical denominations, without committing themselves to the statements of the Westminster Conference respecting "election," would be willing to say that all dying in infancy "are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth."—*Confession*, x, 3. This is the regeneration and salvation of nearly one half of the human family. And it is all accomplished here upon earth, not in hades.

Secondly, the Scriptures teach the regeneration of a vast adult multitude, from Adam down, who came under the influence of the Holy Spirit in connection with the special revelation, in the antediluvian, patriarchal, Jewish, and Christian Churches. These are all regenerated before or at death.

Thirdly, the Scriptures warrant the belief that the Holy Spirit exerts his regenerating grace to some extent in adult heathendom, making use of the unwritten revelation as the means of convincing of sin, and that in the last day a part of God's redeemed people "shall come from the east and from

the west, and from the north and from the south, and shall sit down in the kingdom of God." Luke xiii, 29. These, also, are all regenerated before or at death. Since regeneration in the instance of the adult immediately produces conscious faith and repentance, a regenerate heathen is both a believer and a penitent. He feels sorrow for sin and the need of mercy. This felt need of mercy and desire for it is virtually faith in the Redeemer. For although the Redeemer has not been presented historically and personally to him, yet he has the cordial and longing *disposition* to believe in him. With the penitent and believing man in the gospel, he says, Who is the Lord, "that I might believe on him?" John ix, 36. Such a man is saved by and through Christ.

In addition to all this work of the Holy Spirit in the past in applying in these three ways the redemption that is in Christ Jesus, it must not be forgotten that the world has not yet witnessed the mightiest and most wonderful manifestations of his power. The Scriptures speak of an outpouring in "the last days" that will exceed any thing in the previous history of the Church. "I will pour out my Spirit upon all flesh," says God. Joel ii, 28. Vast masses of sinful men will be bowed down in deep conviction of sin. The Redeemer will take unto him his mighty power, and turn the human heart as the rivers of water.

Now, this is a great salvation. The immense majority of the race that fell in Adam will be saved in Christ "by the washing of regeneration, and renewing of the Holy Ghost." Titus iii, 5. And this regeneration is effected in every instance before "the spirit returns to God who gave it." The duty of the Church is to preach the Gospel to every creature, and to pray unceasingly for the outpouring of the Holy Ghost. Instead of starting a false hope for the salvation of the heathen by daring to reconstruct the plan of salvation, and to extend the dispensation of the Spirit into the future life, the Church should strengthen the old and true hope by doing with its might what its hands find to do, and crying with the evangelical prophet, "Awake, awake, put on strength, O arm of the Lord." Isa. li, 9.

W. G. T. Shedd

THE MISSION OF THE CHURCH.

The heathen being salvable, and the Scriptures giving us no saving gospel for souls beyond one probation, the mission of the Church is to *now* bring the Gospel into contact with living heathen.

"I believe in the Holy Ghost, the Holy Catholic Church." In the Apostles' Creed the doctrine of the Church succeeds the doctrine of the Holy Ghost, and is, in fact, the creature of the Holy Ghost. Heathenism in the form of atheism repudiates the Creator; in the form of deism denies the Redeemer; and in the form of rationalism ignores the presence of the Holy Ghost in the Church. What is the Church? What is heathenism? For our purposes of discussion of duty it is enough to say that "the Church is the body of Christianity, and Christianity is the soul of the Church." The Church, as a fact, is the Christian religion organized; the Church as a spiritual entity, as a creation of God, is a body of individual believers whose hearts have been renewed by the Holy Ghost. Heathenism is either ignorance of or rejection of God as Creator, of Christ as Redeemer, of the Holy Ghost as sanctifier, and of the Scriptures as the revelation of God.

Religion is a universal fact, while Christianity is the only true religion. The end of all religious inquiries outside of Christianity is, What is truth? The beginning of Christianity is the assertion of Christ, "I am the truth." Christianity is Christ. Christianity is God manifest in the flesh. "Heathenism was the seeking religion, Judaism the hoping religion; Christianity is the reality of what heathenism sought and Judaism hoped for." And with this reality the Church is appointed to meet the seeking of heathenism. Plutarch says, "You may see states without walls, without laws, without coins, without writing; but a people without a god, without prayer, without religious exercises and sacrifices, has no man seen." Universal man must have religion, and the Christian Church is bound to determine what the character of that religion shall be, because it holds the powers and the commission to determine.

Universality in provision, in application, in appeal, in command, is stamped upon all of God's revealed purposes for the salvation of the race. The Jewish rabbis, who under the pat-

ronage of the Ptolemies made the earliest version of the Pentateuch, the first translation of any book into another language, gave to the world the emancipation proclamation of literature not only, but of man; for in the very frontispiece of the book there was the promise of a Great One to come, who was to crush the serpent's head, and deliver man from the woes of sin and the thralldom of a mighty spiritual adversary. The spiritual in its purity and possible universality was preserved alone in the Jewish idea of a Messiah to come. And when he came, "it was written over him in letters of Greek and Latin and Hebrew, This is the King of the Jews." Those three languages, representing the three highest civilizations and controllers of human thought in the world, are thus seen meeting in the cross of Christ, from the bare prophecy of which they had received their impetus. Here they are converging in one center, in this inscription; and though revilings are heard for a season the glad words, "It is finished," pierce the darkness, and henceforth the languages of the inscription are to die upon the lips of men, as spoken languages, that they may embalm the truth that the Desire of all nations has come. The Truth has become incarnate, and man, intellectually and morally, may be free. The most vital and transcendent truth which the universe holds, which eternity can show, is here presented—God incarnate in Christ; and belief in this truth constitutes man a son of God. For "as many as received him, to them gave he power to become the sons of God, even to them that believe." "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The mission of the Church to the heathen is its chief mission. The one object of the coming of Christ and of the founding of the Church bearing his name is to bring the world out of heathenism. Christ's command is, "Go ye into all the world, and preach the Gospel to every creature." This alone defines duty so simply that there can be no misunderstanding and no rational debate. Hesitation about obedience is nothing less than disloyalty, and deprives the individual Christian and

the Church of any claim to "Lo, I am with you alway, even unto the end of the world."

Just before Christ was "carried up into heaven," while he was in the midst of "the eleven gathered together, and them that were with them," "opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem! And ye are witnesses of these things." "Beginning at Jerusalem!" "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." The command and commission were both universal, and the pentecost enduement, with its many tongues, was for universal Gospel propagation.

But why this long delay of the Church in full obedience to the command? and why must we count the present the crisis time? In its infant days visible divine interposition aided the Church in the extension of Christ's kingdom. Now she is left to herself and to the infinite spiritual forces at her disposal. The Church exerted all her energy to live in the early ages. When the streets of Rome flowed with the blood of her martyrs she could not go forth to win the world to righteousness. Victory came and Rome was conquered. Then came corruption and cultured heathenism from the alliance with princes and temporal rulers. Outward prosperity and the inward disease of a pagan papacy, for ten centuries, cursed and almost crushed the life of the Church, until, through the Reformation, she returned to the Christianity of the first ages. Sweeping and garnishing the old temple was the work of the sixteenth century. Preparation and omens of hope characterized the seventeenth century. A vision of the magnitude of the work dawned upon the eighteenth century: prayer was more prevalent; single disciples went forth, and other disciples poured out their wealth to bring the heathen to God. The nineteenth century became the missionary century, and has given birth to most of the great armies of missionary societies. The world was not ready for the advance of the Church, and the Church was not ready to do her work until *now*. Providence has been preparing the way for the Church's full obedience to the command to "preach the

Gospel to every creature," "among all nations," in "all the world."

Science is now harnessed to the Messiah's triumphal car in its way among the nations. Steam and electricity link the barbarous regions of the earth to Christian civilizations and break the sleep of centuries. Seas are no longer mysteries, and deserts inspire no fear. Mountains are leveled, rocks tunneled, chasms bridged, lightning chained, and knowledge converted into implements of daily use. Every civilized man has become the center of the globe. The Church began its work at Jerusalem, and has girdled the world with its stations of the cross, and has reached Jerusalem again; but within sight of its stations are the millions of heathen of "all nations" waiting for the messengers of the Church to point them to the cross, upon which their hope as well as ours was borne. Nearly a thousand millions of the race for whom Christ died are without the Gospel. Stanley says that in his journey of seven thousand miles from Zanzibar to Banana he saw neither a Christian disciple nor a man who had ever heard the gospel message. And how dark the heathenism that rejects Christ in civilized lands!

The mission of the Church to-day is a mission in the face of the crisis of the history of Christianity. The fullness of time is seemingly near for the Bride to come forth in her beauty. The Bridegroom is waiting. The civil powers of both hemispheres are in the grasp of Protestant Christianity. The printing-press sent forth the Bible as its first gift to man, and now two hundred and fifty printed languages and dialects are the media for communicating the Gospel to all nations. The last of the hermit nations has now within her gates the messengers of Christ. One hundred years ago the gates of papal, pagan, and Moslem nations were mostly closed against the Church and the Gospel. Now in almost all of these lands the missionary and the convert are protected by law. Within the century over one hundred missionary organizations have been formed and one hundred thousand missionaries have gone forth. Great and effectual doors are open; barriers are broken down; insignificant human agencies, consecrated and under the divine guidance, are working such mighty results that the most audacious skepticism must admit the presence of a superhuman element. "This Gospel of the kingdom shall be preached in

all the world for a witness unto all nations; and then shall the end come." Peter exhorts the Church to both "look for and hasten the coming of the day of God." The Saviour is waiting to "see of the travail of his soul." The Church has both the men and the money to "hasten the coming of the day of God." And the mission of the Church is to Christianize the money as well as the manhood within its possession. The consciousness of stewardship in the use of money proves the potency of Christian love in human hearts to conquer selfishness, and to create a spirit of sacrifice which is the very soul of the Gospel.

The Church is missionary in its birth and growth. Heathenism is essentially cursed with sin, and sin is heathenism, whether it be found at home in Jerusalem or abroad among "Greeks," "Gentiles," or "barbarians." Men are heathen just to the extent that they are sinners. It is the same enemy that the Church meets in extending the kingdom of Christ every-where. Intelligent Christian responsibility and obligation do not divide Church work, so far as its relative importance is concerned, into home and foreign; it never puts in the attitude of antagonism or rivalry the different parts of the redeemed world. "The field is the world." The starting-point must be home, but the obligation extends to "every creature." Near and distant are not terms applicable to the duty of the Church to the heathen in the light of the divine command. Commerce may speculate about distance, but Christianity never. There are no limitations by degrees of latitude or longitude. To the duty of the Church to save sinners divine command and providential indications can alone construct the geography of duty.

It is one mission. The apostles never make any theological explanation of any difference in the work of the Spirit in the conversion of men. The Roman centurion, the Jewish scribe, the Jerusalem widow, and the heathen necromancer were convinced of sin, of righteousness, and of judgment, and brought to stand on a common level; even as among the diseased multitudes, all of whom Christ healed, were the learned and illiterate, the bond and the free, the Jew and the Greek, the barbarian and the Scythian. Home heathen may sin against greater light, but that does not lessen the Church's responsibility to send the greater light to those beyond who sit in denser darkness.

The Church of Christ will meet the obligations of its mission

to the heathen when it is baptized by the Holy Ghost and comes to appreciate the crisis upon us, and the money flows forth from unlocked treasuries, and love for souls flows forth from sanctified hearts; consecrated laborers and consecrated substance working harmoniously, co-operatively, and without wasteful rivalry, can hasten the millennium. In the presence of the heathen world the Church must present an undivided front or it can never claim the right to trace its origin to pentecost, nor can it convince the heathen mind of the divinity of the religion it proclaims.

The Church has all the appliances needed to fulfill its mission. Resources of history, character, money, machinery, education, science, numbers, the press, the divine promises, are necessary instruments, but they are strengthless, either singly or in combination, until baptized by the Holy Ghost; then, singly, they take on strength, and massed, they become almost omnipotent. These appliances in the possession of the Church, wielded by the Holy Ghost sent by Christ, shall become, like him, sweet in sympathy, pure in holiness, vital with love, all-powerful with victory. Before these, heathen temples would tumble, incense burning to unknown gods would be quenched; air polluted with blasphemy would be purified; ignorance would flee away; the flood-gates of intemperance would be closed; the fires of passion would be quenched, and fountains of bitter tears would be dried up; the crescent and the cross would meet in the holy city: "In the wilderness would waters break out, and streams in the desert. And the ransomed of the Lord would come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing would flee away."

The same power which rested upon the one hundred and twenty disciples on the day of pentecost, constituting then the entire Christian Church, resting upon the present entire membership of the Church, and multiplying converts in a ratio equal to the increase in the first century of the Church's history, would speedily make this world fit for the Saviour's abode, for heathenism would be unknown.

James M. Reid.

Art. IV.—COUNT LYOF TOLSTOÏ.

Count Lyof Tolstoï is a man of undeniable genius and gifts; whose fame has been steadily brightening for the last quarter of a century, and whose name, especially during the last decade, has been on the lips of all reading people, not only in Russia, but in America and England. In short, the whole world has found him out, and ungrudgingly crowned him as a prince in literature.

His popularity at first may probably be ascribed quite as much to his masterful and charming personality as to the excellence of his writings. But to this has been added, of late, the interest aroused by his clear and brilliant exposition of a certain revolution which has taken place in his religious opinions, and his entire character and manner of life as well; an experience which may best be expressed by the term "conversion," and which seems to be as genuine and permanent as it is remarkable.

To one not familiar with the Russian language the data relative to the history and external life of Count Tolstoï are provokingly meager. Although his personality pervades every book he has written, and his religious works, especially, are rare specimens of mental and spiritual autobiography, his every-day life, and the details of his plans and projects, are kept persistently in the background; while his retirement in the country, and the suspicion with which his opinions are regarded by the Russian government, draw a veil of privacy about his movements that cannot easily be lifted. A mere sketch of his career is, therefore, all that can with any degree of confidence be offered here by way of introduction to what may be said about his books.

Count Lyof Nikolayevitch Tolstoï was born on his father's estate in the Russian province of Tula, in the year 1829. His father was a retired lieutenant-colonel, who proudly traced his pedigree back to a Count Tolstoï who was the friend and companion of Peter the Great. His mother was the only daughter of Prince Nikolaï Sergeyevitch Volkonsky. She died when he was but two years old, and a distant relative took charge of the training of the four brothers and one sister. In 1843 Lyof en-

tered the University of Kazan, taking up particularly the study of Oriental languages. One year after he exchanged that course for the law, which occupied his attention for two years more. At the end of that time he suddenly determined to leave the university, without taking his degree, and returned to his old home at Yasnaïa Polyana, where, with his brothers, he lived in the enjoyment of a charming country life until 1851. That year he followed his favorite brother, Nikolaï, into the army, and to the Caucasus, where he shortly began to write his first novels, *The Cossacks* and *Childhood and Youth*. He lived amid the splendid scenery and enjoyed the free life of the Caucasus for nearly three years. When the Eastern war broke out, in 1853, he was transferred, at his own request, to the army of the Danube, and served on the staff of the renowned Prince Gortchakoff. Subsequently, he took part in the famous defense of Sebastopol, afterward recording his thrilling experiences in the sketches entitled, *Sebastopol in December, in May, and in August*. At the close of the war he retired to private life, and devoted himself to literary work, spending the winter months in Moscow and St. Petersburg, and his summers on his estate, until 1861. These were years of great literary activity, and, in his own country at least, he gained recognition as a writer of the first rank. The emancipation of the serfs in 1861—an event in which he was deeply interested—turned his closest attention toward agronomic questions, which he studied with enthusiasm, not only at home but in other European countries. In 1862 he married, became a magistrate, and decided to live continuously on his estate, and devote himself mainly to the education of the peasantry and a general improvement of their condition.

In 1875–77 his literary genius reached its culmination in the production of his greatest work of fiction, *Anna Karenina*. Since that time he has not ceased to disappoint the expectations of his purely literary admirers, having abandoned fiction as an unworthy field of effort, adopted an unexplained sort of communism, excluded himself from general society, taken up the simple life of the common people, among whom he seeks his associates, and occupying his leisure hours mainly in the composition of religious works, in which he elaborates certain eccentric and more or less impracticable theories.

Though living upon and managing his large estate, he holds to the simplest habits, and lives in the plainest practicable manner. He indulges no fanciful ideas in farming; indeed, the general appearance of his substantial but unpretending mansion and grounds more than intimates that but little attention is given to the æsthetic side of life. In the cultivation of his estate he seems to be studying the interests of the peasantry rather than his own. All improvements tend in that direction, while his own tastes, as an educated and refined nobleman, are evidently forgotten or ignored.

With the exception of his family, only a few of the members of which are in full sympathy with his plans, and occasional visitors, his associations are entirely with the rude peasantry, with whom he lives upon terms of perfect equality, discarding all titles and formalities, abrogating all authority, and seeking to influence them solely for their own good by sympathy and love; a very difficult task, judging from reported results, and yet in the prosecution of which his ardor does not seem to cool as the years go by. He gives a portion of each day and evening to manual labor, spending the morning in plowing, sowing, scattering manure, or haying, as the case may be—usually in aid of some very poor or disabled tenant—and an hour or two of each evening in shoemaking, at which he is quite an adept.

His simple habits promote good health and clear-headedness, and as a result the hours he devotes to literary work are very productive, in his chosen field of study, both in quality and quantity. His hospitality to the poor as well as the rich is unbounded, and evidently unaffected, and the practical application of his unselfish religious principles to the life of every day insures him a cheerful soul, and makes him, indeed, a father and a friend to all about him. To repeat his own testimony, whereas he was once dissatisfied and embittered by the emptiness of life, he now has peace, hope, and health, "with happy yesterdays and confident to-morrows."

Count Tolstoï has achieved his most permanent fame in fiction, several of his novels easily taking rank among the great artistic productions of the century. He is justly called the founder of the realist school in fiction, the aim of which "is to hold up the mirror to human nature, and to depict it with sub-

tile observation alike in its outward features and its most hidden motives. It is an attempt to set forth life as it is, in all its natural surroundings, with exactitude and simplicity." He must, however, be held in no way responsible for the sins of many of his disciples, especially among the French writers. Zola and his Parisian compeers in "impressionist" literature can find no warrant for their degrading impurity in the writings of the Russian Count. To be sure, he frequently wearies us with the minuteness of his details and his "cruel realities" of life, but he never descends to vileness; never compels his art to grind in the mill of lasciviousness. Details are among the materials in his superb structure, not the structure itself; the means conscientiously employed, not the end and aim of his effort. He simply photographs real life, and then, with the unerring skill of genius, so arranges his facts that they naturally and forcibly teach the desired lesson.

Tolstoï is, beyond question, the greatest creative genius in fiction which Russia has yet produced, except possibly Turgenef; and with equal certainty we may say that the novel entitled *Anna Karenina* is his best work, and therefore may be taken as a worthy illustration of his character and methods as an author. This book is the most "relentless analysis of the human emotions, and of the action and reaction of social relations," that has appeared in modern times. To speak of it justly in this particular is to incur the suspicion of extravagance; for in mental and moral insight, and in the masterly array of events and influences for the final impression, Tolstoï is not second to George Eliot, or even Nathaniel Hawthorne. His pure moral purpose is so apparent, and lies so near his heart, that notwithstanding some details which would otherwise offend our sense of propriety the effect of the whole is elevating and refining. On every page we find evidences of a good heart prompting a clear mind, and we are grateful for the warmth as well as light which he brings to us. The story was slowly written, and first published as a serial in the *Russian Messenger*, and though it continued, not for months alone, but for years, it still kept public attention to the end. Its power is simply immense. After reading it "real life seems like fiction, and fiction like real life. There is not a detail added that does not increase the effect of this realism."

Anna Karenina is first introduced to us as a lovely woman of inimitable grace and skill in domestic and social life, noble and generous in character. Married to a worthy but disagreeable government official, who is so absorbed in his public schemes and literary pursuits that he has no time or heart for the home and society enjoyments so necessary to the happiness of his young wife, she is gradually estranged from her husband, and gives herself up (with but little resistance at first on her part) to a passion for a young officer who is entirely and to the end devoted to her. The long struggle between love and conscience is depicted with unsparing fidelity. At last the guilty woman is swept away by the mighty current of evil, not even her love for her only child being strong enough to hold her, and her downward career fairly begins. Her steadily increasing misery ends at last in suicide, in which lies the chief moral of the story.

Seldom has it been given to any writer to develop such a powerful illustration as this of the inexorable results of sin. As may often happen, the extreme penalty is long deferred; but, like a cruel fate, or, to speak more justly, like the workings of an irrepealable law, slowly but surely her wrong-doing comes to its awful harvest of disappointment, remorse, despair, and destruction. As Howells has so well said:

> Nothing can save the sinful woman from herself—not her husband's forgiveness, twice granted; not her friends' compassion, her lover's constancy, or the long intervals of quiet in which she seems safe and happy in her sin. It is she who destroys herself, persistently, step by step, in spite of all help and forbearance; and yet we are never allowed to forget how good and generous she was when we first met her, how good and generous she is, fitfully and more and more rarely, to the end. Her lover works out a sort of redemption through his patience and devotion; he grows wiser, gentler, worthier through it; but even his good destroys her. As you read you say not, "This is like life," but "This is life." It has not only the complexion, the very hue, of life, but its movement, its advances, its strange pauses, its seeming reversions to former conditions, and its perpetual change, its apparent isolations, its essential solidarity.

Though this story deals with adultery and its consequences, its spirit is not alone artistic; it is eminently ethical. It is easy to see that Tolstoï's purpose is to mercilessly expose the corruptions of Russian high life, and to "give an awful and lurid warning" to those who are tempted to thus sin against society

and home and God. In the development of this purpose every page is a link in the chain of evidence which establishes the appalling fact that his warning is based on the absolute certainty of natural as well as moral law. In all candor it can be said, that, even in the most unpleasant details, the author never betrays any love for the impure. If his picture of evil is against a background of social refinement, the glitter of wealth, and charm of elegance, he manages thereby to make it all the more repulsive and loathsome. As Matthew Arnold says:

> Much in *Anna Karenina* is painful, much is unpleasant, but nothing is of a nature to trouble the senses or to please those who wish their senses troubled. This taint is wholly absent.

In the progress of the story a multitude of events and persons pass before us, but the stamp of genius is upon it all; not once is its consistency broken or even jeopardized. There is no caricaturing, no striving after effect: all is as simple and real as the highest art can make it. No disguises are attempted. Good is plainly good, and evil bears its damning mark.

As an offset to this multiform marital infidelity the book charms us with many a truthful and sweet home-scene. Lovely family life; the tender relations between true parents and loyal children; the bliss of the young wife, and the rapture of the young mother; the aspirations of noble young manhood; the rewards of social purity; the achievements of steadfast integrity and patient perseverance, are all impressively portrayed. The follies of fashion, the evils of making wealth the supreme good, the wretchedness of a misspent or aimless life, the unreason of selfish ambition, and the utter emptiness of a life of sensual gratification and gayety, are all exposed with a skillful purpose and a pitiless hand.

From the outset of this book we are conscious of a special interest in the character and acts of Levine, since Levine is undoubtedly a faithful picture of Tolstoï himself in the transition between the dissipations and aimlessness of his early life and his career as a proprietor contented with his delightful family life in the country. Tolstoï's fondness for the peasantry; his mental and spiritual struggles; his doubts and fears; his absurdities; his manliness; his, at times, dogged and unskillful persistence in what he deems right and necessary; and his

final emergence into the light of faith, are all paralleled in this country gentleman, whose assured triumph and humble happiness so gracefully adorn the close of the book.

The somber coloring which we have observed and learned to expect in all Russian romance is not wanting in Tolstoï. With all his ardor as an explorer in religion and a reformer in society he seems to be a hopeless pessimist. Indeed, in the present state of Russian society and politics, it would be difficult for a thoughtful and sensitive man to be any thing else. The struggle between absolutism on the one hand, and growing intelligence, the sense of justice, and aspirations after freedom on the other, waxes fierce, and seemingly more determined. The most superficial student of Russian affairs cannot fail to see that men of moral convictions, men who are moved by the spirit of unselfish patriotism, men who have heard the voices of God and humanity calling them to the apostleship of reform, seem "involved in an unequal conflict with their surroundings." They are confronted with social conditions which can be changed by nothing short of a national revolution not likely soon to come. The cries of oppressed millions smite upon the ear until it is dead to all sweeter sounds. The high-born and wealthy grow more corrupt and heartless, the scholars become more selfish and exclusive, the enthusiasts more desperate, the ignorant more stolid, and their condition harder to be improved, since they practically refuse all co-operation with their would-be benefactors. "Men come to regard life as a terrible burden, and seek refuge in suicide, or in strange, mystical, and extravagant theories of society."

What writer of fiction, then, who aims to give us Russian life as it is, and has even a modicum of sympathy with and love for his kind, can altogether exclude the sadness from his heart or the shadow from his pages? We are, therefore, not surprised that Tolstoï's face, as shown in published engravings, has upon it a settled look of sadness quite in keeping with the prevailing tone of his chief productions; or that Turgenef is described as "a man with a great grey face, sad and weary alike of the world's folly and wisdom. A man in whose face you read 'Russian' at the first glance, *enfin, l'homme de ses œuvres.*"

Turning now to Tolstoï's religious writings, we find them largely autobiographic, and therefore of interest to the general

reader as well as to those who are in special sympathy with his religious experiences. Only fragments of them have been published in Russian, since their open opposition to the existing order of things has brought them under the ban of the press censor. They have, however, been widely circulated in manuscript among his countrymen, and have been translated into French and English. The most important ones, those which relate his remarkable experience and embody his religious belief, are entitled, respectively, *My Confession*, *My Religion*, and *What to Do?*

My Confession relates in a simple manner how he became dissatisfied with the life he was leading as a Russian nobleman; how he struggled against evil; how he found the light and truth; how he believed, and how he was converted. It belongs in the same class with Bunyan and Thomas à Kempis, furnishing spiritual tonic and daily food to devout souls of every "Church" and clime. In these pages Tolstoï informs us that he was educated in the faith of the Orthodox Greek Church, and at first gave a traditional assent to its tenets; but under the influence of a boy friend, who came from a gymnasium to spend a Sunday with Lyof and his brothers in the country, he began to doubt. This youngster announced to his friends the very latest discovery in the educated world; namely, that there was no God, and that all they had been taught on the subject of religion was a mere invention. Yielding to the impulse given by this declaration, Lyof began to read Voltaire, and to listen eagerly to all infidel utterances, to talk much and think superficially, until at the age of eighteen he had discarded all belief in any thing he had been taught, and become an outspoken infidel of the head, if not of the heart.

Under the demoralizing influence of this new departure he yielded to his passions, and, following the dissolute customs of the high life in which he moved, plunged into most abominable excesses, to be continued during his career as a soldier. Of this period he sadly confesses, in the violence of language which sometimes marks the penitence of a sensitive nature:

> I cannot now recall those years without a painful sense of horror and loathing. I put men to death in war, I fought duels to slay others, I lost at cards, wasted my substance wrung from the sweat of peasants, punished the latter cruelly, rioted with loose women and deceived men, and yet I was not the less considered by my

equals a comparatively moral man. Such was my life during ten years. During that time I began to write, out of vanity, love of gain, and pride. I followed as a writer the same path I had chosen as a man. In order to obtain the fame and money for which I wrote, I was obliged to hide what was good and bow down before what was evil.

About this time he traveled extensively, visiting most of the capitals and chief cities of Europe. After some years of this life he married happily, and for fifteen years years was absorbed by the cares and joys of family life, and the conduct of his extensive estates. He now believed that the only worthy aim is personal and family happiness. This he skillfully taught and illustrated in his novels and other writings of this period. Of these productions he says:

I had experienced the seductions of authorship, the temptations of an enormous pecuniary reward and of great applause for valueless work, and gave myself up to it as a means of improving my material position, and of stifling all the feelings which led me to question my own life, and that of society, for the meaning in them.

Evidently "a strange state of mind torpor" began to grow upon him. He was in great perplexity; there was "a stoppage, as it were, of life," as if he did not know how he was to live, what he was to do. This perplexity became more and more intense, and every hour he was confronted by the questions, "Why?" and "What after?" He possessed, seemingly, all that the heart of man could wish, but still his soul was empty. Every thing hitherto attractive lost its charm. Art, learning, letters, all appeared like child's play, for he found in them no answer to his vital questions. He ranked himself with Solomon, and Sakya Muni, and Schopenhauer, as testing the world's capacity to satisfy the soul, and as thoroughly disgusted and even nauseated by the costly and subtle draught. He became fully convinced that human learning has no clear answer to the question that tormented him: "Is there any meaning in my life which can overcome the inevitable death awaiting me?" He was often on the verge of suicide as the only relief from the morbid state into which he had fallen. Of this temptation he declares: "I saw that this means of escape was the worthiest, and wished to make use of it."

In his study of human nature and search for wisdom he had

thus far confined himself to a limited number of mankind, for he says: "It seemed to me that the small circle of learned, rich, and idle people, to which I myself belonged, formed the whole of humanity, and that the millions living outside it were animals, not men."

His ideas of life still remaining indefinite, he was at last led to give more attention to the faculty of faith. He says:

> When I came to this conclusion I understood that it is useless to seek an answer to my question from scientific knowledge, because the latter only shows that no answer can be obtained till the question is put differently—till the question be made to include the relation between the finite and the infinite. I also understood that the answers given by faith do bring in the relation of the finite to the infinite. However the question, How am I to live? be put, the same answer is obtained—by the law of God. Will any thing real and positive come of my life, and what? Eternal torment, or eternal bliss! Is there a meaning in life to be destroyed by death, and if so, what? Union with an infinite God, paradise! In this way I was compelled to admit that, besides the reasoning knowledge, which I once thought the only true knowledge, there was in every living man another kind of knowledge, an unreasoning one, but which gives a possibility of living faith! I could not but confess that faith alone gave man an answer as to the meaning of life and the consequent possibility of living.

In this way deliverance gradually came to this sincere inquirer after truth. He was no longer at the mercy of circumstances. Knowledge sure, but to some extent inaccessible to reason, was revealed to him. His life was no longer meaningless, but full of deep meaning which he had power to impress on every action. He now found no comfort among the wealthy, scarcely any thing but unbelief and denial among the learned, and only pure conventionalism among churchmen. To him it was all hollow, and worse than vain.

Overcoming his prejudices as a man of wealth and refinement, he began to associate with the poor and unlearned, and to study their characteristics. The more he studied the more he became convinced that a true faith was among them. In direct opposition to what he saw in his own circle—lives spent in idleness and amusement, which ended in a settled dissatisfaction with life—he saw among the common people whole lives passed in heavy toil but unrepining content. He found

the people accepting every trial in the quiet and firm conviction that all was for the best. He says:

In contradiction to the theory that the less learned we are the less we understand the meaning of life, and see in our sufferings and death but an evil joke, these men of the people live, suffer, and draw near to death, in quiet confidence, and oftenest with joy. I began to be attracted to these men. The more I learned of their lives the more I liked them, and the easier I felt it so to live. I lived in this way during two years, and then there came a change which had long been preparing in me, and the symptoms of which I had always divinely felt; the life of my own circle of rich and learned men not only became repulsive, but lost all meaning whatever. The life of the working classes, of the whole of mankind, of those that create life, appeared to me in its true significance. I understood that this is life itself, and that the meaning given to this life is a true one, and I accepted it. I understood that if I wished to understand life and its meaning, I must live not the life of a parasite but a real life; and, accepting the meaning given to it by the combined lives of those that really form the great human whole, submit it to a close examination. This search after God was not an act of my reason but a feeling, and I say this advisedly, because it was opposed to my way of thinking; it came from the heart. I remembered that I had lived only when I believed in God. What more then do I seek? A voice seemed to cry within me, "This is He, he without whom there is no life. To know God and to live are one. God is life. Live to seek God, and life will not be without him." And stronger than ever rose up life within and around me, and the light that then shone never left me again.

From that time to the present Tolstoï has renounced the life of his own class as unreal, and, therefore, unworthy; and, so far as compatible with his duties as proprietor and author, adopted the simple life of the peasantry. Repelled by the ecclesiasticism and the iron creed of the Orthodox Greek Church, he has abandoned her communion, and is enthusiastically prosecuting an independent search after the true religion as contained in the Gospel of Christ. The mature results of his labors in this direction will be published to the world in two works, to which he has given his principal attention for some years past—a criticism of dogmatic theology, and a new harmony of the four gospels: works which, whether their conclusions can all be accepted or not, cannot fail to be most stimulating and instructive, emanating as they do from the strong mind and sincere heart of one of the greatest men of the century.

In the meantime, as a sort of first-fruits of his endeavor to disentangle the false from the true, he has sent out *My Religion*, which is a somewhat imperfect, but intensely interesting statement of his belief so far as he has been able to formulate it. Most Christians will read this book to dissent from many of its conclusions; ease-loving people will read it to confute its arguments and refuse its demands; but no man can carefully follow its candid, if not always logical, thought, and partake of its Christ-like spirit, without being refreshed thereby. The conscientiousness and devotion of the man are revealed in every line; and, though discarding many dogmas of the Church, and promptly, not to say egotistically, discrediting the opinions of the wise and good among her defenders, he nevertheless is, in these pages, altogether too much of a Christian for the multitude of nominal disciples who consent together that Christianity ought to be believed but not that it ought to be practiced.

A man has certainly accomplished a great deal, in a selfish, luxurious, compromising age like this, when he accepts Christ's precepts for their full value and yields practical obedience to them, and thus adds to his teachings the force of a needed example. He may be in many respects intellectually mistaken, but his true heart and consistent life compel our admiration and gratitude.

Tolstoï's religious conclusions are based on a direct and literal interpretation of the teachings of Jesus as expressed in the Sermon on the Mount; and although his interpretation is by no means new in theory it has certainly gained a practical force in his uncompromising and zealous life, and a new beauty in his sweet and skillful exposition. He has crystallized the Sermon on the Mount into five commandments, the keeping of which by all Christians he believes would speedily bring about a complete reign of righteousness, and establish the "kingdom of God" in all the earth: 1. Live in peace with all men. 2. Be pure. 3. Take no oaths. 4. Never, under any circumstances, resist evil. 5. Renounce all national distinctions.

He believes that the faith which overcomes the world is faith in the teachings of Christ. But those teachings are, in all cases, to be literally carried out. This literal fulfillment he holds to be possible, easy, and even joyful. It will eventually "overcome the world," and save all mankind from inevitable

ruin. This fulfillment he believes is now neglected even by avowed Christians. He says:

> The doctrine of Jesus is understood in a hundred different ways; but never, unhappily, in the simple and direct way which harmonizes with the inevitable meaning of Jesus's words. Our entire social fabric is founded upon principles which Jesus reproved. Believers are faithful to ceremonies and sacraments, but they forget one little detail, the practice of the commandments of Jesus. And the worst of it is, that without any attempt to put them in practice, both believers and unbelievers decide, *à priori*, that it is impossible.

In this way, he holds, the Church has lost much valuable time as a saving agency among men; and it is now the duty of all who are determined to be out and out upon Christ's side to abandon the Church, take Christ as the direct teacher, accept his word literally without comment or controversy, reject all parts of the Bible which do not on their very face reflect the full spirit of Christ, reject the authority of prophets and apostles, of councils, of fathers, popes, or patriarchs, and be the immediate disciples of Jesus alone. Without fully stating his reasons, and more or less in contradiction of his literal loyalty to Christ's words, he rejects many of the chief doctrines of the Church, namely, the atonement by blood; the trinity; the descent of the Holy Ghost upon the apostles and his operations through the ordinances of the Church; the sacraments; and the authority of the Church as the appointed representative of Christ in the earth. All this religious radicalism he defends firmly, but in sweet sincerity. Love is the power upon which he depends to work the mighty change for which he looks. As he believes, so he acts. His book entitled *What To Do?* is an application of his principles to the work of practical benevolence, and the solution of certain important social questions.

Whatever may be said of Tolstoï's theories, his life is a real benediction to the world. He is, at least, wise enough to teach the world a lesson it greatly needs. Such men as he are not so plentiful that we can afford to repudiate them because they will not work in our harness or look at the truth through our eye-glasses. The generosity of their hearts and the faithfulness of their lives will compel us to condone, to quite an extent, the errors of their heads and the lameness of their logic.

Some of Tolstoï's own words sufficiently condemn his con-

clusions. For example, take the following statement, "made with an unconscious and magnificent egotism." He says:

> Every thing confirmed the truth of the meaning which I found in the teaching of Christ. But for a long time I knew not what to make of the strange idea that after eighteen centuries, during which the Christian faith has been confessed by millions of men, and thousands of men have consecrated their lives to the study of this faith, it was granted to me to discover the law of Christ as a new thing. Yet, strange as this might be, so it was.

No doubt the above is very pleasant and satisfactory to Tolstoï, but it certainly does not commend itself as either just or generous to the great body of believers so unceremoniously brushed aside. It is a superb self-confidence worthy of Swedenborg, or the modern apostles of faith-healing. We are not quite ready to admit that he is the first man who has understood the Sermon on the Mount. Steadfast as is his loyalty to Christ as the divine teacher, we cannot believe that it has been given to him to understand the divine precepts and comprehend the divine will in a sense hitherto denied to others. The universal Church of Christ has not been so misled through ignorance. This great man has not escaped a danger which threatens all reformers. He is to some considerable extent the unconscious victim of one-ideaism. His stand-point is not sufficiently elevated for him to take in at a glance the entire field of Christian knowledge and activity. His spiritual faculties are not yet sufficiently acute for him to apprehend the entire mind and will of Christ. He overlooks the important fact that "with few and rare exceptions the whole of Christendom, from the days of the apostles down to our own, has come to the firm conclusion that it was the object of Christ to lay down great eternal principles, but not to disturb the bases and revolutionize the institutions of all human society, which themselves rest on divine sanctions as well as on inevitable conditions."

Because Tolstoï's sincerity and self-abnegation bring to him a quick and most satisfactory reward, he cannot logically conclude that all men should follow in his footsteps without reference to their various temperaments, responsibilities, and conditions. Christ overlooks many errors of the intellect in never failing to bestow a blessing upon all who, in unselfish honesty, take him at his word and consistently harmonize their acts with

their convictions. This, however, is Christ's approval of sincerity, and by no means commends the error to others or brings relief from all its consequences. Tolstoï is unjust, as well as illogical, when he argues that because the Church has sometimes been mistaken in her interpretation of Christ's mandates, and has sometimes defended slavery and kindred wrongs, she is in every respect an unsafe leader, and should be abandoned by all true souls. But, following eagerly along this line, his "absolute literalism" compels him to abandon the Old Testament, to reject all New Testament interpretations of Christ's sayings, throwing out of court with one sweeping decree Paul and Peter and James and the beloved John, the very men who were trained and taught by Christ himself, as unworthy our credence. For some unaccountable reason Tolstoï seems to have entirely overlooked the fact that Christ, in the gospels which he accepts, recognizes the Old Testament as of divine origin; and that he sent out the apostles to take up the work where he laid it down; that he taught them to respect existing institutions, recognize the authority of the state, and live as patriotic and obedient citizens; that he promised and sent the Holy Spirit; and, through the apostles, he founded a universal Church which cannot go far astray in her acceptance and interpretation of fundamental principles, since Christ is evidently using her to fulfill his purposes and promises. Not an infallible Church, yet inspired by the divine Spirit, her settled opinions must be of great weight, especially when set over against those of one man or any particular company of men.

Let Tolstoïism prevail and there would be an end to all national institutions; science and art would cease to develop for lack of fostering care; the Church would disappear; and the brightest minds of the race would be stultified for want of inspiration and motive. Last of all, true religion would gain nothing, for religious life would be so narrowed and religious thinking so circumscribed that the world would be filled with spiritual babes, and there would be no giants to successfully battle with the evil which is ever alert and ever growing. Temptations would increase rather than diminish, and would be even more dangerous to the peace and safety of men, because they would appeal to a lower grade of faculties and desires. The race would take the down grade at a constantly accelerated speed, to be plunged at

last into social chaos, religious know-nothingism, and worthlessness.

As to the real meaning of Christ's words, Archdeacon Farrar well says:

> The Scriptures were written in human language, and all human language must be interpreted with reference to its idioms, limitations, and recognized methods, as well as in its relation to those who use it, and those whom they address, and the purposes which they have in view. Even language which at first sight seems to be perfectly clear is found to be susceptible of the greatest ambiguities. Nothing is more common than for Christians to tell other Christians who differ from them that they are rejecting the plain words of Christ, forgetting that to their opponents the "plain words of Christ" appear to have an entirely different significance. Hundreds of instances might be quoted in which, by the confession of all Christians alike, the superficial meaning of Scripture is very far from being its real meaning. It is a mark of ignorance and provincialism when a controversialist acts according to the sarcastic advice of Kant: "Go to your Bible; but mind you find there exactly what we find; for if you do not you are wrong." The evidence of Scripture must be tested by reason, no less than the evidence of the senses. The sun does not go round the world, though it appears to do so; and Scripture in many cases does not signify that which its words seem literally to mean. In the world of Scripture, as in the world of nature, we may be misled by appearances into erroneous conclusions; not because the phenomena are, in either case, intended to mislead, but because in both spheres they are left to the interpretation of the trained intellect.

Christ said: "Ask and ye shall receive;" but his teachings, and those of the men who were personally taught by him, as well as the experience of Christians ever since Christ's day, have not failed to prescribe the necessary limitations and explanations of a promise which could not be fulfilled in the letter without disarranging the machinery of the entire universe.

Christ also said: "Give to him that asketh thee;" but by laying down the general principles which must regulate Christian charity and alms-giving he took good care that the disciple who comprehends the spirit of his teaching shall be in no danger of falling into the ridiculous absurdities consequent upon a literal interpretation, at all times, of this command. Literalism, at this point, would lead one to give oftener to men's hurt than to their good, and thus defeat the very purpose to promote which the Master laid down this "divine and lovely precept."

After years of study Tolstoï has reached the conclusion that the central principle of all Christ's teachings is, "Resist not evil," or "him that is evil." In the fourth chapter of *My Religion* he says:

I understand now that in saying "Resist not evil," Jesus not only told us what would result from the observance of this rule, but established a new basis for society conformable to his doctrine, and opposed to the social basis established by the law of Moses, by Roman law, and by the different codes in force to-day. He formulated a new law whose effect would be to deliver humanity from its self-inflicted woes. His declaration was: "You believe that your laws reform criminals; as a matter of fact they only make more criminals. There is only one way to suppress evil, and that is to return good for evil without respect of persons. For thousands of years you have tried the other method; now try mine. Do as I command you; follow my example and you will know that my doctrine is true." Not only in words but by his acts, by his death, did Jesus propound his doctrine, "Resist not evil." They are very simple, those words, but they are, nevertheless, the expression of a law divine and human. Men may turn aside from it, they may hide its truth from others, but the progress of humanity toward righteousness can only be attained in this way. Every step must be guided by the command, "Resist not evil."

In a recent visit to Tolstoï Mr. George Kennan recounted to him many instances of cruelty, brutality, and the most flagrant violation of the private and sacred rights of weak women by the Russian officers in Siberia, which had come under his observation, and at the end of every harrowing recital said to him, "Count Tolstoï, if you had been there, and had witnessed that transaction, would you not have interfered with violence?" Tolstoï invariably answered, "No." Mr. Kennan asked him the direct question whether he would kill a highwayman who was about to murder an innocent traveler, provided there were no other way to save the traveler's life. Tolstoï replied: "If I should see a bear about to kill a peasant in the forest I would sink an ax in the bear's head; but I would not kill a man who was about to do the same thing."

Now, in all this Tolstoï has overlooked certain facts necessary to a complete understanding of Christ's command, "Resist not evil." Christ himself put an interpretation upon it with which neither Tolstoï's precept nor example harmonizes. In the Sermon on the Mount, immediately after the words

"Resist not evil," Christ says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." But nothing can be clearer than that Christ meant here to inculcate the duty of suppressing angry resentment when wronged or injured, and by no means meant that the injunction should always be obeyed literally, since when unjustly smitten on the cheek in the high-priest's hall he promptly and emphatically gave a practical illustration of his own teaching by remonstrating with his assailant. (John xviii, 23.)

Cannot this great man see that non-resistance to evil, at all times, on the part of men or nations, would soon bring in the complete reign of selfishness, wolfishness, robbery, oppression, and lust, wherein all the rights of virtue and intelligence and weakness would be ruthlessly trampled down by men whose unrestrained passions had transformed them into demons?

The more we study and analyze Tolstoï's religion the stronger is our conviction that it is eminently of this world, and based largely upon terrestrial considerations. Even Christ is to him more of a philosopher than a Saviour. Tolstoï's strong character and lovable personality pervade all that he writes, and give a charm to his theories which makes them very plausible and attractive on paper, but directly one has subjected them to dispassionate investigation and applied the test of real life he is deeply impressed with a sense of their utter impracticability so far as society in general is concerned. Notwithstanding this, we look for notable results from his efforts in Russia, where he is more generally talked of and widely read than any other author of modern times. He is loved and hated, loudly praised and soundly abused (as all men are who are worth any thing to the world), but all candid men can see that he is the unfeigned friend of humanity; and few things are more likely to happen than that his opinions will, indirectly at least, work out some important changes in Russian society and politics. The world knows that there is need enough of this, and will not be very particular as to the agency by which it shall be accomplished.

Ross C. Houghton

Art. V.—PHILOSOPHICAL IDEALISM.

It is very common in histories of philosophy to find traditional misinterpretations abiding from one generation of critics to another, because the critics tend to study criticisms rather than the original works themselves. It is about equally common to find philosophical doctrines studied, not in their origin and meaning in thought itself, but in verbal and hearsay interpretations, which have nothing but words in common with the doctrine they claim to express. This has been pre-eminently the case with idealism. There is a mass of amorphous criticism of this doctrine scattered about in text-books on psychology and in theological treatises which is so irrelevant to what [redacted] idealists profess as to be little more than a beating of men of straw or a belaboring of lay figures. Let our first question then be, What is idealism?

In casting about for an answer to this question we remember that idealism exists in many forms. There is an idealism springing from the sensational philosophy. This allows things to be only groups of sensations, real or possible. There is the Berkeleian idealism, which views things as a system of presented ideas without any material substance. There is an idealism which reduces things to phenomena, and makes them only a projection of our mental states under the forms of reality. There are idealisms which depend upon our theory of knowledge, and there are others based upon a study of the objects of knowledge. One idealism emphasizes the fact that the ontological existence of things cannot be proved; another insists that an analysis of things as known demonstrates that they have neither existence nor meaning except with reference to intelligence. This is the highest form of idealism. It does not question the universality of the object or its independence of our thought, but it holds that the existence of the object being defined and constituted by rational relations is unintelligible, and impossible, except with reference to a cosmic intelligence by which those relations are constituted, and in and for which alone they exist. This fact—that idealism has many forms—explains the indifference with which reputed idealists often regard the most Titanic belaborings of idealism by some

realistic Boanerges. If now we look for some common element in these forms we find it in the claim that things, and the whole world of things, exist only for, and in relation to, mind and consciousness. The realistic contention, on the other hand, is that things exist by themselves as lumpish material realities outside of, and apart from, mind, and in antithesis to mind and consciousness. This, at least, is to be the meaning of the terms in the following paper; and our aim is to give some idea of the arguments used for the respective claims and of their speculative value.

For spontaneous thought the question itself does not exist; and if by any chance it should be raised, it would be dismissed at once as absurd. Things are so manifest in their real existence that only an unbalanced mind could doubt it. From this stand-point of unreflective thought things are real, and are immediately known as such. There is nothing obscure in the process; indeed, there is no process, but the mind stands over against the thing, and forthwith knowledge results as a matter of course. This naïve confidence in perception is invaluable for practical life, but a little reflection serves to disturb it. To begin with, perception itself admits of being viewed in two ways. It claims to be an apprehension of something objectively existing, and it is also an event in our subjective experience. In the latter sense perception is an effect produced within the mind by the action of something other than itself. If now it were possible to connect perception, as effect, with the alleged object as its only possible cause, then our assurance of the object would be as immovable as our intuition that every event must have a cause. Many have thought this to be possible, and have sought to refute idealism by the law of causation and by the fact that we are coerced in our experience. This might do if the aim were to prove that there is something beyond the individual thinker, but it is quite irrelevant to the question as to the nature and existence of the apparent object. The law of causation only says that this psychological occurrence must have a cause, but it does not tell us where to seek it or what it must be. Leibnitz found the cause in the nature of the soul itself, and not in any external action upon the soul. If we are not satisfied with this view, and determine to look for a cause other than the soul, we are quite at a loss to connect the effect

with the apparent object as its only possible cause. The object itself does not seem to cause any thing, and, so far as perception is concerned, appears to be entirely in the passive voice. If we insist, nevertheless, on finding causation in the object, it turns out that the immediate cause is neither the object nor any thing like it. The immediate external antecedent of perception is said to be some form of nervous change in the brain, and this is totally unlike the object, on the one hand, and the mental effect on the other; and besides, it is itself only hypothetically and very obscurely known. No reflection upon the mental effect shows that it can have only one cause, and that a nervous change. Any thing else whatever seems as well fitted to produce the effect. We have next to reason our way from the hypothetical nervous change to the apparent object as its only adequate cause, and by the time we have fairly mastered the conditions of the problem it is seen to be impossible to deduce any necessary connection between the mental effect and the perceived object.

To have perceptions, all that is needed is the appropriate stimulus; and there is no way of necessarily connecting this stimulus with the independent existence of the object. Often the perception takes place when there is nothing really objective, as in dreams, delirium, and insanity. Of course, perception takes place only under the form of subject and object; but this psychological form in no way secures the independent reality of the object. However valid, then, perception may be, and however convinced we may be of its validity, there is no logical or metaphysical way of deducing the object as an independent existence from the psychological experience. Accordingly, realistic speculators of the better sort have given up attempts to demonstrate the object, and have sought to connect the perception, as mental state, with the object as externally existing by "a law of our nature," of which no further account can be given, or which may be founded on the divine veracity. But the matter is somewhat complicated by the fact that there is very general agreement among theorists, physical and psychological alike, that a good part of the apparent object is purely phenomenal, and has only a subjective existence. The subjectivity of sense-qualities has become an abiding part of both physical and psychological theory; and

this fact itself is something of a stumbling-block to the "unsophisticated consciousness." We distinctly perceive and are immediately conscious of many qualities as inhering in the object, which, nevertheless, exist only in and for our sensibility. Here, if anywhere, we seem to have an undeniable working of the law of our nature, an immediate utterance of the unsophisticated consciousness; and yet we are led to modify it. This has gone to such an extent that the world of sights and sounds, of heat and cold, of all pleasant and painful sensations—the world of the unsophisticated consciousness, in short—is affirmed to have only a subjective existence, while the truly real is placed beyond the reach of sense altogether. Such realism as remains is very properly called "transfigured realism;" and the transfiguration is so foreign to spontaneous thought that Berkeley was not entirely out in his claim that he alone agreed with common sense. The transfigured view he stigmatized as the parent of all manner of skepticism and unbelief. But if to escape the transfigured realism we fall back on the divine veracity, we are met by the fact that, while a law of our nature leads to spontaneous realism, a still deeper law of our nature leads to the transfiguration when reflective criticism begins. When the mind comes to work over its experiences, so as to harmonize them with itself and with one another, it finds it impossible to do so without distinguishing between things as they appear and things as they are. This result does not depend upon a distrust of our faculties, but upon a trust in them; and it is only in this way that all the demands of our cognitive nature can be met. And if we are to appeal to the divine veracity, it must be in a larger way than is common in this discussion. That veracity can hardly be held responsible for any thing beyond the truth and harmony of our nature as a whole. Certainly it would be a sorry sort of veracity which should leave perception and reflective thought in hopeless contradiction, which would be the case if we are to suppose the impressions of spontaneous thought to be final. We shall have, then, to admit that our first thought of things may not be the truest, or may not be the final utterance of the mind; and to reach this we shall have to undertake a critical analysis both of the knowing process and of the known object. When this is done, and we have found what our faculties really give us, then we may

appeal to some fundamental veracity as the warrant of our trust in the result; but nothing can be more barren and superficial than such an appeal against speculative conclusions because they depart from the unreasoned assumptions of sense-experience.

The more we study perception as an effect the plainer it becomes that the ontological and independent existence of the apparent object is no necessary factor of it. All that is needed is an orderly excitation of sensations; and if our present set of sensations were produced, no matter how, by some law of the soul, as Leibnitz supposed, or by the direct action of God, as Berkeley held, the assumed world of things might fall away without our ever missing it, or without in any way modifying the apparent world. We must, then, allow that idealism, in the sense of the phenomenal or subjective existence of the world of things, is possible, and admits of no decisive refutation. The admission is all the more easily made from the fact that so much of what common sense regards as undoubtedly objective is confessedly subjective.

Our study of the process of perception has led to the conviction that idealism admits of no direct disproof, and realism admits of no demonstration; but we need to be on our guard against hastily concluding to the truth of idealism. Because the object of perception is primarily the contents of our conceptions projected as real, some idealists have concluded that it is always and only such. Of course, the object itself can never pass bodily into the mind, nor can the mind get outside of itself so as to grasp the object otherwise than through the conceptions formed of it. Perception takes place only as the mind projects the contents of its conceptions under the form of reality. In this sense all our objects are primarily a projection of our own conceptions; but to conclude from this that they are nothing more is hasty, and leads to absurdity. It is hasty, because the fact alleged would be true, however real the world of things might be. If things were as real as the veriest rustic thinks them, it would still be true that they become known to us only through the conceptions they awaken in us, and that for our knowledge the things would only be our conceptions projected as real. But it would still be possible that our conceptions truly reproduce a reality existing apart from them. To deny this possibility would lead at once to the absurdity of

solipsism. For our knowledge of other persons is reached only as we form the conception of personal existence out of the materials of our own consciousness, and project it as real. Here the conception is our own product as much as in cases of sense-perception, and yet we cannot without absurdity deny that it reproduces for us a reality existing apart from itself. Again, in our perception of another's thought, we perceive the thought only by thinking it ourselves, and the only thing we can possibly have in our consciousness is our own thought; and yet, if all personal intercourse and understanding be not delusive, this subjective thought of ours reproduces for us a thought existing beyond the range of our personal consciousness. It is indeed true that we cannot prove that these other persons and thoughts exist apart from our consciousness; and it is also true that a being able to control our sensations could produce for us an apparent world of persons as well as of things without their substantial existence; but on the other hand, it is equally true that it is strictly impossible for any one to hold to solipsism. No one could ever persuade himself that all past history has occurred only in his own consciousness; that his neighbors exist only as his mental states; that a blizzard is only a tumult among his states of consciousness; that a city with its busy life is only a complex mental state of his own which vanishes when he goes to sleep. It may be forever impossible for us to tell how our thoughts, which arise and exist only in our own consciousness, should yet grasp realities independent of our consciousness; but none the less are we compelled to admit the fact. And if we have to admit it in one case, there is no reason in principle why it should be denied in any case where the facts seem to call for it.

Without doubt, many of the sensational arguments for idealism are short-sighted. The general claim that the individual mind can know nothing but its own states, which is often made by idealists, rests upon various grounds. There is first the fact, already dwelt upon, that knowing can only take place through subjective conceptions which are products of the mind's own activity; but this fact does not exclude the possibility that those conceptions reproduce an existence independent of the conceptions themselves. There is the further fact, that we are quite unable to tell how our minds are able to grasp realities external to ourselves; but this negative impotence decides nothing as to

the positive fact. If the fact were given as real, we should have only another instance of the common experience of having to admit as facts things whose full rationale we are unable to give. Admitting the fact as real, however, reflection might reveal certain general metaphysical relations between the mind and its objects as necessary implications of the fact; but those relations would be deduced from the fact and not the fact from the relations. The claim that the mind can know only its own states is further supported by the philosophy of sensationalism. In this doctrine, the mind is a passive impotency, or rather a mere cluster of experiences. But experience in the last analysis reduces to impressions vivid or faint, and beyond these there is nothing. Of course, a mind which is only a sum of impressions can never transcend the impressions. The impressions being all, it is hard enough to see how they can know themselves, and there being nothing else for them to know, it is needless to inquire how they know it. A nihilistic idealism is the immediate result. This argument has the same value as the sensational philosophy in general, and hence is worthless. And the general claim which we are considering, by whatever arguments supported, leads necessarily to solipsism and must be abandoned.

The conclusion is, (1) that both traditional realism and traditional idealism have been hasty and superficial; and (2) that no tenable idealism can be founded on a theory of the knowing process alone. Such idealism must either lapse into solipsism or it must be arbitrary and inconsistent. In the latter case it would admit that thought sometimes grasps external reality, and it would have no reason for limiting the range of knowledge as demanded by the theory. If any idealism is to be held, therefore, it must be based upon an analysis of the object known rather than of the knowing process. A study of the object and of the system of objects must show that they are meaningless, and hence impossible, apart from mind and consciousness, in and for which they exist. As a world of ideas demands the conception of a mind as the condition of its being, and as a world of sensations would be absurd when conceived as existing apart from consciousness, so it must be shown that the world of things is so completely a world of ideas as to have no meaning except in relation to mind and consciousness. This is the only idealism worthy of consideration. The vast difference between

it and the cheap idealisms of negation and sensationalism is self-evident. It does not dispute our mental competence, or the testimony of our faculties, but aims rather to find what our faculties really give when they become critical and reflective. It takes the apparent as a datum from which to find the real; it accepts the system of experience as a subject of critical analysis with the aim of finding how much of it is subjective and how much of it is objective; and it points out that this inquiry is no private freak of the speculator, for by common consent a good part of the apparently objective has only a subjective existence. The critic only extends the realm of the subjective still further, but by arguments identical in principle. The difference between this idealism and the traditional conception of idealism is also manifest. The common thought of idealism is, that it denies the system of experience altogether as something common to all, and reduces the external world to an atomistic and discontinuous set of impressions in scattered minds, which may possibly be similar, but which have no common object beyond this similarity of distinct impressions. Crude realism always represents reality by the conception of space full and unreality by space empty; and so its typical conception of idealism is that it affirms a real space but empty. Yonder where that tree or house is, there is nothing. This is supposed to be the idealist's faith; and hence the ironical exhortations to knock his head against a post, or enter a closed door. But the idealist who understands himself is so far from believing in a real space filled with phantoms that he reckons the space itself as a part of the phenomenon, and as without any ontological existence.

But it is not our purpose to deduce the idealism in question, but rather to expound it and give some general idea of its leading arguments. The point of view may best be learned by considering the following questions:

1. Is there any thing in existence but myself? The answer is, Yes. To escape the absurdity of solipsism I must admit at least the existence of other persons.

2. Does the world of apparent objects exist for me only? No, it exists for others also, so that we live in a common world.

3. Does this common world consist in any thing more than a similarity of impressions in finite minds, so that the world

apart from these is nothing? This view cannot be disproved, but it accords so ill with the impression of our total experience that it is practically impossible.

4. Is, then, the world of things a continuous existence of some kind independent of finite thought and consciousness? This claim cannot be demonstrated, but it is the only view which does not involve insuperable difficulties.

5. What is the nature and where is the place of this cosmic existence? That is the question at issue between realism and the idealism under discussion. Realism views things as existing in a real space as true ontological realities. Idealism views both them and the space in which they are supposed to be as existing only in and for a cosmic intelligence, and apart from which they are absurd and contradictory.

If it were not for the last point idealism and realism would seem to agree. And doubtless many a realist would find in the answers to the first four questions a full confession of the realistic faith. A world which we did not make, and which is independent of all finite thought and consciousness, what is this but realism pure and simple? We reply, that this is probably all there is in realism; but to make the distinction clear between this and unreasoned realism we point out that there is a difference between being independent of our thought and being independent of all thought, between existing apart from our consciousness and existing apart from all consciousness in a lumpish materiality, which is the antithesis and negation of consciousness. In treating of truth we must distinguish its validity as particular and universal, subjective and objective, or rather, mental and extra-mental, which is the meaning here given to the preceding terms. A so-called truth is particular when it represents only a conviction of the individual, and has no universal significance. Truth is universal when it exists for all, or when it is founded in the nature of intellect itself. Truth has mental validity when the objects to which it applies, or the relations with which it deals, have only a mental existence. Such truth exists only for mind and in mind. By truth of extra-mental validity we could only mean truth which is valid for things in themselves, conceived as existing independently of mind and consciousness. In popular thought the subjective is confounded with the particular, and the universal is

confounded with the extra-mental. But the particular is only another name for opinion and delusion, and hence to ascribe only subjective existence to things is viewed as reducing them to fictions. On the other hand, we are persuaded that our objects are not our own products or private property, and we know of no way of expressing the fact except by saying that they exist extra-mentally. But plainly the subjective and illusory are not to be identified. There are universals for intellect which, while having no significance in abstraction from mind, do nevertheless express propositions which are valid for all intelligence. Neither are the universal and extra-mental to be identified; for, apart from the fact that there are universals in reason itself, it is extremely doubtful whether this notion of extra-mental truth represents any clear conception. To be sure, the imagination, by means of space forms, represents the idea with perfect clearness and self-evidence; but when we come to define the idea there is always an implicit reference to an implied mind. The illusory object is such because it is not there for all, and the real object is no illusion because it is there for all. If we suggest that illusion itself might be universal, we only grasp the conception by thinking of some universal mind for which the illusion does not exist, or by thinking of a fault in finite experience, whereby the continuity of the illusion is broken. In either case its universality is denied. But if the universality be maintained, it is hard to see in what the truly real would be superior to the illusion, or in what its special reality would consist. It is extremely difficult, we repeat, to define the object as either real or unreal without reference to the subject; and hence the notion of strictly extra-mental objects which exist by themselves and without any reference to a conscious subject, while so clear to the imagination, is remarkably difficult to the understanding. But, however this may be, it is plain that one may believe in the subjective existence of the world of things without thereby making it a particular delusion of his own, and may also believe in the universality of the world, or in its existence for all, without admitting its extra-mental existence. Such an idealism would differ from realism only on the one point of this extra-mental existence. Both alike would have an orderly and universal system of objects, and both would be equally far from viewing this system as an

individual delusion. The difference concerns the essential nature of this system, and the place and mode of its existence. The question is a purely speculative one, and lies entirely beyond the jurisdiction of the senses. The attempt to solve it by the customary appeals to common sense, the unsophisticated consciousness, the divine veracity, etc., indicates complete inability to understand the problem, to say nothing of solving it.

The only way of vindicating an extra-mental existence for perceived objects is to bring them under the category of causation, and to claim that when they are not perceived they still exist in manifold interaction with one another. This would, indeed, remove the difficulty in defining what we mean by such existence; but it would also make it necessary to find the true realities, not in objects, as the senses give them or as spontaneous thought finds them, but in a series of invisible and supersensible things; that is, our realism must be "transfigured." This conclusion has generally been accepted by realistic speculators; and a "transfigured realism" has been offered instead of the crude realism of common sense. The sense-world has been unhesitatingly handed over to phenomenal, that is, subjective, existence. Light, sound, heat, etc., which seem so manifestly extra-mental, are declared to have existence only in our sensibility. Of course, the realist hastens to remark that these qualities have objective realities corresponding to them, namely, vibrations of some sort; and with this fact he fancies he removes the paradox of his view for the unsophisticated consciousness. Indeed, at times he even grows impatient at references to the subjectivity of sense-qualities, as little more than a fetch on the part of idealists. Heat, sound, light, are objective; of course, not as common sense supposes, but vibrations are objective; and though they are never objects themselves, still they are the reality of the object. The ease with which this assurance is accepted as a solution of the difficulty is due to the fact that any thing which looks like reasoning will do for a foregone conclusion. The unsophisticated consciousness knows nothing of vibrations in sense experiences. It knows the qualities directly as properties of the objects. For it, the thing is no compound of qualities, partly projected from the thinker and partly existing in the thing; but the whole thing is objective and external. Transfigured real-

ism has an altogether different set of objects from common-sense realism. The things of the latter are the phenomena of the former; and the realities of the former are undreamed of by the latter. Each believes in the reality of things, but the things of one are not those of the other. The things of common sense are the objects of perception, bodies in space with various apparent properties. The things of transfigured realism are sundry deductions of theory which the senses do not give. The former realism believes in what the senses give, and falls back on the unsophisticated consciousness. The latter realism sets aside what the senses give, and allows as real only what the senses do not and cannot give; and yet it too upon occasion falls back on the unsophisticated consciousness. All that the two realisms have in common is the conviction that the apparent system is not arbitrary and groundless, or a private fiction of the individual; and this conviction they share with idealism.

It is doubtful if the current doctrine, that we know only phenomena, however true it may be for the objects of sense-perception, has been fully apprehended in all its consequences by the rank and file of its holders. If we take it in earnest, it follows that the whole apparent world has only a subjective existence, and that its very nature is to be perceived. If we make this subjectivity individual, the apparent world is only a series of similar presentations in different minds. If we reject this view, we must provide some cosmic consciousness as the source and seat of cosmic phenomena; for phenomena apart from a consciousness, for and in which they exist, are nonsense. We are no better off if we say that the apparent world is the form under which the cosmic realities appear; for appearance also presupposes a mind to which things appear. Besides, it is hard to see in what sense phenomena are the appearances of the alleged realities. These realities may be the cause of the appearance, but they can hardly be said to appear in the effect. The sensation of light may be caused by a vibrating ether; but the ether cannot be said to appear in the sensation, or to be in any sense an object of perception. A mind which should see the ether as it is would see no light; and one which saw light would see no ether. Thus the actual object of experience becomes inevitably subjective, while the reality is put beyond any range

of the senses. Nor do we much mend the matter by deciding that the object is partly mental and partly extra-mental, as in the distinction of primary and secondary qualities; for the line between the subjective and the objective is hard to draw, and the distinction itself seems like a rebuff to the unsophisticated consciousness. Supposing it made, however, it is not clear how the subjective qualities are to be regarded. If they are to be excluded from reality, reality itself begins to seem poverty-stricken, so much so as to be only a bare skeleton of existence without life or meaning. A knowledge of the real would reveal very little worth knowing, and all the value and significance of existence would lie in the unreal subjective world. This difficulty can never be escaped so long as we allow the antithesis of mental and non-mental, instead of the antithesis of particular and universal, both alike being subjective. These subjective qualities, too, which are supposed to be nothing apart from consciousness, do nevertheless appear as an important system of objects for consciousness, and have the utmost practical value. By this time the realism of spontaneous thought has vanished almost entirely. Transfigured realism has reduced all apparent realities and properties to manifestations of hidden realities; and these it regards only under the causal categories of force, energy, etc. Whether the hidden reality be one or many is not decided. Many will have it that it is only one, and that so-called things are but relatively constant phases of an all-embracing power. When we follow this doctrine into its consequences we find that it has nothing in common with crude realism beyond the general belief in an extra-mental existence, and possibly the additional assumption that this existence is in objective and independent space.

And now there seems to be no escape from an excursion into rather abstruse metaphysics. The theory of knowledge cannot be settled by simply studying the psychological process of perception, and by appealing to the intuitions of the unsophisticated consciousness. We must leave the stand-point of the finite and particular individual and form some conception of the general relation of thought and being in the fundamental reality. When we are speaking of the relation of our thought to things, we can say that the order of things is not the order of thought, that the two are mutually external, but that they are

parallel and harmonious, thus securing the possibility of knowledge. The parallelism and harmony can only be explained by supposing a common source for our thought and for things whereby each is determined for the other. But such a view is impossible when we come to the fundamental reality. Here three suppositions are possible concerning the relation of thinking existence and impersonal existence. We may suppose (1) the former produces the latter, (2) the latter produces the former, and (3) the two are mutually independent and indifferent. The second supposition is hopelessly untenable, and the third is no less so. In the case of mutual independence no reason can be given why either should be affected in any way by the other. Nothing that takes place in impersonal existence would be any reason for any response in thinking existence unless there were an interaction between them; and metaphysics shows that the members of a necessary interaction can never be independent. In every such interaction we must make some one member independent, and reduce all the others to dependence in some way upon it, or we must make all alike dependent upon some deeper existence which embraces them all. It is, then, impossible to view thinking existence as deduced from impersonal existence, and equally impossible to view them as actually co-ordinate and parallel, while ontologically mutually independent. The parallelism would be groundless and the interaction would be impossible. We are shut up, then, to the view that impersonal existence, or things, depend upon thought —that is, upon thinking existence.

In this view, then, we have three kinds of reality: (1) independent thinking existence, (2) dependent things, and (3) space as something quite distinct from the others, and as *sui generis* in its existence.

That this view of space seems self-evident is unquestionable; indeed, it stands high among the traditional intuitions; but that it can be harmonized with reason is not so plain. And, first, we need to know what is the relation of space as existing to that fundamental reality which is the source of things. If the two be independent we collide with the demand of reason for unity in the fundamental reality. We should be equally at a loss to express the ontological relation of these two independent existences. The space which is declared to be real would at

the same time e so like the negation of existence that the only possible relation between the two would be that space contains the reality, or the reality is in space. But here, again, we should be unable to tell what difference such a relation would make to either, and hence to tell what we mean by it. If the space does nothing to the being and the being does nothing to space, the two seem to be out of all relation. Moreover, if we allow the fundamental reality to be in space we collide also with its unity; for whatever is in space must be subject to the laws of space, must be extended therefore, and hence has parts, and is no proper unit. The affirmation, then, of the mutual independence of space and being makes it absurd to predicate any relation between them. On the other hand, it is impossible to view space as the source of being, or being as the creator of space, viewed as something real. It is ontologically so near a negation that many have identified it outright with non-existence; at the same time, they have not scrupled to furnish it with divers geometrical properties, and to insist upon its reality as if the non-existent did nevertheless exist. All that such persons really mean is to affirm that space is not an illusion, and they know of no way of expressing themselves except by contradiction and nonsense.

It seems, then, that the existence of an ontological space cannot be maintained, whether we view it as containing and conditioning the fundamental reality, or as produced or created by it. In the former case, the necessary unity of the first principle would be violated, and creative reality is made subject to an hypostasized negation. We should have a something which is nothing and a nothing which is yet something, and this something-nothing would be law-giving for the causal reality itself. In the other case, we should first find it impossible to get any positive notion of our own meaning, and then we should have an infinite regress on our hands, as each created space would either need another to hold it, or would be preceded by another quite as good as itself.

Now, rational idealism never dreams of questioning the existence of space as the form of external experience. It never tries, therefore, to conceive external objects apart from space relations. Those objects are so largely constituted by space-relations that they would be nothing intelligible when abstracted from

them. Neither need idealism deny that this form of space is universal for all intelligence, so that the same objects have the same space-values and space-relations for all. This question lies in another field, and must be debated there. The essential denial of idealism touches the existence of an ontological space, separate from and yet containing all active reality. And the essential affirmation is, that space is only the form of experience or the form of phenomena, and hence is absurd and impossible when abstracted from consciousness as its fundamental condition. The world, then, as universal, may have a universal space-form, or one which is valid for all. It is, then, no individual delusion; at the same time, it has no extra-mental existence, and in this sense is subjective. These considerations remove much of the paradox from the idealistic view.

The subjectivity of space carries with it, of course, complete idealism as to all that appears in space or that is spatially determined. Hence, not only the world of sense-qualities, the world of sounds and colors and odors and temperature, but also the world of form and extension, the world of apparent things, in short, are to be viewed as having only subjective existence; that is, as existing only for and in consciousness. By this time, not a shred of every-day realism remains. The entire world of objects has become phenomenal. Their laws and inter-relations remain as important subjects of study, and they may express a universal order; but neither the phenomena nor their laws have any significance except with reference to intelligence. And if it be absurd to suppose that these phenomena exist only for our intelligence, and equally absurd to suppose that they exist apart from all intelligence, it only remains to infer that an all-embracing intelligence is the condition of cosmic being, not only its original cause but its constitutive condition, apart from which it would not even have meaning, to say nothing of existence.

Locke's conclusion was, that relations are the work of intelligence, and hence represent nothing extra-mental. In this conclusion he was certainly correct so far as the formal relations are concerned. Such are the relations of space, of formal logic, of classification, etc. No one can tell what is meant by these relations except as the objects are related in consciousness. But Locke was led by the prejudice of extra-mental existence

to overlook the fact that such formal relations may still have a universal element in them, so that, while meaningless apart from intelligence, they are still true for all intelligence. He was also led to look for the real in something quite unrelated, and hence able to exist on its own account. But as our objects as known are known only as related, and can be known only as such, this view leads at once to the conclusion that the real is unknowable. Reality and intelligence are opposed beyond any possibility of reconciliation. The reality as unrelated cannot be known or even affirmed; and if affirmed it can in no way be used as a basis of our cognitive system. To such contradiction we are sure to come when we exclude intelligence as a constitutive factor of the cosmos, and seek to found it upon an extra-mental reality. But possibly Locke was right only for the formal relations of things. Their metaphysical relations of causation and interaction may be supposed to exist among non-spatial and extra-mental realities. Here would be the last stand even of the most transfigured realism.

The study of this question would take us far into the metaphysics of being and interaction; and it would at length appear that between the phenomena and the fundamental spiritual reality there is no place for any dependent impersonal existence. We should find all such being vanishing into law and process without any proper substantiality beyond continuity, uniformity, and universality. But into this field we forbear to enter. Nor is it necessary for our purpose. After we have reduced the world of apparent things with all its space-relations to phenomena, the chief speculative question remaining, even for realistic thought, concerns the cause of phenomena. This cause cannot be thought of as spatial or mechanical, but must be of an essentially spiritual or rational nature, in order to prevent our theory of knowledge from falling into contradiction with itself. For just so surely as the world of things in space is phenomenal, just so surely can it have its existence only in intelligence; and just so surely as it does not depend upon our intelligence, just so surely must we affirm a cosmic intelligence as its abiding seat and condition.

The world exists only in and for a supreme mind; but how? We may conceive it to be merely a conception in that mind, just as any conception may exist in the imagination. There is

then no cosmic activity, no world process, but only a passive conception in the divine mind. This view, which is often presented as the teaching of idealism, is hopelessly poverty-stricken, and is little less than speculative collapse. Berkeley seems not to have had a very clear conception of the relation of his ideal world to the divine mind, and much that he said leads to this view; but idealism is by no means shut up to it. For the fundamental reality is not merely mind or understanding, it is also will or agent. We may say, then, that the world is not merely an idea; it is also an act. It exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. It is this fact which constitutes its real existence in distinction from a purely conceptional one. In traditional thought this reality is secured by the world's being outside of God, external to God, etc.; but these phrases lose all intelligible meaning when space itself is seen to be only the form of the world. And even if space were real they could not be taken in earnest without making God a being with space limits. Let us say, then, that the world is essentially a going forth of divine causality under the forms of space and time, and in accordance with a rational plan. The outcome of this activity is the phenomenal world, which is neither outside nor inside of God in a spatial sense, but which exists in unpicturable dependence upon the divine will; as our thoughts are neither outside nor inside of the mind in a spatial sense, but depend upon the mind as their cause and subject. This world, being independent of us, has all the continuity, uniformity, and objectivity which an extramental system could have; and, as distinct from individual delusion, is real and universal. Indeed, it is hard to say what this view should be called. In distinction from the idealism of sensationalism, it is realism. In distinction from the idealism which reduces the world to a set of similar but discontinuous presentations, it is realism. It is realistic, also, in affirming an objective cosmic system, independent of finite thinking. It is idealistic, on the other hand, in maintaining that this system is essentially phenomenal, and exists only in and for intelligence.

Borden P. Bowne.

Art. VI.—MRS. BISHOP SIMPSON.

"Clara, Clara, Vere de Vere,
If time lie heavy on your hands,
Are there no beggars at your gate?
Nor any poor about your lands?

"O! teach the orphan boy to read,
Or teach the orphan girl to sew—
Pray Heaven for a human heart,
And let the foolish yeoman go."

Ruskin says Shakespeare has only heroines; that all the wrong is brought about by man, and the salvation, if there is any, by woman. It is true that in the delineation of his characters he has brought his heroines into the greater prominence. Desdemona appeals to our sympathy, and arouses every instinct of justice and purity, while Juliet, Portia, and Lady Macbeth linger in our memory, standing out boldly upon the canvas with their companions in the shade.

The ancient Roman philosophers, however, were not so liberal in the conception of the character of their women. Their teachings were calculated to make dependence a virtue and weakness a charm, and thus to paralyze all effort for service outside of their immediate home circle. Thus we find Cicero quoting with approbation the mournful words of Plato in which he regrets the degeneracy of the times, "when the slaves do not obey their masters, and the wives aspire to be the equals of their husbands." But their pure and lofty ideas of the marriage relation, together with the customs of the times and public opinion, conspired in a measure to overthrow these teachings. The Roman matron was expected to manage the home, and share with the father the rule of the household. The husband well knew the qualities necessary for the performance of these duties, and clearness of intellect combined with firmness of character were considered of inestimable worth.

In families of wealth the daughters were liberally educated. They received instruction from the same teachers, used the same books, read the same Greek and Latin poets as their brothers. True, the old prejudice existed against learned women, as the knowledge gained might open the doors of the sacred precincts

of home to the activities of the outside world. Notwithstanding, their acquisitions are often spoken of with pleasure and pride. Plutarch, in speaking of Cornelia, wife of Pompey, says she was well read, understood geometry, could lead in a philosophical conversation, could play the lyre, and with this knowledge "she was able to guard against pedantry, which was the fault of so many of this class." Pliny tells us that his own wife read his books with great enthusiasm again and again, till she nearly knew them by heart; and his verses she set to music and sang them, accompanying her voice with a musical instrument. Clodia, after having read the best poets, and written verses herself, desiring to benefit others, invited young people to her own home to hear them read. So, all down the ages, in profane and sacred history we read the records of true womanhood struggling amid the darkness of superstition, oppression, and sin to be a helpmeet in lifting humanity to a higher plane of purity and peace.

Dean Stanley, in his *Lectures on the Jewish Church*, says of Deborah:

> She is the magnificent impersonation of the spirit of the Jewish people, and of Jewish life. On the coins of the Roman Empire Judea is represented as a woman seated under a palm-tree, captive and weeping. It is the contrast of that figure which will best place before us the character and call of Deborah. It is the same Judean palm under whose shadow she sits, not with downcast eyes and folded hands and crushed hopes, but with all the fire of faith and energy, eager for the battle, confident of the victory.

But it remained for Christianity to usher in a brighter era for woman. The Gospel that proclaimed "Peace on earth, goodwill to men," proclaimed also equal privilege and blessing, equal responsibility and obligation. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Ruskin himself writes:

> We are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared to similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depend on each asking and receiving from the other what the other only can give.

As the Creator made them one in Eden, as together they sinned and were driven out of paradise, so together God intends they shall labor for the redemption of the world.

Prominent among the philanthropic women of the present generation, and in the foremost ranks of the "elect ladies" of the Methodist Church, is the one whose name stands at the head of this sketch. Few have entered into a greater variety of plans and work for the alleviation of human suffering, and few have been more signally rewarded in witnessing the growth and establishment of the work of their hands.

Mrs. Bishop Simpson was born in Pittsburg, Pa. Her father was a leading citizen, a member of the Methodist Church; her mother was very charitable, unusually gifted in conversation and prayer, and their house was always a home for the itinerant minister. Born of such parents, educated amid such influences, it is no wonder that she united with the Church in the days of her youth. At an early age she married Rev. Matthew Simpson, a young clergyman of the Methodist Episcopal Church, who was then a member of the Pittsburg Conference. With high and noble purposes, and hearts full of youthful enthusiasm, they went forth expecting success, but little dreaming of the remarkable future that lay before them.

Her husband received but two appointments in the pastorate after his marriage, but during this time she entered joyfully and heartily into his work, sharing with him in the trials and triumphs incident to the Methodist itinerant's life in the earlier history of the Church. She was active in all the departments of woman's work in the Church, visiting the members, caring for the poor and the afflicted, and in seasons of revival talking to penitents, leading them to the altar, and kneeling with them in prayer.

During her life in Greencastle, where her husband was for nine years President of Asbury University, Mrs. Simpson was active among the students, entertaining them frequently at receptions in her own home, and caring for the sick and lonely among them. Dr. Williams, since a noted physician of Cincinnati, said he owed his life to her unremitting care during a severe illness, she preparing his food and carrying it to him daily with her own hands. Being in a new country she had few of the comforts and conveniences of the later days, but she

was contented and happy, and seemed to find her highest joy in endeavoring to put sunshine into the lives of others.

Just after they had built themselves a home—a brick house, which is still called "Simpson Hall," and is now the property of De Pauw University—her husband was called to Cincinnati to take charge of the *Western Christian Advocate*, and was there during the prevalence of the cholera. When the epidemic broke out Mrs. Simpson refused to leave her husband, and also remained in the city with her little children. The disease prevailed to an alarming extent; fires were kept burning in the streets, and multitudes fled before the terrible scourge. At last Matthew Simpson took the cholera. Forgetting her own ease and comfort, forgetting that she also was exposed to danger, Mrs. Simpson nursed him night and day with heroic devotion and unceasing care, nor did her hope grow faint or courage falter for a moment.

After his election to the bishopric they returned to her native city, and the bishop went abroad on an extended tour to Palestine. While there he contracted a fever which prostrated him for more than a year after his return. Mrs. Simpson gave her entire time and attention to the restoration of his health, securing not only the best medical assistance in Pittsburg, but traveling with him to various cities to consult doctors of high reputation, that nothing should be left undone that could possibly aid in his recovery.

When sufficiently restored the bishop accepted the position of President of the Garrett Biblical Institute, and again left Pittsburg with his family to reside in Evanston, in accord with the wishes of the North-west that he would make his home among them. Here Mrs. Simpson's pleasant parlors were always open not only to the students of the Institute and the North-western University, but also to the young ladies of the Seminary. To them she was not only the president's wife, but to each and all a *personal friend*. If any were ill she sent them delicacies, if they were lonely she brought them into her own home and cheered and comforted them.

As the bee culls sweetness from every opening flower, Mrs. Simpson has the happy art of gathering pleasure and profit from nearly every passing event. Not only does she gain inspiration herself, but with her clear and active brain and warm

heart she seizes upon every occasion to inspire others also. As an illustration, the day after our civil war was inaugurated she made a large flag of muslin, as bunting could not be obtained, sewing the red over the white, and sent it to the students, when it was at once unfurled to the breeze. The students came to the Bishop's home in large numbers, with a band of music, to serenade and make speeches, supposing the flag to have been presented by him. But he at once said it was Mrs. Simpson to whom the credit belonged, as the thought was entirely her own, and he knew nothing of it until it had been presented.

At a large fair held in Chicago, when General U. S. Grant made his first appearance in that city, the ladies drew themselves in line, and as he walked down the long aisle showered him with bouquets of flowers; but Mrs. Simpson, always ready to do a graceful little act, stepped out and pinned a few roses in the buttonhole of his coat. Amid the excitement and enthusiasm hers were the only trophies he carried away with him from the hall.

Her life in Evanston was quiet, given principally to the care of her home and little children. As a wife and mother Mrs. Simpson is a worthy example. Believing that not only all the instincts of the mother-nature, all the affection of the soul, but also the imperative voice of duty ever calls the mother to the companionship and care of the young immortals committed to her charge, her domestic duties have always claimed her first attention. The mother who habitually leaves her young children to the care of professional nurses while she goes forth to engage in more public affairs has a most mistaken and morbid conception of maternal obligation. No earthly influence contributes so much to mold our moral characters as the loving, gentle words from a mother's lips. As the solid rock bears forever the impress of the delicate fern leaf, made long ages ago, before it became hardened by time and the elements, so impressions made upon childhood's plastic mind will remain forever. Lord Macaulay says:

> Often do I sigh in the struggles with the hard, uncaring world for the sweet, deep security I felt when of an evening nestling in her bosom I listened to her voice and read the unfathomable love of her eyes. Never can I forget her kiss of peace at night. Years

have passed away since we laid her beside my father in the old churchyard, yet still her voice whispers from the grave and her eye watches over me as I visit spots long since hallowed to the memory of my mother.

Lord Lonsdale also says:

If the whole world were put in one scale and my mother into the other, the world would kick the beam.

When Agassiz's fiftieth birthday was celebrated by the Saturday Club with a special dinner, Longfellow, Holmes, and Lowell read poems. Longfellow's poem represented Nature as taking the boy by the hand and leading him forth to discover her secrets, and spoke of the natural mother as mourning over the fact that the *great mother* had drawn him from her fireside, where she wished to keep him.

> "And the mother at home says, 'Hark!
> For his voice I listen and yearn,
> It is growing late and dark,
> And my boy does not return.'"

Longfellow read the poem in a quiet, subdued manner. Agassiz's head was bent modestly down. He smiled as the scenes of his childhood were recalled to mind, but at this allusion to his mother his face flushed with emotion, tears gathered in his eyes and silently rolled his cheeks. With an effort he recovered himself, "and with eyes still glistening, bowed and smiled his acknowledgments to the poet." How many of the noblest and greatest minds of earth have paid grateful tribute to a mother's influence. John Quincy Adams said, "All that I am my mother made me."

Abraham Lincoln revered the name of his mother. It is said of her that she was buried in a coffin made by Thomas Lincoln out of green lumber, cut with a whip-saw, and was buried with scant ceremony in a small clearing in the forest.

Little Abraham sorrowed most of all that his mother should have been laid away with such maimed rites, and he tried several months later to have a wandering preacher named David Elkin brought to the settlement to deliver a funeral sermon over her grave, already white with the early winter snows.

O that the mothers of the present generation may appreciate the glorious opportunities and possibilities before them, and awake to a full realization of personal responsibility! Not

only are the children benefited by these tender ministrations, but they react upon the mother, softening and subduing her nature, and broadening her heart with new supplies of faith, hope, and love. Frances Willard says:

I have learned how such solemn vicissitudes as come into the lives of women only helped to confirm your faith in the world invisible. The breath of eternity falls on your foreheads like baptismal dew in those hours of unutterable pain and danger when a little child is born into your home. Your steps lie along the borderland of this closely curtained world,

"And palpitates the veil between
With breathings almost heard."

Into your eyes fall the first mystic glances of innocent and trusty souls. Tender little hands folded in prayer, and winsome voices saying,

"Gentle Jesus, meek and mild,
Look upon a little child,"

have done more than all traditional restraints to keep your hearts loving and unworldly. Always this will be so; always from manhood's more exterior view of life's significance you are separated by the deepest and most sacred experiences which human hearts may know. That anchor holds. But God has given the mother-heart for purposes of wider blessing to humanity than it has dreamed as yet.

It is interesting to know that Miss Willard, in a recent communication, paid grateful tribute to Mrs. Simpson for the inspiration she had given her, saying:

You are a sacred link with the blessed old days. You and the Bishop were always good to me, and *you* started me out to "seek my fortune."

After the bishop came to Philadelphia to reside, her domestic cares having decreased, Mrs. Simpson found time to engage in works of charity and benevolence. One writer says of her:

Good works have been the natural expression of her faith, while her zeal and capability have made her a recognized leader in all benevolent enterprises. As an executive officer she has but few peers among her sex, and has managed with gratifying success the affairs of all the large benevolent and religious associations over which she has been called to preside.

With an innate love for the beautiful, with cultivated, refined and æsthetic tastes, it is not surprising that her home should be an attractive one, embellished with treasures of art

from many lands, some of them presented as momentoes of tender friendship. "Her generous, unselfish nature made her children proud to call her mother, and she spared no pains in their mental and moral training." One of her daughters is the wife of C. W. Buoy, D. D., an eloquent preacher of the Philadelphia Conference, and another the wife of Colonel J. R. Weaver, for many years Consul-General to Austria and Hungary. Two of her sons have passed away. The only surviving one is a graduate of Wesleyan University, and two accomplished daughters remain within the home circle.

Her life in Philadelphia has in an eminent degree been given to hospitality. As the wife of our resident bishop, with her natural endowments for leadership, she has done much to promote the social interests of the Church. She never seemed more happy than when, in the midst of the large social gatherings assembled at her call, she stood by the side of the Bishop, "smiling them in, and smiling them out," and speaking such words of cheer and encouragement as opportunity afforded. She had missionary gatherings, gatherings of ministers, of ministers' wives, at her own home, and gatherings of medical students at the different colleges of the city. But, as Macaulay expresses it, "womanly ingenuity, set to work by womanly compassion," soon devised other plans, and opened other channels for Christian hospitality and benevolence.

Home for the Aged.

In the erection of the "Home for the Aged," of Philadelphia, she was especially interested. A few preliminary meetings had been held before Mrs. Simpson took charge; but at the first large meeting, held at the home of Mrs. Colonel Alexander Cummings, Mrs. Simpson was elected president much against her desire, as the work of presiding was entirely new to her and she feared to assume so great a responsibility. But the ladies, knowing her energy and force of character, her keen penetration and sound judgment, were not to be denied. She took the position, which she has held for twenty years.

How striking is the fact that the freshest and noblest charities of this nineteenth century are only developments of the manner in which the Redeemer soothed the sorrows and vanquished the evils of the world.

When he came to alleviate the sufferings of humanity he came, not as a celestial being, incapable of woe, but as a "man of sorrows, acquainted with grief." He knew by actual experience how to sympathize with us. As the law of gravitation binds and holds the universe in order, so the divine law of human sympathy binds all hearts in one common brotherhood. "The soul," says Emerson, "is superior to its own knowledge, wiser than any of its own works," and it ever responds to the voice of sympathy.

The physical evils that cluster about humanity presented to the Redeemer of mankind a marvelous theater for the display of the remedial power of the Son of God, and of his greater power and benevolence in the forgiveness of sins. Homes for the aged, hospitals for the sick and the poor, orphanages for the helpless, are really outgrowths of Christianity. They do not exist, to any appreciable extent, where the Gospel is not known, and they did not exist before the days of Christ:

> The temple at Jerusalem had been standing for ages. The synagogues were of ancient date. The pagans worshiped in groves and high places. The Greeks and Romans piled their magnificent architecture to the gods. Men were familiar with what answered to churches; but asylums for the wretched, hospitals for the sick, were yet unknown to the world; they were the product of the Christian Church.

Milner, in his Church History, writing of the eleventh century, says: "The true reliefs and mitigations of human misery lay entirely, at that time, in the influence of Christianity." The full measure of the Gospel's work for man is not done when the mind is instructed and the heart regenerated. Love, which lies at the base of redemption, will suggest comfort for the body as well as rest for the soul. The mind is often prepared for the reception of spiritual truth by kindly ministrations during affliction.

> "The best fruit loads the broken bough;
> And in the wounds our sufferings plow
> Immortal love sows sovereign seed."

So natural is it for woman to feel for the unfortunate that an unfeeling woman is not regarded with honor by either sex, and it seems peculiarly appropriate that this work should have been inaugurated by the women of the Church.

Woman's quick susceptibility [said Bishop Wiley] is an admirable trait in her character, adapting her to this great work. It enables her to have a more vivid perception of the provisions made by redeeming love, and of the privileges flowing from it. She perceives the readiest mode of gaining access to the hearts of those whom she would benefit, and at the same time exercises a power of persuasion which frequently prevails where sterner qualities have proved insufficient; and we often think that the hearts of women must sometimes really yearn to hear Christ declared by woman's lips, to catch the inspiration in all its delicacy from a woman's heart. Surely in so richly endowing woman's nature with this delicate susceptibility, and this intuitive power of discrimination and quick adaptation, God intended it to be employed in the furtherance of his kingdom among men.

This, like many of the grandest enterprises in the Church of Christ, had a small beginning. In the *First Annual Report*, 1868, we read:

Our property consists of about six and a half acres and a fine old stone mansion, whose only fault is that it is not half large enough for the present wants, as we can only accommodate twenty-four, and we have application for as many more; and it may be as well to say here, that as our intention is to build soon, we will very thankfully accept all donations toward the same. . . . How these old people seem to enjoy the country! It does really seem, in spite of the ills of the flesh, the troubles of poverty, and the carking cares of life, that their hearts are infused with new buoyancy, hope, and love, and to them heaven is begun on earth.

The institution is called "The Methodist Episcopal Home." It is supported by the "Ladies' United Aid Society" of the Methodist Episcopal Church. The officers of the Society are nine trustees, who must be male members of the Church, elected by the contributors. The several Methodist Episcopal churches of the city of Philadelphia are represented by six or less directors. These constitute a board for the transaction of the business of the society.

The "entrance fee" is one hundred dollars, and the rules and regulations such that improper persons cannot find admission. April 14, 1869, it was decided to build a new Home large enough to accommodate the members constantly applying for admission. Accordingly, a magnificent four-story stone building was erected, Italian in its architectural design. The chapel, which is Gothic, is a perfect gem, one story less than

the height of the general building, having a lofty gable in accordance with its style; and the extension wing connecting the main with the chapel building is also four stories in height. Upon anniversary-day, June 16, 1870, the building was dedicated, and "on the 23d of January, 1872, the inmates were removed from the old to the new Home amid congratulations and gladness."

From the *Twelfth Annual Report*, for the year 1879, we take the following:

> Standing on a little knoll, in the center of about six acres of ground, it commands a most pleasing panorama of the surrounding country and city. The flood of sunshine that gleams through many high and broad windows gives a wonderful air of cheerfulness and beauty to every thing connected with the institution. The entire building is so completely furnished that it has an air of luxury. There is a commodious chapel in one end of the building, wherein services are held at stated periods; it is here that one can see to advantage the aged inmates; and as they pass out after service it is a pleasure to gaze on their contented faces, aglow with peace and happiness, surmounted by the beautiful silver crown of old age, so soon to be changed for that of immortality.

There are pleasant sitting-rooms on every floor, in which they come together at will, with books, knitting, or patch-work. All the hall floors and sleeping apartments are neatly carpeted. The rooms are furnished in black-walnut, and a cozy rocking-chair or two are in each room. Many of the rooms are handsomely furnished by private individuals or Sabbath-schools. In the parlor, prominent among other adornments, is a life-like crayon portrait of Mrs. Bishop Simpson.

It is interesting to notice how eager the inmates appear to receive calls from visitors on anniversary-day, and if, perchance, any are passed by, you are likely to hear the request, "Please look at my room," accompanied with the satisfactory exclamation, "Isn't it nice!"

The Anniversary.

This is the largest annual gathering of Methodism that occurs in the city of Philadelphia. So many of the churches are actively interested in the work of sustaining the institution that all parts of the city feel the influence of the noble women

who are employed providing for the occasion. Several large pavilions have been erected; one sufficient to accommodate three hundred for dinner. Many of the churches have tables or booths for the sale of refreshments, or fancy articles which have been in course of preparation for months before by skillful hands and willing hearts. The buildings and grounds are decorated; it is the grand gala-day of the year. Flags are flying, bands are playing, and the place is thronged by many thousands—happy, generous crowds—who have come to do honor to the day, pay their respects to the aged inmates, and answer the invitations they have received from matron and maiden to be present to dinner or supper in the grand pavilion.

Here the preachers meet, from city and country, and hold many conferences, reviewing the past and planning for the future. Here the *élite* of Methodism are found, many of them working harder than on any other day in the year "in His name" who "came not to be ministered unto, but to minister." Here thousands of dollars are annually gathered for the support of the Home; and at the close the ladies sum up their accounts, report, and rejoice as those who have found great spoil.

In the year 1880 Rev. William Arthur, of London, was present at the anniversary. The year following, at the Ecumenical Conference held in City Road Chapel, London, the benevolent institutions of the Church all passed under review. The importance and necessity of providing Homes for the aged were carefully considered. During the public discussion which followed Mr. Arthur took occasion to give a glowing description of what he had witnessed at the Philadelphia Home, and the favorable impression he had received while there, and to commend the institution as a model worthy to be copied all over Methodism. Both he and several of our own delegates paid high compliments to the energy and efficiency of the president, Mrs. Bishop Simpson.

The property is now valued at two hundred thousand dollars, in behalf of which Mrs. Simpson superintended the management of several large fairs, which yielded an average of thirty thousand dollars each. During one of these the Grand Duke Alexis of Russia was visiting the city. Mrs. Simpson determined to secure his attendance upon the fair if possible. She had an interview with General Mead, who had charge of all

arrangements for the duke. At first it was not thought advisable, but after repeated visits and much importunity Mrs. Simpson was victorious. The duke attended, was much pleased, visited each table, saying he was "glad of an opportunity to see how Americans did things." He made a number of purchases, and was presented through Bishop Simpson the welcome of the ladies, and an elegant slumber-robe, crocheted and embroidered in Russian colors by an aged lady, a member of the Methodist Church, and for which nine hundred dollars had been subscribed. Before being forwarded to the duke his monogram was also embroidered upon it. Thus did she seize upon opportunity, position, and persons, and make them tributary to her benevolences. One writer says of her:

> She has been a "power behind the throne;" and much of the greatness and world-wide reputation which Bishop Simpson attained is due to his helpmeet, who has stood by his side, advancing with him, step by step, adorning every position he has been called to fill.

She has an unusually facile pen, and is especially gifted in letter-writing.

Her organizing and executive ability being so well known, she was asked to organize the Society of Silk Culture, which she did, but declined the presidency, which was pressed upon her. She, however, selected the person who was elected president, and who has retained the office ever since. She also assisted in the organization, and was president of, the first Bible Readers' Society in Philadelphia. For many years she was one of the managers of the Reformatory Home. She is active in the Woman's Foreign and Home Missionary Societies, and is vice-president of each.

In the Centennial Exhibition she was a member of the Ladies' Executive Committee, and devised the plan for obtaining sketches and engravings of all the public charities originated and supported by women. Reports were received from eight hundred and twenty-two charitable associations of the United States, Great Britain, Germany, Russia, Denmark, and Italy, forming a valuable historical collection, presenting to the Industrial Exhibition of 1876 the noblest phase of woman's work. This department is still preserved in the Permanent Exhibition.

She has been an extensive traveler, accompanying the Bishop on many of his journeys; has visited Mexico and the chief points of Europe. During the Ecumenical Council the Bishop with his wife and two daughters were entertained during their stay of six weeks at the Mansion House, by Sir William McArthur, Lord Mayor of London, a close friendship having existed between the Lord Mayor and the Bishop for many years. Here they had great opportunities to meet many of England's prominent representatives, and to enjoy the *entrée* into English homes in the most cordial manner. The ceremonials and splendor surrounding the life at the Mansion House was always interesting to a high degree. The frequent state dinners, with the setting forth of the table usually in the form of a square the entire service in silver or gold, dating back to the fifteenth century, and the use of the perfumed water and golden snuff-box, were customs long to be remembered. A special state dinner was given to the Bishop just at the close of the visit. A number of large meetings were held in the historic Egyptian Hall during their stay, one on the discussion of the opium question, at which were present Earl Shaftesbury, of philanthropic fame, Cardinal Manning, the Archbishop of Canterbury, and many other noted personages. A large dinner was also given in the hall to the Royal Academy of London, most of the prominent artists of that time being numbered among the guests.

A better representative could not have mingled in the diplomatic circles of Europe, for with her eminent companion she is equally honored, respected, and beloved by those in high and in humble life; her culture and intellect command the admiration of the one, while her unassuming manner and kindness of heart win the love of the latter.

The Methodist Orphanage.

The latest, and perhaps the crowning, work of her valuable life is the founding of the Methodist Orphanage. This she accomplished about ten years ago, giving the first contribution herself. With her peculiar tact in gathering earnest and efficient laborers about her, and inspiring them with confidence and enthusiasm, the work, from its incipiency, has progressed quietly but steadily. In the year 1881 Colonel Joseph M. Bennett, of Philadelphia, generously donated to the lady man-

agers the house and lot since then occupied as an orphanage. This, large enough for the accommodation of sixty orphans, was soon crowded. The interest continued to increase. Large fairs were held in its behalf, one of which was honored by the presence of President and Mrs. Hayes, who also during the time of the fair visited Mrs. Simpson at her home. Friends rallied to the support of the enterprise in every emergency, and a few years later Colonel Bennett added to his former munificent gift a further donation of twenty-five acres of valuable land near Fairmount Park.

Thus encouraged, the next thought was to enlarge the place of their habitation. Accordingly, a new and capacious orphanage was erected, large enough to furnish a home for two hundred. This edifice, of magnificent proportions, is a fine specimen of architectural and mechanical skill, reflecting credit not only upon its projectors and builders, but upon our entire Methodism. At a meeting of the joint board of trustees and managers, held September, 1888, it was found that the money in the treasury was nearly exhausted, and that the further sum of thirty thousand dollars would be needed to finish the building and grade the grounds preparatory to its occupancy by the children. An afternoon was spent in considering what was best to be done: whether to suspend the work for the present or to raise the money on mortgage—an alternative from which every one shrank. While deliberating, Colonel Bennett, who had learned of their needs, again came to their aid, and made the proposition that if at the end of four weeks Mrs. Simpson would collect from the Church and bring to the bank at nine A. M. a check for ten thousand dollars toward the new building he would give her one for twenty thousand dollars.

This brought light and joy. She set to work with a will. Contributions large and small kept pouring in. Sitting one day by our side on the platform at a missionary meeting, a messenger-boy came in and asked for Mrs. Simpson. She excused herself for the time, but soon returned, and with smiling face said, "A person called me out to give me a hundred dollars for the orphanage—and not a Methodist. Was it not grand?" True benevolence is of a Christian spirit, and often overleaps denominational bounds. It is always beautiful, always ennobling, and always a blessing.

One person, in sending his check for fifty dollars, writes:

Right pleased was I when I read that you had succeeded in raising the ten thousand. May the good Lord continue his blessing upon your efforts to make the Philadelphia Methodist Orphanage one of the grandest institutions of its kind in the country.

The following from Sheffield, Mass., addressed to Mrs. Bishop Simpson breathes the same spirit:

DEAR MADAM: In reading *The Christian Advocate* I see that you have the promise of a large donation for the orphanage provided the people raise a certain amount. The greatest barrier I can see is the short time to which you are limited. I am an old, broken-down farmer, hobbling around on two canes, can't work, but have my farm to live from, and comfortable health. Have not many thousands to give, but, wishing to take a little stock in the enterprise, I inclose one dollar for myself and one for my wife.

At the appointed time Mrs. Simpson with others met Colonel Bennett in the office of ex-Governor Pattison, in the Chestnut Street Bank, and showed him that they had complied with the condition, and had already deposited the ten thousand dollars. On receiving that assurance the colonel drew from his pocket a check already filled up and handed it to Mrs. Simpson. But what was her amazement when she found that he had exceeded his promise and actually given twenty five thousand dollars, making a total from him on the new building of thirty-five thousand dollars, besides the seventy-five thousand or eighty thousand dollars' worth of property previously given.

The surroundings forbade the audible singing of the doxology, but we feel quite sure that the company all sang it in their hearts, and none probably more sincerely than the donor himself, as he doubtless realized that it was more blessed to give than to receive.

The last anniversary—"Donation Day"—was indeed a day of jubilee. Multitudes gathered from all parts of the city, bringing gifts for the orphanage. Nothing was more touching than to witness the happiness of the orphans, as with radiant faces they sung their sweet songs, and gave recitations for the entertainment of their generous friends. One very small but beautiful and precocious child, when asked, "Whose little boy are you?" replied, "I am *every body's* little boy," in striking contrast to the oft-repeated wail of neglected humanity, "Nobody's child."

As the interested throng walked about, surveying the beauty of the grounds, gazing upon the elegant and massive structure standing in its peerless beauty as a lasting monument to their charity and Christian benevolence, a subdued and hallowed joy filled all hearts, and they seemed to hear again the words, "Inasmuch as ye have done it unto the least of these ye did it unto me." That these grand institutions are now firmly established beyond the possibility of failure in their God-appointed work is a matter of congratulation not only to Philadelphia Methodism, but to the entire denomination.

Not only has Mrs. Simpson been active in these public benevolences, but in her more private ministries she has been an angel of mercy to many a heart crushed by misfortune and adversity. Besides supporting orphans in mission fields she is constantly on the look-out for the needy and helpless, and multitudes flock to her for protection and pecuniary aid.

In her domestic relations she has been most happy. Never were husband and wife more perfectly united in heart and life. During the General Conference held in Philadelphia prior to the Bishop's decease, as she came in with her illustrious husband, and seated herself by his side upon the platform that she might more closely watch over and guard his failing health, many hearts were touched. And when the separation came, after the Bishop's last triumphant song on earth,

> "O would he more of heaven bestow,
> And let the vessel break!"

it is no wonder that almost with his latest breath he said *of her* and *to her*, "Precious! precious!" The blow fell with crushing weight upon her; but, rallying, she said, "I will go again to my orphanage work, and find what relief I can in assuaging the grief and binding up the broken hearts of others." In this work she is constantly engaged. Thus her useful life flows on.

With the inspired man of God, in his commendation of the virtuous woman, we would say, "Give her of the fruit of her hands, and let her own works praise her in the gates."

Mary Sparkes Wheeler.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

As a religion, Unitarianism is "finished," to use an Egyptian word for death; but there are those who refuse to believe it, and even seem to imagine that it is a controlling influence in the progressive thought of the world. Solomon Schindler, a Jewish rabbi, holds that Judaism and Unitarianism are at one respecting the doctrine of monotheism, and that they are slowly delivering mankind from the idolatry of Christianity, which has degraded the nations and retarded moral progress for eighteen centuries. This conception of Christianity accounts for the opposition the Jewish race makes against it. Christianity, however, is as monotheistic as Judaism; and as for idolatry, the Israelites, until the Babylonish captivity, were a horde of idolaters, worshiping any thing from the "queen of heaven" to "Chemosh" and "the abominations of the heathen" generally. To this level of iniquity Christians have never descended. Paul says of the Jews that the veil is on their hearts even unto this day. We are not anticipating their acceptance of the Messiah at present; but it is significant that their chief objection to Christianity is, that it is a *species of idolatry*. This will correct itself in due time. The Unitarian conception of Christianity is of so variegated a type that it is difficult accurately to characterize it. Channing never arraigned it as an idolatry; but he believed in Christianity as Unitarians now do not. The modern Unitarian sometimes is monotheistic, accepting the Old Testament as his teacher; sometimes deistic, renouncing all revelation; sometimes agnostic, sitting and waiting for a Moses to lead him out of the wilderness, or an Isaiah to chant a new song in his ear, or a John to proclaim an apocalypse. He is as uncertain as his religion, and as indefinite in faith as he is barren of experience. His chief business seems to be to turn backward the pointers on the dial-plate of this religious century and to forget the progress that orthodox Christianity has made in spite of the obstacles the past has reared against it. Yet Dr. O. W. Holmes affirms that, with the twentieth century in sight, Christian theologians are wheeling silently in the direction of Unitarianism, and that the old Jewish faith which has survived the ages is the coming faith of man. Our ears, still acute, have not heard the tread of a single theologian in that direction for many a year; on the contrary, the Christian Church is marching on, to the tunes of Charles Wesley, Watts, and Bernard of Clairvaux, toward universal dominion and the recognized reign of the Messiah. Unitarianism is already a relic of a bad and wrecked faith, examined occasionally by the curious to see the folly it perpetrated and the mischief it made in a few souls who believed it possible to compete with One who rose from the dead.

Paul says (1 Cor. xii, 7), "The manifestation of the Spirit is given to every man to profit withal," but his meaning is not on the surface. In a spiritual dispensation the presence of the Spirit as a teacher, helper, and guide may be assumed; but the spiritual presence may be guaranteed without any spiritual manifestation, or such a manifestation as will be recognized and identified. One may be led by the Spirit and not know it; or be helped and taught; or be impressed for various ends, and not recognize the impressing force as spiritual. It may seem to him as the offspring of his own cogitations. "The manifestation of the Spirit" is ambiguous, because it may mean that the Spirit comes forth and is identified, which may not happen at all, or that he is the instrument of the manifestation of another, or of things belonging or referring to another. Jesus (John xvi, 13), speaking of the mission of the Spirit, said, "He shall not speak of himself." Hence, the Spirit does not manifest himself to the natural mind so that he is recognized, but he manifests not necessarily the historic, but the immanent Christ; he shows the things of Christ to men, and impresses the truth of Christ upon the conscience, the intellect, and the life. He is an opaque, invisible, unmanifested instrument; and if the Gospel were not preached, that men might know that the Spirit is abroad exciting conviction and guiding them into the higher ways of living, the Spirit's work would be almost in vain. The work of the Spirit, unaccompanied with the Gospel, is incomplete, inefficient, and usually resultless. Heathendom is visited by the Spirit, but he is incompetent, without the Gospel, to bring the nations to Christ. Thousands in civilized lands receive the touches of the Spirit, but they refuse to yield to the Gospel, and the Spirit is helpless in the work. Every man is addressed by the Spirit, but he may not understand it, and he may not obey it because he does not understand it. Though under the reign of the Spirit, it is not the divine plan to save the world by the manifestation of the Spirit, but rather by the foolishness of preaching, by which the Spirit-influence is interpreted to the consciousness, and Christ is revealed in his beauty and power to souls reaching upward and gazing toward the Infinite. We submit this exegesis as an argument for preaching the Gospel to all the nations, trusting neither to the delusion that they may be saved without it, nor to the teaching that, as the Spirit is given to every man to profit him, he needs no additional ministration to save him. "Go, and as ye go, *preach*."

The publication of the new ninth edition of the *Encyclopædia Britannica* is in the general sense a proof of intellectual progress, and in the particular, the assurance of a purpose to make complete, so far as is possible, a work that when first issued was the most advanced and useful of all cyclopedic literature. It represents massive labor, marvelous research, careful and patient inquiry, and a wide range of the most diligent and difficult study of all subjects within its province. Supplanting all encyclopedias because of the fabulous richness of its material, the critic may justly except to some features, or raise some questions, not in the spirit of cynicism, ignorance, or prejudice, but in order to secure amendment in

the next edition, and thus add to its acceptability. An undue proportion of space is allotted to some subjects; while others, of more weight and deserving of fullness of treatment, receive scant and incomplete recognition. "Agriculture" is honored with 126 pages, while "Jesus" is proclaimed in 16 pages; "John Wesley" is biographized in one page, but "Voltaire" in eight pages; "Methodism" is recorded in nine pages, "Entomology" in 13½ pages; "Anatomy" is unfolded in 110 pages, the "Jews" in eight pages. The more serious criticism of this encyclopædia relates to the materialism and rationalism of many of its contributors, who have, not surreptitiously but openly, undermined certain accepted and well-accredited views respecting the Scripture and the doctrines the Church holds they teach. Three cosmogonies are discovered in Genesis; the Mosaic account of creation is represented as mythical; the pre-existence of matter is attributed to the Elohistic documents; Abraham, not under divine guidance but prompted by a nomadic impulse, immigrates to Palestine; the book of Esther is characterized as wanting in religiousness, and Daniel as having been written long after the prophet's age; the Proverbs are inconsistencies; the Canticles are sensual; and the authorship of some of the books of the New Testament is held in dispute. Whatever the value of the historical, political, scientific, and philosophical monographs, as presented in the encyclopædia, we are impressed that the biblical subjects have been largely committed to those of rationalistic and materialistic tendencies, justifying our call for a reconstruction of such articles by writers in sympathy with the Christian faith. Orthodox Christian scholarship should predominate in its biblical discussions.

Apropos of Mr. Gladstone's letter to the Marquis de Riso, it is interesting to read the octavo of seven hundred pages by the Right Hon. Lord Robert Montagu, in which he affirms Great Britain is menaced by a conspiracy to place it under the dominion of Rome. He is sure that the majority of the political and religious editors posing as Protestants, Liberals, Conservatives, and Freethinkers are Jesuits in disguise; that the ministers of the crown and many members of Parliament are the pledged tools of the Roman Curia; and that in particular D'Israeli was, and Gladstone and Lord Salisbury are, secretly plotting the destruction of the monarchy and the intrenchment of Romanism in the national life. The story of this conspiracy, however doubtful its reality, is as enchanting as romance, and places the chief moguls of English politics on the defensive. Gladstone's proportion in the conspiracy is of a gravity that absorbs us. In 1866 he favored the Oaths Bill, which released the officers of the civil service from the necessity of making a religious profession. This is interpreted as of Romanizing tendency. That he advocated the disestablishment of the Irish Church and proposes the same thing for the English Church; that in 1883 he forced the government to abandon the Constabulary Bill; that he has pursued a policy of obstruction in Parliament when Roman Catholic interests were in peril; that he supported the motion to place the power of clôture in the hands of the Speaker; that he has exhibited antagonism

to the doctrine of representative government; that at times he has endeavored to confuse and destroy the Liberal party; that both D'Israeli and himself winked at an Anglo-Roman alliance; and that the monstrous and iniquitous Home Rule scheme, involving the decentralization of parliament, the dismemberment of the British empire, the autonomy of Ireland, the crushing of the Protestants and the liberation of the Roman Catholics, was reiterated by him to his own sacrifice, are quoted as the unanswerable proofs of the inherent Jesuitism of his career, and of a purpose that survives defeat to transfer Rome to London. The indictment is lengthy, severe, and seriously proclaimed. No account is made of Gladstone's anti-Catholic attitude in his pamphlets, *Vatican Decrees* and *Expostulation*, or of his opposition in 1874 to "The Public Worship Regulation Bill" because it was inimical to the Anglican Church, or of any thing that he has proposed in the interest of Protestantism, except to stigmatize it as a mask, a deceitful appearance that would soon expose itself. Gladstone's real policy, it is here said, has ever been Romanistic; his apparent policy was partially and only occasionally Protestant in form. The trouble with the arraignment is, not his documents, nor his facts, but his method of interpretation—a method that would enable him to prove that John Knox was a freethinker, Francis Asbury a Socinian, George Washington a tory, and Abraham Lincoln a secessionist. He reads into Mr. Gladstone's life motives that did not govern him, principles of legislation not patent in his membership of the House of Commons, and a prophetic purpose with which the results of his policy do not harmonize. He also extracts from his career more than belongs to it, and points out sympathetic tendencies of which the statesman was not conscious. It is a case of monstrous involution and mischievous evolution. America believes in Gladstone because it believes in Protestantism.

In the literary race in the United States the South is far in the rear, it having given entirely too much time in the past to the protection of its social institutions, the cultivation of a sectional and unconstitutional spirit, and the indoctrination of political jealousies and religious alienations. As one result, the illiteracy of the people is dense and unconfined; and yet so conservative is public opinion respecting it that the political leaders of the South who are in Congress increase their popularity with their constituencies by opposing educational bills whose direct effects would largely inure to themselves. Not all, however, are partners in this ignominy, nor do all share in the pull-back tendencies of the majority. Among the few who believe in progress and respect the literary spirit, there is a feeling of humiliation over the situation which, as it is studied, is painfully distressing, if not alarming. Deficient in scholarship, the South is to-day without a great newspaper or eminent author, and without a magazine that makes any impression on the nation, or even the section where it is published. Of Southern writers not a few have earned a comfortable appreciation from the public, such as George W. Cable, Henry W. Grady, A. H. Stevens, Miss M. N. Murfree, Miss Amélie Rives,

Frank R. Stockton, Basil L. Gildersleeve, Thomas Nelson Page, Rev. Thomas O. Summers, and Robert Burns Wilson; but where are the poets, philosophers, scientists, theologians, antiquarians, explorers, and the earnest mental workers that constitute a literary class and give tone to the thinking of the people? Verily, the South is without the literary spirit and without *littérateurs*. That the situation is at all recognized by any considerable portion of the Southern people is a hopeful sign; but until the masses are taught to believe that literature, theology, science, poetry, newspapers, magazines, books, churches, and schools are more important than cotton, tobacco, profanity, sectionalism, and degradation, the nation cannot look to that section for contributions to the great literature of the world.

The Oxford League, by the recent action of its Board of Control, consisting of Bishop J. H. Vincent, Bishop E. G. Andrews, Dr. J. M. Buckley, Dr. J. M. Freeman, and Dr. J. L. Hurlbut, comes into orderly and official relations with the Methodist Episcopal Church. A parent League, of which Bishop Vincent is President, and Dr. Hurlbut Secretary, is recognized, and all local Leagues are invited to affiliate as auxiliaries with it. Further, each local League shall be subordinate to the Quarterly Conference of the church to which the League belongs, thus assuring pastoral and official oversight. The official relations of the League indicate a step in advance. It puts this great organization, in terms at least, on a par with our great connectional associations, which have a parent society and are under the inspection of the Quarterly Conference. This is but the outbreak of the methodical spirit that has characterized Methodism from the beginning. Progress is sure to follow this new proceeding; and not many years hence a column of statistics relating to the Oxford League may appear in our Annual and General Minutes.

If so little a matter as the claim that Charles Wesley is the poet of Methodism irritates the surface-nerves of the Protestant Episcopal Church, what outbursts of fury might be expected if it should be claimed that John Wesley had a better right to organize a Church than Henry VIII! We forbear to write what we think. It seems that our younger ecclesiastical sister—*not mother*—is quite willing to concede John Wesley to Methodism, though he never abandoned the Church of canonicals and prayer-books, but she holds to Charles with a vigorous and an affectionate grasp that confirms the value of the prize. It is immaterial what were the views of Charles respecting the Church of apostolical succession, so that the facts of history are not disputed. Granting that he was a preacher of the Church of England, he was not its poet; faithful in the general sense to that Church, in labors, in songs, in sympathies, he was with the reformatory movement of the Oxford Club; outwardly he was with the robed priests, but inwardly he was not of them. A member of the Church of England, he became the divine poet of Methodism, and is to-day held as the first of Christian poets in the world.

CURRENT DISCUSSIONS.

THE ETHICS OF THE NEW TESTAMENT.

In striking contrast with the ethical *régime* of the Israelitic age, the Christian period is non-ethical in its government and tendencies; in other words, the New Testament, by way of explanation, is barren of an ethical system. There is law in the gospels, law in the epistles, law in the theologies; law of the strictest import, applicable to human conduct in its various evolutions, to human thinking in its rapid workings, to human feeling in its various degrees of intensity, and to the whole life in its settled or variable manifestations; but neither in form nor spirit is a system of law, such as Justinian or Blackstone would erect, apparent. In vain the student will search for traces of such a system, though he may suppose the existence of law at all is the key to some kind of orderly arrangement in moral instruction, or that one law is the evidence of many. In this respect he will be disappointed, for while the Mosaic law is a monumental structure, symmetrical and majestic, representing equity, justice, judgment, and truth, the ethical ideas of the great Teacher are unframed and sometimes undiscoverable; they certainly are not always within easy reach, and do but faintly impress themselves upon the thinker. Nor must it be concluded that in the absence of a colossal system of law there are, nevertheless, the elements, or the nucleus, of a system in the enactments and teachings of the Saviour and apostles; that law is in miscellaneous heaps, or such fragmentary forms that the wise and systematic student may gather and embody them in a positive and proportional system. For law in its breadth is not in the New Testament; it is not an invisible thread running through the religion of the Master; it is not piled up in scattered masses to be reduced to shape and beauty; it is not there in embryo, or development, or teaching, or allegory; nor does it pervade the Gospel as it pervades nature or the Old Testament.

Yet, to say that an ethical tendency, or the authority of law, is exhibited by the new teachers, is equal to saying that religion, however lofty and spiritual, has its legal phase or department, and that it must be inventoried along with all the constituent elements of religion. The relative position of law in the two periods is discovered so soon as one examines the subject. In the old period law was supreme; religious duty consisted in obedience to its behests; morality, tempered or invigorated by spiritual impulses, constituted the religious life; in the new period, religion as a spiritual fact or experience is supreme, law being subservient, if not incidental, to religion. In the one law is primary and fundamental, and religion secondary; in the other, religion is pre-eminent and original, while law is in the background and entirely subordinate.

From this view of the standing of law in Christianity we can understand some things that puzzle the inquirer and confuse the student of religion. While the Mosaic system of law contains six hundred and thirteen direct

precepts, appalling by its exact numerical requirements and burdening the Israelite by its complexities, the Christian is not under obligation to a code of minute precepts, but regulates his life according to certain principles which signify the spirit or essence of righteousness, and which are applicable in every emergency, temptation, and circumstance of the human sphere. If there is any system of ethics in the New Testament it is a system not of details, but of principles, a group of teachings that, appropriated and assimilated, is found to be sufficient for the regulation and development of moral character, as far as the boundary-line of the religious life. There is no specific law applicable to every act, every word, every emotion, every thought, every movement of life; but a principle, or teaching, such as for "every idle word" (Matt. xii, 36) and "whosoever is angry with his brother" (Matt. v, 22), that comprises every phase of moral action possible under the teaching. The old law specified every thing, and was endlessly expansive; the new teaching contracts itself into a few principles which apply to the whole human career.

Singularly, too, the ethical conceptions of the New Testament are largely original with their teachers, or in perfect harmony with the highest standards of righteousness set up in the old system, a portion of which was transferred to the new and made a part of it. But the burdensome system as a whole was not transferred; many of its precepts were either modified, as their non-resistance supplanted the *lex talionis*, or entirely abrogated, as the mischievous law of divorcement. None of the new teachers seemed to be under Semitic influence, adapting the laws of the Asiatic nations to the Christian world, nor under classic guidance, incorporating Greek or Roman ethics into the Christian system; but, avoiding Asiatic and European ideas of right and wrong, they taught ethical principles from a new and original inspiration, and left to mankind ideas, moral distinctions, and moral precepts such as cannot be found elsewhere, and such as will abide as the regulative system of human conduct until the end of time. It is a proof of the potency of the moral teaching of the New Testament that wherever it is planted and takes root in the national life it begins to grow, while other systems, classical, Semitic, mediæval, or modern, expire. Competition with it always results in the extinction of the rude and infirm systems of ethics, though they may have been in vogue for centuries.

Subordinate yet superior, systemless yet surviving, the ethics of the New Testament must be studied as possessing inherent peculiarities that distinguish it from all other systems, and give it the pre-eminence. A very noticeable feature is that it recognizes the absolute rightness and wrongness of things, making such distinctions as are found in no other law, and enforcing them with strange promises of reward, or seriously solemn threats of retribution. Right and wrong are both relative and absolute. As relative principles, they are the results of divine decisions; or right and wrong are so because God has defined them in human vernacular. Sin is the transgression of the law; but before the enactment of law there was no sin, though an act performed before the law by which it could be designated and defined as right or wrong may have been as

diabolical in spirit and wreckful in result as when performed subsequently to law, and it had taken its place in the moral calendar. Jesus made some things right and wrong, as peace-making, love of enemies, mutual forgiveness, support of civil government, cosmopolitan benevolence, hatred of a brother, anxiety for temporal comforts, which were without moral rank before he taught concerning them, and such distinctions are as obligatory as if they were absolute and eternal. But is New Testament ethics relative and derivative, or eternal, uncreated, independent of the divine wisdom, or of divine institution? Is not right the metaphysical thing-in-itself? Did right and wrong become such by divine definition? Are they not what they are without the divine fiat? He ordained the law of gravitation, but did he ordain the distinction between truth and falsehood? Density, refraction of light, attraction and repulsion, are the products of his wisdom; but did he create space and time? There are some things that are as self-subsistent as the Deity himself, and to which he is under obligation in his subjective and objective life, because he could not continue as God in opposition to them. Though he vacate the throne they will exist and rule, because indestructible. Right is not such by divine decree; it is so in itself; it is absolute, eternal. Under such conditions law is not the creation or source of the difference between right and wrong, or of moral distinctions in general, but the revelation of such distinctions. We emphasize law, therefore, as the expression of pre-existent fundamental principles, and as the instrument of their application in human history. It must be confessed, however, that Christian ethics is largely relative, or the offspring of specific teaching, as philanthropy, patriotism, reciprocity, and that without pedagogical instruction mankind would be ignorant of the criteria of righteousness; but there is an occasional absoluteness in the ethical department of religion that makes it eternal, and upon which eternal penalty for sin and the fact of an eternal world may be predicated. But whether the ethical teaching be relative or absolute, it is fundamental; it is authoritative; it abideth; and conformity to it is the sure condition of prosperity and safety.

It may be observed in this connection that the new ethics differs from the old in the issues of obedience or disobedience; the rewards and punishments of the latter being largely temporal, and those of the former being both temporal and eternal. So discernible is the temporal complexion of the Mosaic system that one often wonders if obedience to the whole of it would have been followed by any thing more than length of days, security of the homestead, freedom from Egyptian diseases, honors, riches, and all the luxury and satisfaction of a temporal life. The outer benefits of the law were temporal; the inner emoluments were but dimly beatific, only limitedly spiritual, and doubtfully eternal. For rebellion against Moses, not gehenna, but an earthquake, followed; for gathering sticks on the Sabbath, stoning, but not perdition; for intermarriage with the Canaanites, or the heathens, not hell, but death; for keeping the commandments, not heaven, but the earthly inheritance. Neither hell with its shadows nor heaven with its glories bivouacs within the camp

of Israel. In the New Testament the case is different. So interwoven with its religion is every ethical teaching that the rewards and punishments of the one are associated with those of the other; that is, instead of temporal honor as the reward of obedience, and temporal shame as the result of disobedience, we read of Dives in hell for a neglect of philanthropy, and a passport to heaven is granted for visiting those in prison or giving a cup of water to the thirsty in the name of Christ. *Time* glows in the old economy; *eternity* flashes from every outlet of the new covenant. This exalts the new ethics above not only the Judaic system, but above all systems instituted by men, and suggests whether it should be distinguished from the religion of which it forms so integral a part. In fact, it is not clear that the ethics of the New Testament may be wholly separated from its religion, or that we should not speak of the *religious ethics* of the New Testament when we speak of it at all.

A survey of the range of the ethical principles of the New Testament may assist in the solution of the problem thus far evolved from the situation. Are these ethical principles for the regulation of the external, that is, the social, natural, and moral life of man, or do they penetrate with governing force into the inner realm of being and exercise a potential influence in his spiritual development? Do they assist in the process and work of redemption? That the law is related to the external life of man is not questioned. Without it, he would sink into degradation, as the stone sinks into the sea. Law insures order, the stability of government, the peace of nations, the progress of science, and all the benefits of life not within the realm of religion. To these ends the ethics of the New Testament powerfully contributes; in short, without such ethics all other law would be in vain for preservation of order and the security of prosperity. It may be accepted, then, that the outward life of man is under the influence of the controlling ethics of the new dispensation.

But is the ethical idea related, to any appreciable degree, to the inner life? Does New Testament law open the door into the spiritual kingdom? Is there a code of spiritual ethics conformity to which will insure spiritual character and all the emoluments of spiritual allegiance to God? Certain it is that the old system was spiritually deficient, and in its best workings failed to promote the expansion of the spiritual character. Though its justice was without flaw its holiness was elemental; though its truth was perpendicular its charity was restricted to the one people, and was not broad and generous toward all men; though God was in it as Ruler and Father he was not near to Israel as a personal Saviour, full of mercy and regenerating power. The old law tended not to spiritual development, notwithstanding Abraham, Moses, Samuel, David, Isaiah, and Jeremiah were rare characters, marvelously developed in their spiritual senses; but this development was rather the result of a providential than a gracious plan. Under the spiritual dispensation, delayed until the Master's return to the Father, were to appear spiritual men, eclipsing the giants of the old covenant, and showing what man may become when every thing is favorable to spiritual culture. As it seems to us, the new ethics is a part of the

spiritual machinery of the Gospel by which spiritual men may be produced, and by which, therefore, the spiritual dispensation may be made most efficient and successful; for if the law contribute nothing to spiritual results it may operate as a hinderance to them. In the New Testament, however, law, promise, threatening, every thing is adjusted to the idea or plan of elevating the race to a spiritual level, and eliminating evil from the social life and the individual heart of man. If the ethics of Christ is not intended to make spiritual men, it is intended to direct the race to spiritual sources and to approve of spiritual results. Law is not a substitute for atonement, nor obedience for regeneration, nor morality for religion; but the ethical spirit may espouse and co-operate with the spiritual designs of the Gospel, and thus promote salvation as its greatest object.

In thus assigning to the new ethics a spiritual task or prerogative, we again magnify it and illustrate its superiority to the old ethics which, serving as a school-master to bring men to Christ, often failed in its mission, and is supplanted by an order of life that brings Christ to men. Looking at it in this way, it is easy to see that while salvation is a deliverance from the old ethics it is not a deliverance from the new ethics, which is incorporated with the religious system, and invigorates instead of burdening, and lubricates instead of clogging, the wheels of life. When Paul says that we are delivered from law he means not the new but the old law, for if we were delivered from both laws we should not be under law at all. But religion is ethical as well as spiritual, and governs as well as regenerates the life. There is room for ethics in religion. If we have outgrown some of the ethics of the Master, because they were applicable to his age only; or if he taught at times elementary ethics that unless expanded and modified would not be relevant to our day; if he merely built a scaffold upon which the ethical teacher of to-day may stand to rear a superstructure, it is incumbent upon the teachers of ethical principles to differentiate the essential, to classify the primary and secondary, and to recognize the hidden meaning as well as the open and more transparent convictions of the Master. Too great emphasis cannot be placed upon the moral suggestions of the New Testament, whatever form they assume, or however associated with the religious system, since they rise or fall with that system, and largely partake of its essence, influence, history, and destiny. Nor will it escape attention that the new ethics is as universal in its application as it is perpetual in its sovereignty over human conduct; that, unlike the old ethics, which was restricted to one people and one period, it knows not one people more than another, nor one age more than all the ages. As its authority over man is thus gradually extended, national ethics, or Asiatic ethics, African ethics, Mexican ethics, Indian ethics, and English ethics, one differing from another, so that what is regarded right among one people may be regarded wrong among their neighbors, will finally disappear, and one code of right and wrong will dominate the earth and swing it into harmony with the righteousness of God. This accomplished, the universal triumph of religion must follow.

A NATIONAL SYSTEM OF EDUCATION.

Without halting in our manufacturing industries, or in attention to our internal resources, or in the extension and grounding of the sovereignty of moral ideas in our public life, it is incumbent upon the nation specifically to conserve by educational instrumentalities its political soundness, and to secure by similar agencies the stability of our institutions and traditions in every State of the Union. In a new country material conditions naturally engage the earliest and most earnest efforts of the people, the higher subjects of education and religion obtaining later, though equally healthful, recognition. From the first, however, the American people, grappling necessarily with physical problems, have not been unmindful of the value of culture and the relation of religious teaching to civil life, for the school and the Church arose simultaneously with the city and the government. In the progress of things the educational spirit, though fostered by legislation in the States, and encouraged by the aggressive religious denominationalism common to us, contracted either into development by routine methods or expressed itself in single lines or directions, and, therefore, the theory of offering educational opportunities to every body has not been fulfilled, or demonstrated to be a practical realization. As a consequence there is class, but not mass, education; there is education for the whites, but little for the various colored peoples in the land; there is professional but not common education; there is provision for the minority but not for the proletarian multitudes. The entire truth compels us to write that ours is neither an ignorant nor an intelligent nation, though the facts at hand appear to justify both sides of this statement.

In the sixteen Southern States perhaps three-fourths of the nation's illiterates, men, women, and children, who can neither read nor write, may be found; yet they constitute an integral part of our citizenship, and will affect the destiny of the nation. Several Northern States also present in this respect a record neither creditable to themselves nor to the civilization under and for which they exist. On the other hand, we point to our scholars, men of genius, orators, statesmen, theologians, philosophers, poets, inventors, and discoverers, as proof that an educational life is struggling for manifestation in the Republic, and that it is leavening the mass and producing results of incalculable worth both to the country and the world. The antithetical character of our condition—ignorance balanced by intelligence, degradation in contact with refinement, and wickedness environed by righteousness—indicates that the present is a transition period, beyond which the nation, properly guided in its aspirations, will pass into a higher civilization.

If the present is not a critical period, it is an auspicious one for providing for the education of the multitude, or taking such steps as will insure the Republic against the dangers of a settled or wide-spread ignorance, which is possible under our somewhat loose and miscellaneous school-systems in the States. The necessity of general education is grounded in consider-

tions that must commend themselves not only to the statesman but to the citizen of average patriotism and wisdom, and should lead to co-operation for the accomplishment of the end in view. Self-respect is not a metaphysical nor an egotistical virtue, but the essence of the truest and safest manhood; for without it degradation is certain, and once reached a train of evils must follow; for degradation is the forerunner of crime, and crime is the prophecy of calamity. Manhood, without a trace of mendicancy, is the objective aim of civilization; but such manhood is possible only in a nation of self-respecting, educated citizens. On this ground alone the duty of universal education may be enforced with not a little emphasis and enthusiasm. Multitudes are without redemptive self-respect, and as a consequence are satisfied with low conditions, which prompt to crime, and all the evils that both infect and undermine society. We are not so radical as to insist that mere education is the panacea for all the dangers that menace us, or that it will deliver the individual from corruption; but so far forth as it is an inspiration and a resource it will elevate the individual into respectability, and turn his feet into the highway of progress. Education is a specific for rags, bruises, filthiness, diseases, crimes, brutalities, beggaries, falsehoods, and general earthiness of character and taste, for where it exercises its influence these things do not obtain. We therefore insist that as the people are educated they will emerge into decency, refinement, aspiration, and safety, and, therefore, the movement for the education of all classes should be supported by the nation.

If citizenship in general is worth any thing—if American citizenship in particular is a paradisiacal condition—the price of it should be the degree of fitness required for its use and enjoyment. The ignorant man is not as competent to exercise his privileges as the intelligent man; if ignorant he cannot be such a father, husband, friend, citizen as his intelligent neighbor; if ignorant he cannot be as efficient a farmer, merchant, physician, lawyer, minister, mechanic, or politician as one who is read in the sciences and learned in the wisdom of his times. Regarding citizenship in its great breadth of meaning, as including not merely the patriot's prerogatives or the voter's duties but all that belongs to civil life, both in its legal and broader humanitarian aspects, it is inconceivable that the man of flesh and blood is properly equipped for it without a school experience, or without having gone through that process of development which promises the highest manhood.

In the more limited sense—that is, in relation to specific duties, such as are involved in the right of suffrage, office-holding, and whatever belongs to political life—it must needs be apparent that without an educational outfit the citizen is incompetent for the discharge of these duties, and may innocently be the source of danger, of revolution, of strife, of anarchy, and calamity in general in the Republic. Our one hundred thousand national office-holders should be educated men and women. Are they? Two years ago we knew of a postmaster in Ohio who could not read. Our ten million voters should be educated voters; they are not, thousands of them not being able to read or write, and yet they are instruments of the

nation's fame. So threatening is the danger from the ignorant voter that South Carolina has proposed education as a condition of suffrage, and may enact it for her own protection. This is in the right direction. Other States, all the States, should provide in a similar way against the ignorant voter, though perhaps this is not the complete way to overcome the evil.

It is an American habit to eulogize education as the safeguard of our liberties, and to boast of the school-house as the fountain of our wisdom. but if the national life is to be perpetuated—if the average citizen is to grow in his appreciation of our national institutions, customs, and laws—if the nation is to be sovereign and to protect itself against all possible peradventures, it must undertake the education of the youth of the land, and do so speedily. If the question is raised as to what *kind* of education is necessary to the highest style of citizenship, or what is necessary to the perpetuity of the nation and the accomplishment of its mission, we reply that, in accordance with the nature of man and his position as a citizen, his education first of all should be subjective, or such as will improve his intellectual character and life. His faculties should be strengthened, his powers should be stimulated to act, he should learn to think for himself, he should acquire habits of study, he should know his own tastes, and he should familiarize himself with those laws and principles that are necessary to personal well-being and a manly type of intellectual vigor. A subjective education is indispensable to all men, no difference what their position, task, purpose, or character; and the government should have respect in its provisions for the cultivation and enlargement of this phase of the subjective life of its citizens. Fundamental as this species of education is, it is not the only, nor the whole, qualification for life or for citizenship and, therefore, the government should take other steps and make other provisions contributory to the highest results. The utilitarian spirit in our educational systems is not an unmixed good or evil, but it should have a place in the consideration of statesmen if they would generously and prophetically regard the interests of the nation. For while utilitarianism, metaphysically considered, may tend to materialism, and materialism may tend to paganism, the fact is, that the bread-and-butter theory of society is of tremendous importance to those who must have bread and butter; and any theory or provision that takes in only air and the stellar spaces, and does not insure wheat, beefsteak, salt, and water, is too deficient to obtain the sanction of the multitudes who need these things. Hence education must have some relation to life, or *livelihood*, as well as to culture and the luxury of a career of thought. We cannot ignore the man at the blacksmith's forge for the sake of the man who is discovering asteroids, or the plow-boy for the sake of the entomologist. Education must be practical as well as theoretical, manual as well as mental, and physical as well as intellectual; and the government should confer the one as well as the other.

Nor is the citizen fully equipped for citizenship if he is merely competent to earn his living and to do a little thinking on his own account, for man is more than an animal demanding satisfaction of appetite, more than

a citizen seeking to understand the laws of reciprocity, humanity, and nationality, and more than a thinker dealing with the problems of the universe. He has a religious nature, which is as outspoken as his physical or intellectual, and which in point of self-seeking is superior to either, is richer in its resources, wider in the range of its activities, and responsible not to an earthly ruler, but to the Maker of heaven and earth. Religion is a proper subject of cultivation on the part of the citizen for his own sake; and as government cannot well subsist without morality and religion, it behooves government to promote the sway of religious truths and principles in the organized life of the people. It should not maintain a department of religion, with a secretary at its head, like the department of war or the treasury, which is done in France, but it should enact laws for the protection of the sabbath, the suppression of the drink traffic, the punishment of offenders against morality and religion, and for the dissemination of such religious teachings as will save the land from infidelity, materialism, agnosticism, and all corroding and destructive errors in the national life. The government should not ally itself with the Church in the sense of establishing a national Church, or of uniting Church and State, but it should remember that without the Church it would not survive a decade, and regulate itself accordingly. Religious education, comprising the daily reading of the Bible in the public schools, and daily prayer to Almighty God, and instruction in the moral virtues and in the results of viciousness, should be ordained by law and enforced all over the land. It is time to return to the practice of the patriots of other days, and give religion the right of way in the government, in the schools, and among the people.

Little need be added in recommending the value of what may be called a political education, or the education of the citizen in the American constitution, our form of government, with its legislative, judicial, and executive branches, the relation of the states to the federal government, our systems of finance, tariff, and taxation, and all the peculiarities, functions, and forces of civil government. This is necessary if he would intelligently discharge his duties as a citizen, considered in the political aspect.

If a genuine citizenship involve this fourfold education—and that it does must be clear to all who consider it in its manifold bearings—it belongs to the government adequately to provide for it; for the individual himself is likely to overlook or neglect a part of it; and no organization, religious or civil, acting independently, is strong enough or ample enough to secure it for the whole country. We are not now pleading for more colleges or for higher education, nor even looking to the college to provide for general education, for the need of the country to-day is not higher education, or scholars, or colleges; but a common or lower education of the millions who are not in the line of scholarship, or hungry for collegiate discipline.

There are colleges enough in the land to afford higher education to those who want it. A thousand more would not solve the problem of

universal education. Hence the proposition of ex-President Andrew D. White to establish a great national university at Washington, D.C., is ill-timed, and would be an embarrassment if it were suggested as a remedy for the situation, because, carried out, it will not assist to an infinitesimal degree in lifting the people to a higher level. It would not aid Alabama any more than Alaska, and Texas would scarcely know of its existence. The Roman Catholic university to be established in the capital is a testimony to the necessity of higher education among the Catholics; but while it may promote that end it will not contribute to the education of the superstitious masses of that faith. The college system of America, religious and civil, is accomplishing its purpose, but it does not educate the youth in the fourfold elements of character, or the masses in the life of citizenship.

Nor does the public-school-system, devised for this purpose, and efficient here and there, reach the people, and secure to them all the advantages expected from it. It may operate well in Iowa, but it does not in Georgia; it may be perfect as a system in Ohio, but it is deficient in Mississippi; it may elevate Massachusetts, but it is a slow-working system in North Carolina. As a system of education, it is being improved from year to year in the different States, and its results, so far as they can be tabulated, are excellent and strengthening to the national character. The South has especially advanced in this regard in the last ten years; but the North, with its greater wealth, spends more money for school-houses and teachers, and is, therefore, reaping a larger harvest in a more largely educated population.

Thomas Jefferson was a pioneer in education, and the country is indebted to his wisdom for valuable suggestions; but we must go beyond Jefferson—we must advance beyond the state-systems of education—if the twelve millions of school children in the United States are properly trained in a knowledge of their relations to themselves, their country, and God. The state-system has been tried long enough to satisfy the people that, whatever its value, it is too slow in its methods and too poor in its resources to accomplish for the nation what is suggested by its present condition. The *Review* ventures to proclaim the necessity of a *national system of education*, that, without supplanting, will harmonize and safely interact with efficient state-systems, and secure to the whole country a uniformity of educational provision that will guarantee the stability of the nation in the future. Recently a Department of Agriculture, headed by a secretary, who shall be a member of the President's cabinet, has been instituted, because of the increasing importance of agricultural interests.

Is agriculture of more importance than education? Are war, money, and the navy more deserving of secretaryships than mind, or the qualified citizenship of the nation? Let there be a Department of Education, whose secretary, appointed by the President, shall be a cabinet officer, and on a par with every other member of the same. It is true there is a Commissioner of Education, but he belongs to the Department of the

Interior, and besides, gathering statistics has little authority, and no special influence in shaping the educational system of the country or in relieving it of drawbacks and infirmities.

To this proposition there may be objection, especially from the South, that has always believed in States' rights, but as this doctrine once led them into secession, and has kept them in ignorance since the days of John C. Calhoun, it is quite time that they abandon it, and permit the government to aid them in general education. Some of the Northern States may oppose the suggestion on the ground that they are competent to take care of themselves; but the general good is at stake, and a national system, with uniform laws and regulations, will be of greater advantage to the whole country than a few efficient and many poor state-systems, such as now prevail in the land. Among the advantages we indicate the following:

1. Uniformity as to the length of the school year in all the States and Territories. Nine months should be the shortest period, but in many States it is much shorter, or left to the discretion of trustees.

2. Uniformity as to instruction, the richer State not having any advantage either in the competency of teachers or the course of study for its youth over the poorer State.

3. Uniformity of opportunity for all classes. The colored people in the South, the Indians in the West, the immigrant children in our cities, the poor every-where, should be trained in as excellent schools and for as long a period as the children of the wealthy and more fortunate.

4. Uniformity of education as regards native and foreign youth. The children of German, Irish, Italian, Bohemian, English, and Chinese parents should be required, if within school age, to attend our schools a required period, thus preparing them for American citizenship.

5. Uniformity of education regardless of sects. Catholic youth should attend the public schools the same as Protestant youth. *This will break down the Catholic parochial system*, and focus or end the controversy with the Catholics.

6. Education should be compulsory for all classes. This would destroy the system of child-labor prevalent in cities, and insure universal education.

7. National taxation, aside from the purpose of government support, should also be largely for benevolent ends. Education should be guaranteed by the government, with state co-operation, to all of school age in the land.

8. By this quiet, uniform educational method the government would preserve itself from the dangers of an ignorant citizenship, and by bringing itself into closer sympathy with the people it would receive in return a loyalty and devotion that would strengthen it against all evil; and, preserving itself, the preservation and sovereignty of the States, within constitutional limitations, will thereby be secured.

We move the creation of a Department of Education, with a secretary, chosen by the President, who shall be a member of the cabinet.

THE BOOK COMMITTEE.

The Book Committee of the Methodist Episcopal Church is an extraordinary body, whether its personal composition, its legislative function or the actual business it annually transacts be considered. Within certain limits, and concerning the publishing and some other interests of the Church, it has all the authority of the General Conference, and acts in its stead, with all the freedom and wisdom of the larger body that created it. It supervises the publication of thirteen or more periodicals, inspecting their editorial management, with an inventory of their resources, cost, surplus or deficit, and has the power in certain emergencies to arraign and depose, as well as approve and justify, those in editorial positions. It annually fixes the salaries of bishops, agents, editors, and a majority of General Conference officers. It examines the business of the Book Concerns, gives direction concerning the publication of books, and may change the methods of business, even to details, of our great publishing-houses. The twelve ministers and eight laymen who constitute the committee were chosen by the General Conference for their integrity of character, supposed business sagacity, unimpeachable loyalty to Methodism, and their general reputation as Christian men, who would honor the position and faithfully perform the duties involved in it.

In their annual meeting in February the Committee performed a vast amount of business, some of it in routine order, but much of it difficult and delicate, and requiring ripened judgment and a studied purpose successfully to adjust all matters to their proper conclusions. It is not possible to say that one was more efficient than another in the settlement of some of these problems, for all were devoted to the common end, and business and religion beautifully and wholesomely interacted in their deliberations and results. When the agents reported the business of the year, the magnitude of our Book Concerns became evident; when the editors reported their papers, the periodical system of Methodism had new significance, and its power within its sphere was seen to be incalculable; when the Committee proceeded to the election of an agent to fill the vacancy occasioned by the death of John M. Phillips they became conscious of a great responsibility, and acted with appropriate care and wisdom; and when the bishops present proceeded to exercise their prerogative, either in concurring or refusing to concur in the election, the power of the episcopacy was felt to be great and decisive. Thus the Committee stands in the Church as a body clothed with authority, possessed of dignity, and capable by its relation to great affairs of advancing them or doing mischief beyond repair.

The selection of the Rev. Homer Eaton, D.D., of the Troy Conference, as the associate agent of Dr. Sandford Hunt at New York gives great and deserved satisfaction. He is not a stranger to the duties of the office, having been a member of the Book Committee for eight years, and for one term its chairman; nor is he without special qualifications for the

position, such as early commended him to the thought of the Committee. Under the management of the new firm it is believed the increasing prosperity of the Book Concern is assured.

Without detailing the work of the Committee, but speaking in general terms, we cannot resist the impression that the Methodist system of business is, on the whole, superior to any other denominational system of business in the country. In some respects it may not equal the systems of individual houses that have the world for a constituency, so that it cannot hope to compete with them; but within its own sphere it is superior and most efficient. As proof, we have only to point to the fact that the subscription lists of our Church papers in most cases exceed the lists of other denominational papers in their territory; and as for the *Review*, in this particular it is at the head of all denominational review literature in the United States. Other denominations have systems of their own, or employ secular methods, but we leave them behind by a system peculiar to Methodism, and which, thoroughly worked, will enable us to accomplish all that belongs to any one denomination to do.

The issue of the subject is, therefore, the necessity of co-operation with the system all along the line, from the most obscure and helpless member to the most prominent and authoritative servant in our broad and expanding Methodism. The charm of loyalty and responsibility must hold together the vast multitudes of the Church, and inspire to activity and benevolence in the patronage of our books and papers, and the furtherance by every possible means of the evangelization of the country and the world. Allowing that the mission of one Church is the mission of all, still it is not unfraternal in any denomination to claim that it may have a function in the system of evangelization not performed by any other, and that its methods, whether peculiar or common, are better adapted to its special work than the methods of other organizations. In this view of the case it is incumbent upon Methodists to conform to their methods if they would fulfill the mission that providentially has been assigned to them, as an organized branch of the Church of Christ. Nonconformity to the methods of Methodism is treason to the mission of Methodism, inasmuch as the latter must fail without the former. We may, therefore, rightly insist upon the use of all our periodical and other literature in the homes and churches of the people called Methodists. While outside elements are antagonizing, not only the Christian faith, but also every form of Church organization and order, there should be the utmost harmony within the circle of believers if the largest success shall be secured. The spirit of independence, so rife in the world, and not an unmixed evil in the Church, should be so guarded and regulated as to contribute to its prosperity rather than assist in its downfall. Methodism united is a conquering force; divided, it will destroy itself and cause Christendom to mourn.

THE ARENA.

THE FIRST WORD OF GENESIS.

THE criticism of Dr. Hawley on the first word in Genesis, in the January number of the *Review*, I cannot accept as correct. בְּרֵאשִׁית has no article expressed or implied. The full form with the article would be בְּהָרֵאשִׁית; or with the article consonant (ה) suppressed, בְּרֵאשִׁית. The word occurs in the Hebrew Bible, Neh. xii, 44, לָרֵאשִׁית for לְהָרֵאשִׁית, the vowel of the article being retained while the consonant ה is suppressed. This is the only instance where the word is used with the article prefixed to be rendered "the first fruit (or fruits)."

The use of the article in the Hebrew is in most cases like it is in English. If a thing in Hebrew is not already known, it generally, not to say always, lacks the article; thus: God said, "Let there be light." Here in Hebrew we have אוֹר, *light*, without the article, as something at the time unknown or not mentioned before. But after the *light is created* it is called הָאוֹר, *the light*, with the article (Gen. i, 4). So when God says, "Let there be a firmament," רָקִיעַ is used without the article; but after it is formed it is called הָרָקִיעַ, *the firmament* (verse 7).

In Gen. i, 1, as no beginning has been mentioned, the noun רֵאשִׁית, *beginning*, properly has no article. Hence, "In beginning" is the proper rendering, just as it is given in the LXX., Ἐν ἀρχῇ, "*In beginning.*"

Carlisle, Pa. HENRY M. HARMAN.

It does not seem to me that Dr. Hawley has established his position; and as some of his arguments are based on opinions which are rendered doubtful by recent investigations, and others are due to a mistake, a reply may be justified.

1. ראש does not mean "*ahead, the first, the beginning;*" all these are derived meanings (*v.* Ges., *Hebr. u. Aram. Handwörterbuch*, 10 Auf., Leipzig, 1886, *s. v.*).

2. The LXX. cannot be quoted on this passage, for tradition names this as one of the thirteen places changed for Ptolemy. (Compare Geiger, *Urschrift*, pp. 344, 439, 444.)

3. ". . . the Hebrew article הַ, commonly written ה" (Hawley). This statement Dr. Hawley owes to Moses Stuart (Grammar, 6th ed., Andover, 1838, § 162); but he does Professor Stuart injustice in not taking also the rest of the sentence, which concluded thus: "with a Daghesh forte after it." This may sound pedantic, but it is none the less important.

Dr. Hawley has overlooked the fact that the first half of this statement about the article is only an hypothesis, and that, too, one that is abandoned by many of the best scholars of the present day.

Stade (*Lehrbuch der Heb. Grammatik.*, Leipzig, 1879, § 172, *a.* 2) repudiates it, while Müller (*Heb. Schul-grammatik.*, Halle, 1878, § 113, *a*) says

that the explanation of the doubling of the next consonant as an assimilation of ל is "besonders bei letzterem streitig." Green, also (*Heb. Gram.*, new ed., New York, 1889, § 230, 1, *a*), does not hold this opinion. (See further König, *Lehrgebäude der Heb. Sprache*, Leipzig, 1881, § 16, Anm.)

4. "And the reason the article is omitted in בְּרֵאשִׁית is, it suffers *syncope* after ב, and gives up its vowel to the particle. The syncope of the article is common (Stuart's Grammar, sec. 152, note, and sec. 108, *b*)" (Hawley). The article does *not* suffer "*syncope*," and it does *not* "give up its vowel to the particle." The very passages quoted by Dr. Hawley from his favorite grammar show that if *syncope* had taken place בְּרֵאשִׁית would have become בְּרֹאשִׁית (*v.* Ges. *Heb. Grammatik.*, 24 Auf., Leipzig, 1885, § 35, 2 with Anm. 2, and Green, § 250, 3, 5).

The editor's kindness may perhaps allow me to say that I should translate the verse (partially following Rashi and Ibn Ezra): "At first, when God created the heaven and the earth, . . . then God said, Let there be light." This does *not* necessitate the change of בָּרָא to בְּרֹא (cf. Hosea i, 2; Deut. iv, 15); nor is the objection to so long a period well taken when ii, 4, *sqq.*, is compared.

(See, further, Dillmann, *Die Genesis*, 5 Auf., Leipzig, 1886, and compare Delitzsch, *Neuer Commetar über die Genesis*, Leipzig, 1887.)

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[These unsolicited confirmations of our position, or translation, are sufficient to settle the question. If any are still in doubt we most respectfully refer them to such additional authorities as President Buttz, of Drew Theological Seminary; Professor Wm. R. Harper, editor of *Hebraica* and *The Old Testament Student*, Yale College; and Professor W. W. Davies, of the Ohio Wesleyan University. We may venture to state that Stuart's Grammar, so freely used by Dr. Hawley, is in the background among scholars as an authority. With these references the controversy is closed. —EDITOR.]

THE DOCTRINE OF MERIT.

The cast-iron system of theology which originated with Augustine is yielding to the "sweetness and light" of the nineteenth century. Arminius is becoming taller than Calvin. "Whedon on the Will" answers "Edwards on the Will." But beyond all reasoning, the common consciousness accepts the blunt dictum of the great Samuel Johnson, "We *know* the will is free, and there's an end of it."

Does not a clear-cut and logical Arminianism demand the acknowledgment of merit as well as demerit in moral actions? Have we not too carelessly accepted the saying, as though it were an axiom, "There can be no merit in a creature?" Does not condemnation imply commendation? Thou wicked and slothful servant" stands contrasted with "Well done." "Depart, ye cursed" is set against "Come, ye blessed." "According to his works" is the scriptural standard of judgment. Worthlessness with no

contrasting worthiness savors of Calvinism. They who are "called to be saints" cannot at the same time be miserable sinners. If sinners deserve to die, saints deserve to live, and may claim "a right to the tree of life;" for, though they are "unprofitable servants," yet "he is faithful and just to forgive."

May not one's virtues balance his vices and prevent positive punishment? No doubt there are degrees of punishment—"few stripes" and "many stripes;" and one doom will be "more tolerable" than another yet even a balanced account may warrant the loss of heaven.

Does merit preclude atonement? By no means; for the most virtuous and worthy life may fail to reach its full recognition on account of past sins which need atonement. Does grace then save? Yes, grace gives power to act, and meets human endeavor with heavenly help. But even the paralytic was commanded to "stretch forth" his hand. Jesus said to the Jews, "Ye will not come to me;" if either total depravity or inexorable necessity had kept them from coming to him, could he have blamed them?

Are not works "only a condition?" Yes, just as *faith* is only a condition; for in one sense neither faith nor works are meritorious; yet both affect the soul's salvation, and merit recognition and divine approval in the same degree that wrong-doing demands condemnation. Practically there is as much reward as retribution in the divine government; why then not admit the logical sequences of Arminian belief, and reject all remnants of Calvinism?

T. M. Griffith.

Conshohocken, Pa.

ORGANIZED CHARITIES.

Promiscuous alms-giving makes the tramp's vocation possible. Concede it to be difficult, if not impossible, so to organize as to avoid errors in giving, nevertheless, reform at this point demands attention. Giving to persons who are willfully idle, or who use alms to purchase intoxicants, or who beg for gain, or to tramps, are prolific sources of evil. Not to assist the worthy indigent would be wrong, and would result in great suffering to many who are not to blame because of their misfortunes. But any attempt to assist the worthy indigent, and avoid frauds and tramps by promiscuous giving, must prove a failure. To feel the pulse of poverty and diagnose the case requires knowledge and wide experience, far more than to feel the pulse of one whose body is sick and to give a proper diagnosis of the disease. In the latter case the physician has natural laws by which to determine the disease. In the former, every thing hinders in reaching accurate conclusions. Deceptions, tricks, fraud, false pretenses are the means practiced by beggars who solicit alms from door to door.

Where the indigent are assisted through proper organizations, the aims of which are not simply to relieve from hunger and cold, but also for the elevation of the moral and physical condition of the indigent, positive and lasting good may be accomplished. Experience has demonstrated

however, that excellent judgment is required to properly administer such charities. Unless care is used, applicants will receive assistance from various charities at the same time. This can be avoided only by the personal investigation of each case and visitation by the superintendent. To give too much is injurious. To give only in small quantities, at the right moment, in proportion to the immediate need, and not to prolong it beyond the duration of the necessity which calls for it, but to extend, restrict, and modify relief, has been found to produce the best results. Then, as a means of training, require total abstinence from all intoxicants, and that those having children of proper age send them to school unless unavoidably prevented, thus making the poor, while under obligations to the charity, a party to their own and their children's elevation. Moreover, each family aided should be visited frequently, and instructed in neatness and punctuality, and how to get along on the least possible amount. The idea of self-help should constantly be emphasized, lest they become indolent, willing to live on alms, and thus make beggars of their children. Lack of exertion should be met with sharp rebuke, and, as soon as it is possible for the family to live without assistance, further aid should be refused. Limited space will not permit amplification of these thoughts.

St. Louis, Mo. SENECA N. TAYLOR.

THE ATONEMENT.

I am glad to see that special phases of the many-sided doctrine of the atonement are receiving the thoughtful and earnest attention of men in all our churches. It is well. The calm, dispassionate, and charitable discussions will aid in evolving the truth, and infix it on impregnable foundations. The able article on "The Atonement and the Heathen" in the last number of our *Review*, by Rev. G. W. King, will elicit thought, and the points noted by the editor will provoke discussion—one upon which my limited space will not allow me to enter.

My purpose now is to correct a *mis*interpretation of part of a sentence which Mr. King quotes from an article of mine, in which he logically places me as a supporter of the "ill-fated doctrine" of the moral influence theory. In the article from which he quotes I was discussing the *grounds* on which rests the *necessity* for the atonement; and I said, after stating Dr. Bushnell's theory, Dr. Miley bases it mainly on governmental grounds. I should have said *wholly*, as Mr. King says, but three words, their proper relation not being fully seen at the time, led me to write the qualifying word, "mainly." I then wrote, "To us it seems as if these great thinkers had omitted the most important part of the foundation, namely, the palpable facts of God's and man's moral nature." Just how "this last thought" can be pressed into the service of any "phase of moral influence" is what I would like Mr. King to show. I spoke of man's consciousness of guilt, ill-desert, and inner law of righteousness—facts of man's moral nature—as imperatively demanding an atonement. Does Mr. King deny this "position?" And does he deny that in God's moral nature there is a necessity for expiation? My article does not in any sense teach the

moral influence theory. Nor have I ever taught it. Nor can I, in the face of palpable facts, accept, as containing all the truth, the *exclusive* governmental theory. THOMAS STALKER.

San Luis Obispo, Cal.

MUNICIPAL SUFFRAGE FOR WOMEN.

This seems to be the only means of averting one of the most imminent perils to our political system, arising from unrestricted suffrage as it now exists. In our cities the dangerous classes are in the very decided majority. They put aside party lines when their own interests are at stake, and vote as a unit to further their own cause. But those majorities, given by the unsafe classes, have a far-reaching influence over large districts of country adjacent to the cities. The vicious classes, as a matter of course, elect men to place from their own ranks. The persons elected are of the same low morals as the men who have chosen them. These men levy our taxes, frame our statutes, administer our laws. The integrity and safety of the entire republic are placed in jeopardy. The danger grows apace. Better discipline, greater boldness, new aggressions from year to year, mark the encroachments of this element of our political life. The danger has already reached alarming proportions. Some defense must be devised right soon, or it will swallow us up. Throw about our homes and our institutions the bulwark of municipal suffrage for women, and snatch the cities from the domination of the roughs, and all will be well. Offset the votes of the slums with the votes of good women. Good women are very much in the majority over bad women. Thank God that this is so! Let woman vote at our charter elections, as she votes in some States at the school elections, and we shall see this cloud, dark with danger, disappear. J. B. MAXFIELD.

Omaha, Neb.

THE CALIFORNIA VINE.

The grape is the favorite export of California. It is becoming to the average Californian what gold was to the pioneer; and this, notwithstanding the fact that it is to-day, in point of valuation as an export, inferior to wheat, barley, gold, and timber. The grape has for its chief patrons wholesale and retail liquor-dealers; and next, the fashionable circles of society. By the enterprise of these parties the wine producing grape is pushed to the front as the coming product of California.

A commission on viticulture and viniculture has been created by the State. Among its duties are the "assisting producers in finding profitable markets for their products, by extending commercial and popular knowledge of the same throughout the United States and foreign countries by means of public addresses, circulars, printed documents, and personal efforts of duly authorized representatives and lecturers of the said board." Fifteen thousand dollars per year are spent annually by this commission for the carrying out of the above provisions. The State Commission has its head-quarters at the University of California. Professor

Hillgard performs the complex duties of the "Professor of Agriculture" and superintends the viticultural and vinicultural interests under the auspices of the above commission. Miss Kate Field is employed by this commission to proclaim the "gospel of the grape," in which she uses her splendid talents to show why wines should be used in polite circles as *the* beverage, and to show that *California* wines should be patronized by Americans to the exclusion of imported wines. The Vina Rancho has been donated by our United States Senator, Leland Stanford, to found a university in memory of his noble son. This rancho is part of the foundation of the new institution. It is the largest body of land exclusively devoted to the vine in the State, and consists of 3,575 acres, all in vines. There are 800 vines to the acre, and in all 2,860,000 vines, capable when matured of producing 2,000,000 gallons of wine annually.

These institutions, with their ample endowments, destined to have an immense influence upon the destiny of the State, intellectually, socially, and morally, lend their powerful aid to foster the wine interests of California. The vineyards of the entire State produced last year fifteen millions, and it is said are capable of producing thirty millions, of gallons of wine.

It is claimed that the material interests of 150,000 people in this State are identified with this single product. Already there are causes operating here that may essentially modify the future of the wine interest. The profits from table and raisin grapes being larger than those from the wine grape may diminish the interest in the production of wines. M. E. Richardson's *Lesson Manual* on the wine question shows that while the net profits of wine grapes are only from $10 to $62 50 per acre, the raisin grapes net from $68 25 to $105, and the table grapes net from $110 to $250 per acre.

Raisins, like wines, have the world for a market. The raisin industry in California has had a wonderful growth. In 1872 six thousand boxes of raisins were packed for market, each box containing twenty pounds. In 1888 a million boxes were put upon the market.

The phylloxera is also a factor to be noted in considering the wine interest of the State. Its ravages in Napa and Sonoma Counties, and in Southern California, have been such that many acres have been uprooted; so that it is now with many a question whether the almond, fig, lemon, olive, orange, or prune trees may not be more profitable than the vine.

This beautiful vine, which is made the figure of the intimate relation that subsists between Christ and his disciples, and the fruit of which Christ made the symbol of his atoning blood, is now profaned by the fermentation and adulteration of the fruit, so that that which was ordained by Christ to be a symbol of life out of sacrifice is the vehicle of death.

From the day when Noah planted the first vineyard and drank wine, and was drunken, history has most faithfully repeated itself. It is repeating itself in California, and will continue to do so. They who plant vineyards and drink wine will be drunken, and they will curse their offspring.

As vineyards and wineries come to the front in California the Church, the school, and wholesome law will recede to the background.

Oakland, Cal. R. BENTLEY.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

BOULANGISM is the great question of the hour throughout Europe: this goes without saying, as says the French idiom. It would be a strange play of fortune, or perhaps more properly a strange dispensation of providence, that should give in the present great crisis in Europe such a political adventurer the key to the European situation. But all this goes to prove the uneasy and restless disposition of the French people, and the general distrust of all the peoples in their rulers and their systems. The disgrace brought on all the ruling houses of the Continent by the shameless life and discreditable death of the heir to the venerable and distinguished house of Austria adds not a little fuel to the flame of the present general discontent. Francis Joseph, of the Austro-Hungarian throne, has truly drank the dregs of sorrow to the full. He inherited the throne largely because of the imbecility of an uncle; his mother, the archduchess Sophia, was the most heartily despised woman of the whole imperial family, and his wife, the present empress, is little else than a popular *equestrienne*. And now, as though to cap the climax, the heir to the throne proved to be a debauchee and suicide, and the crown princess of Austria an unfortunate refugee in her father's house, but fortunate, at least, to be spared the life of sorrow that awaited her in the home of her adoption: we say that all these things, discussed and exaggerated in all circles, tend to honeycomb the seats of those who wear the crown and wield the power.

In France there is but one saving remedy for the immediate future, and that is the nearness and the importance of the great national French Exposition. All classes take a great pride and place much hope in this as a means of drawing to Paris the *élite* of the world to admire the creations of French skill and industry, and indorse the assertions of French enthusiasts that France is still the "Grande Nation" notwithstanding her misfortunes, and that her artisans can conquer the hated Germans though her soldiers may not be able to wave the palm of victory.

But sober Frenchmen know the perils of the future, and are inclined to study their needs and their duty for the present period, and they ask themselves the question, "What will be the outcome of the obscure drama in which we are engaged?" And they reply: That depends absolutely on the way in which the coming generation shall decide as to the general conception of things. If men yield to the present tendency of materialism, there will spring from it nothing less than a *régime* of brute force, and a cycle of fratricidal conflict will be inaugurated

among classes as among nations. Every thing, then, depends more or less on the influence to be exerted by the religion of love and of liberty. What a solemn hour, therefore, for the Church of Christ will be the closing years of the present century! The year that has just closed has proved its vitality by what it has preserved or what it has conquered in mission work at home and abroad; the grand international missionary jubilee of London has given convincing proofs of that. But now is not the time to slumber on the blessings of the past. The Church of Christ must every-where, and especially in France, see with the eyes of faith its divine King pass among its ranks as a triumphant chief on the eve of battle, and hear his words of command as those which the book of Revelation bore to the Churches of Asia Minor in a similar crisis: "Hold fast to that which thou hast, and let no one take thy crown. . . . To him who shall have conquered I will give the power over nations, and I will give him the star of the morning." Yes, to make the morning star of a new day to shine over the darkened heavens of France, and encourage humanity with a grand era of revival, the burning aspirations and the penitent tears are needed of all those who ardently believe in the possible regeneration of a lacerated and bleeding nation.

I. RELIGIOUS.

LAVELEYE, the noted Belgian *savant* and publicist, has just made through the columns of the *Flandre Liberale* a thrilling appeal to the Protestants of France to grasp the clerical situation in their country. He quotes the renowned Quinet as saying that political emancipation can only be securely gained by a religious reformation. The French Revolution was the result of the grand philosophical movement of the eighteenth century, which would found the edifice of modern liberty on the basis of reason, and consequently in conflict with the clergy. But has this experiment, which has been repeated in all Catholic countries, succeeded? See where France is to-day! fearing to see the triumph of a Cæsarism of the pot-house, which would be the acme of shame for the generous French nation.

The daring publicist declares that the strength of Boulanger to-day lies with the Clerical party. What is the rock on which the Republic threatens to make a wreck but the religious question within the domain of the public school, and public instruction generally? If the Catholic nations desire to found or maintain liberal institutions they are told that the Church proscribes them, and thus they are in a blind-alley without an issue. What, then, is to be done? Shall they surrender all instruction to the Church? Liberty granted by the Holy See will soon be limited—then suppressed.

If the clergy are excluded from the school as teachers or advisers, the habits of the people are shocked, and especially the feeling of mothers; and in this way is created a formidable opposition, to which may be allied all the malcontents, as now, indeed, in France, to the peril of all

free institutions. In Belgium the principles of '89 seem conquered; for the Church has conquered. In Italy the danger is so great that the national government feels bound to make an ally of the empires of the North. If the liberalism of the day is to be conquered, it is because it has not comprehended the great role of religion, even in our day. And, nevertheless, see how the question presents itself to the house and hearth of each one of us, not less than to the State. You are perhaps indifferent to the Church, you may even be hostile to it, but your wife and children remain faithful to it; you are thus conquered in advance. If, on the contrary, you wish to withdraw your family from the school and all Christian worship, your defeat is still more certain, for you will collide with the fact that man is a "religious animal," that he needs a religion, and that he will return to his ancient altars if you offer him no others. What is the conclusion that forces itself on all good patriots, and which they are preaching without cessation? It is this: If you would establish liberty, abandon the Church and the worship that anathematize it, and embrace that one which consecrates it. These are views of Laveleye, born a Catholic, in a Catholic land, but whose wary eyes have been opened to the gravity of the situation, and who meets it not as a Christian, if you please, but as a common sense champion of the rights of God and of man. The defeat of Liberalism in Belgium, and the relegation of the secular schools to the hands and teachings of the priests, have been a sore and dangerous blow to true liberty, and the lesson may well be heeded in France and—nearer home.

In Italy the Churches of the Vaudois are sacred to their mission of spreading and nurturing the Protestant religion. They are now expressing a great deal of sympathy for their French brothers in distress, and have just sent to them a touching greeting and appeal, rising entirely above the present hostility and coolness between the nations. They say in this: "Brothers of France, count on our sympathy in these days of trial for your most sacred liberties. When we listen to the eternal quarrel between the countries, many of the Vaudois would gladly interfere and say to France, A truce to all recriminations! it is on us alone that ought to rest the debt we owe. Our sincere attachment to our king and country will never prevent us from acknowledging that the two heroic ages of our history were determined by the Frenchmen, Valdo and Colvin. We shall never forget that our Bible was translated by a Frenchman, Olivétan, and that the captain of our glorious liberty was a Frenchman, Henri Arnaud."

"And then is not our confession of faith still Gallican?" say these grateful Vaudois. The use of the French tongue among them still recalls their origin, and their family names remind them of their duty to France, and thus they would still fraternize in spite of all the hard words and rash deeds that are now rampant between them. Another object of this "Epistle to French Protestants" was to announce the mournful news of the death at Florence of their beloved teacher and preacher, M. A. Revel, who died in his prime, being but fifty-eight years old. They had

become accustomed to think him absolutely necessary to them, and mourn his loss as did the disciples that of their divine Master with his living word.

In Germany the Evangelical Alliance is at last gaining quite a popular foothold, and now the annual week of prayer is also observed with considerable unanimity. It is true that a goodly number of churches of the old school are still refractory, but the number of these unbelieving Thomases is diminishing yearly, and this year in particular they can report quite an increased number of those who participate in these valuable reunions of the different creeds and Churches. The laity have not yet gained their spiritual majority, and still leave all the work to the pastors; but the constant effort of these leaders to bring their flocks into the work will soon show an effect. The preachers, therefore, see in these assemblages great profit, and much hope for the future.

The Protestant Churches of the Fatherland are still greatly exercised at the intolerance of the Czar in regard to the Lutheran Churches of the Baltic provinces, and have called attention to this persecution during the week of prayer. Numerous pastors rudely exiled from their parishes are wandering in Germany in quest of occupation. If this crushing system continues much longer the emigration threatens to become general. There is great feeling excited in the case of a popular and beloved divine of St. Petersburg, a man eminently endowed, pious as well as learned, who prepared for his profession under the leading teachers of Germany. A Russian painter of great talent, moved by his teachings, sought admission to his communion. Now, according to the tenor of Russian legislation, every member of the Orthodox Church who abjures his faith, and every pastor, Protestant or otherwise, who favors this abjuration, is liable the first year to prison or exile, and the second year to transportation to Siberia. The conscience of said divine leaving him no respite, he finished by sacrificing the human law to the divine law. He announced the fact to the competent ecclesiastical authorities, and set out immediately for Germany. At the frontier he was arrested, taken back to St. Petersburg, and given over to the civil authorities. This was too much for a constitution as delicate as his; he passed into a state of serious mental alienation, and was turned over to the hands of specialists for treatment. To this fact he will doubtless owe his escape from Siberia, but one's blood boils at the recital of such barbarity, which smacks of the Inquisition.

The Court Preacher of the German empire is still the target for many evil-minded marksmen. These go now so far as to accuse him of being a traitor to his country, and try to make out that Stoecker is playing the part of an ecclesiastical Boulanger, which, from the German standpoint, is about as hard a thing as can be said about him. But Stoecker holds his ground with the masses, and his popular sermons on Sunday, scattered every-where for a farthing a piece, in thousands of copies are bringing to him an immense hearing; the cabmen on their stands on the

Sabbath buy and read them in all quarters; and so do all of the laboring population whose occupation gives them leisure moments. It can safely be affirmed, that since this champion has been the leader of the home mission work the religious physiognomy of the metropolis has greatly changed.

It will be well, therefore, to distrust the canards of the press, which likes to strike a shining mark. Foreign journals are accustomed to gain most of their information about religious matters from the press of Berlin, which is largely in the hands of Jewish capitalists, and ever ready to strike the court chaplain because of his excessive anti-Semitic tendencies—for they of course ignore the first word of the religious movement in Germany. It can be safely asserted that the great majority of German Christians will always be on the side of Stoecker against his adversaries. This is, of course, not enough to justify his undeniable errors, but it is assuredly enough to establish his perfect honesty. The government still turns a deaf ear to the appeals of the Protestant Church. And already the zeal manifested by a large fraction of the Church for a more real independence of the State seems to have entered into a period of calmness, and the petitions of the provincial synods will wait a long time for realization. At present it is the question of sabbath observance that is subjected to the honor of a first-class funeral. A few weeks ago it was whispered that the plan of the ministry was to be submitted very soon to the Chambers. But, at a hint from above, all these rumors have been belied. This unfortunate project sleeps therefore the sleep of the just in the portfolios of the ministry.

The general impression is that the monarch favors laws for sabbath observance, for he lately expressed the desire that horse-races might no longer be held on the sabbath, and they have, of course, ceased so to be. This is a proof that he is not backward in manifesting his religious convictions. He showed this also recently by giving from his private purse quite a considerable sum for the erection of a building for the Young Men's Christian Association. These desirable establishments for the young are becoming in Germany at last the nurseries for future generations, and are now enjoying a rapid development. They will assuredly do more toward realizing the independence of the Church, for which believers are sighing, than any other agency, and than all the votes of a parliament more desirous of reducing than of increasing the budget for the expenses of public worship. Germany may well greet the day when her war-song will be a hymn of peace.

The Mac All movement in France still goes on its triumphant way. In the street of Saint Denis, near a large and popular restaurant, arises a building whose façade is ornamented with wooden figures that are known as the statues of Saint Jacques, formerly the sign of a large dry-goods store. To this the people have been accustomed to throng, and thither they go now in quest of other food. The hall is very large, and as it was formerly the chapel of the convent of Saint Jacques it was

not difficult to restore to it the appearance of a place of public worship. The auditorium will contain about five hundred seats, and many more can find standing room. The intent of this edifice is as follows: Very recently the Mac All Mission has been induced, in the interest of new converts, to have an understanding with the different churches to establish annexes or new congregations. It is thus that the mission of the Boulevard Bonne Nouvelle has become an annex of the Reformed Church of Pastor Fish.

Another local mission is supported partly by the Mac All Mission and the Baptist missionary from the United States. Sunday morning is given in this way to a popular service under the auspices of the Baptists. The pastor of this new church has the pleasure of ministering almost entirely to a congregation that he himself has been instrumental in leading to the faith. The first service was opened by Mac All himself before an audience of one hundred and fifty persons. He read the Bible and offered the first prayer to God ever uttered in the edifice in all its history. The new pastor then took the stand and laid out the programme that he and his friends proposed to follow, declaring that the new home was a new weapon for war against the common enemy, in which all his members were to be soldiers. His word of command is, "Charity to all, and principally to other Christians." He rendered homage to the liberal Christianity of Mac All, who seems to know how to hold an even balance among the different Churches, and also knows how to accept the co-operation of all Christians, be they who they may.

II. LITERARY.

La Revue Chrètienne, the well-known organ of the Reformed Protestant Church of France, has just entered on its thirty-sixth year of activity and usefulness. It remains loyal to its early device, "*Gospel and Liberty;*" and it demands no greater honor than to show itself worthy of this glorious banner. It affirms that to-day, as in the days of his terrestrial life, Christ alone can answer the questions that so profoundly agitate human society. Therefore no cause is dearer to it than that of civil liberty, whose triumph alone can assure that of the Gospel. This is enough, we think, to recommend such a publication to the attention of Christians as well as of all men who know how to comprehend the value and importance of religion. The *Revue* gives the first place to the study of religious problems, but it also follows the movement of ideas with the largest sympathy, and excludes nothing from its attention. History, and the sciences, and travel, literary and artistic criticism, questions of political economy, as well as all charitable problems, are alike the objects of its study and regard; but these are all controlled by the thought that, Christianity being the truth, it is to illumine every thing with its powerful light. The *Revue* gives also to the literature of the imagination the place that it has a right to demand in creating a wholesome literature that

leaves behind it nothing but touching and beneficent impressions. It has thus become a power among the loyal members of its Church, and its editors and contributors are among the best known writers of French Protestantism who are now struggling with the spirit of evil abroad in their country.

FRENCH LITERATURE of the period is strangely diversified with great good and great evil. That of the stage seems to grow in shameful immorality, notwithstanding the effort of many good men to bridle the foul pen. To judge of it by the daily accounts of the secular press, its licentiousness passes all bounds. One blushes to think that men dare to present such moral filth before a mixed audience of both sexes. It was hoped that the dramatic critic—Jules Lemaitre—would contribute to raise a dam against this lamentable deluge; but his criticism, so charming and so delicate in his earlier efforts, in his growing desire to amuse has thrown off the fig-leaves and given itself up to passion.

A new book by Edouard Rod, entitled *The Sense of Life*, is an interesting effort to break the narrow circle of egotistical impressionism which finally ends in morose sadness. The author has treated his subject in an autobiographical form similar to that of the famous *Truth and Fiction* of Goethe, which lends it an accent of reality that makes it impressionable, but increases its tendency to pessimism.

Francis de Pressensé is out with a new book entitled *Ireland and England, Since their Union to our Day*. The author says in the preface that it is but an historical essay; but the tendency of the Gaul to favor the Celt is obvious in the confession that though he began his subject with a feeling of favor toward the English he ends it with perfect sympathy with the Irish in their demand for Home Rule. The French have always a deep vein of sympathy with the Irish, and the respective nations in the course of history have stood by each other in their trials and struggles.

Renan has just published the second volume of his *History of Israel*, full of critical and poetic fancy, but with the evident malice prepense to degrade as much as possible the grand figure of ancient Israel. He has thought it well once again to announce the essential article of his faith: namely, that neither in individual nor general history, any more than in nature, is there a trace of the intervention of a superior will!

Protestant literature has been greatly enriched by the interesting biography of Philippe-Albert Stapfer, one of the venerable patriarchs of French Protestantism, which he honored with his vast knowledge and elevated by his noble intellect. He was the friend of Vinet, and firm and liberal in State as in Church. Nothing can be more interesting than his relations with the First Consul and Talleyrand.

FRENCH SWITZERLAND has given us of late several books of superior interest. One of these is a collection of notes entitled: "Pastors and Laymen of the Genevan Church in the Nineteenth Century." Chaponnière, the author, is the editor of the noted religious journal of his section

known as the *Semaine Religieuse*, which is characterized by scrupulous exactitude, and breadth and elevation of ideas. In this work he makes to live and move before us a whole period of contemporaneous Swiss history in Geneva that is as invaluable as it is entertaining.

Philippe Godet gives us also a charming volume bearing the attractive title *Studies and Table-talk*, of course about contemporaneous events and characters. This volume is remarkable for the solidity of its matter, with a piquancy of style, a wealth of literary culture, and a generous inspiration. It is worthy of the reputation of its author.

Charles Foster also appears in a new collection entitled *The Soul of Things*, in which we find a brilliant facility of style, a moral elevation of thought, a striking idiom, and a symbolism of that nature that seems to dream confusedly and then express with poetic energy and a profound thought. The Protestant *littérateurs* of French Switzerland are a very superior body of men, whose talent and learning do great honor to their tongue and fatherland. Their words and aspirations seem always to partake of an alpine freshness, gained from the beauty of their lovely vales and the grandeur of their snow-capped summits.

A FRENCH PRAYER uttered by a celebrated Protestant divine of Paris, just before the election, and given by the press, is so touching that we give it to our readers:

"Great God of the heavens, we invoke thee; sacred Father, we conjure thee. Canst thou will it that the tree of liberty, still young, should wither in our hands? Hast thou resolved in the sacred Trinity to lead us all into bondage in order to punish the crimes of a few? Thy powerful arm wrested us from the land of Egypt and the floods of the Red Sea, while we [were] looking at a Bonaparte, and he was not. His star set at Sedan, but the dawn of the republic rose at Paris. Since that day, which was thy day, seventeen times the sun has gilded our harvests. Thou hast raised the bruised reed, and relighted the smoking torch.

"We have still our schools, an army, work, and bread; and we enjoy all privileges: the Gospel is preached. The works of social justice are born, and increase in peace. Civil strifes are forgotten. The world, invited to our exposition, expects from us words of wisdom and the example of the virtues. Can it be that in this fortunate hour an odious and fetid cloud shall hide from us thy face!

"No, great God! it is not thou, it is the prince of demons, the father of lies, who alone can commit such an outrage on thy promises. Thou dost not wish, O Christ, that we should render unto Cæsar what we have received from thy hands. It is not thy divine hand which puts to our lips, parched with the thirst for justice and truth, the impure vase of bondage. That hand never pours out for its brothers the poison which intoxicates and imbrutes. But should a blast of perdition pass for a moment over Paris, we shall not despair of the country. We shall pray to thee, adore thee, serve thee in the glorious liberty of thy adoption. The evil shall surmount the good. *Amen.*"

PROGRESS OF CIVILIZATION.

JAPAN! All hail! Casting off its heathenish traditions, as one casts off worn-out garments, and reclothing itself in the spirit of modernism, it enters the list of civilized countries, with a constitution, a parliament, and a complete outfit of government. Religion is henceforth free in Japan; the right of suffrage is extended to males who are above twenty-five years of age and whose taxes amount to twenty-five dollars; the right of property is inherent and inalienable; naturalization is granted to foreigners who have resided fifteen years in the country; and choice of professions or labor is left to the untrammeled judgment of the individual. The regeneration of Japan is the result of little more than twenty years of agitation, conflict, and a persistence of purpose on the part of the Mikado and the statesmen who have supported him. The touch of the Occidental spirit aroused him from his reverie, and the people in turn recognized the senility and insufficiency of the customs of their fathers and the laws of the ages. Strifes, many and serious, mark the passage of the twenty years, during which Christianity has rooted itself in the chief cities of the empire, and political reform has been the war-cry of the throne. Heathendom totters to its fall. China will next wheel into line, and the rusty gates of Africa will soon swing wide open to let the King of glory enter. At such a time, and with such an outlook, who cares to read the pessimisms of Canon Taylor respecting missions?

Fortunately, the American republic is not seized with that land-hunger that devours or irritates the nations of Europe, inciting them to oppression of small and helpless peoples in different quarters of the globe. Rich in her possessions lying between the seas, her policy has been along the line of internal development rather than external aggrandizement. The jingoism of the Earl of Beaconsfield finds little or no response among us. Only now and then has the temptation to depart from this policy received thoughtful consideration. Mr. Seward extended the dominion of the United States over Alaska, which, of doubtful expediency at the time, has not involved us in European complications or burdened us with unexpected exactions. President Grant heroically urged the purchase of San Domingo, but the national conservatism rejected it, quite to our disadvantage. The Samoan trouble re-opens the foreign question, but we trust that after the vindication of our rights and the maintenance of our interests in that quarter we shall adhere to our policy of non-interference in the Old World's mischiefs and dilemmas. As we herald the Monroe doctrine, declaring that the Eastern Hemisphere must let the Western Hemisphere alone, we must be prepared to accept that doctrine applied by the Old World to the New World. The chief argument for our conservatism is not national fear, or inability to cope with Europe, but the necessity of attention to the development of our resources and the perfection of our form of government. A few years more and the remaining Territories

must be admitted as States into the Union, completing the original plan for the establishment of a strong republic on this continent. Whatever is weak or inefficient in our governmental machinery; whether the executive branch of the government is too limited in power, or already possesses excessive prerogatives; whether statehood implies too much or too little independence; whether free speech is a dangerous privilege, or a condition of free government; whether anarchy or socialism shall be permitted to take root in American soil, or be arrested in the early stages of its destructive manifestations; whether Mormonism, intemperance, and crime shall be extinguished by law or coddled by statesmanship, are some of the problems that should engage the thought and wisdom of the American people. Almost as important is the development of our material possibilities, that the nation may be strong in itself. We have no time to make war upon the islands of the seas, or to grapple with the iron-clad nations of the Old World for a title to a strip of land not worth a picayune. Besides, as a Christian nation our position is such that, refusing to mingle in the strifes of the nations, we may finally commend peace to the world. Our example of an unwarlike spirit will become contagious and lead to disarmament, for which Italy is ready, and with which Germany herself has more than once hinted a word of sympathy. Self-defense, which will justify the protection of our coasts and the preservation of our honor, is quite different from aggression outside of our territory and copartnership in the government of the hemispheres. If in our external relations we shall be conservative, and in our internal sphere we shall be patriotically radical, we shall fulfill our mission, and hasten the reign of righteousness and peace in all the earth.

The monument craze is spreading among the nations, and in the United States in particular. A statue of Shakespeare was recently unveiled in Paris; the Swedes of Chicago are providing the funds for a shaft in honor of Linnæus; General Gordon is commemorated by a life-size figure of himself in Trafalgar Square, London; the completion of the monument in memory of Washington's Head-quarters at Newburg has been ordered by Congress; the grave of Jenny Lind at Malvern was recently decorated with a mammoth granite cross, having a marble medallion in the center; the statue of Lewis Cass was placed in the Capitol at Washington in February; Miles Standish will soon have a monument in Duxbury; Robert Burns was "unveiled" in Albany, N. Y., last year; an heroic bronze of Rafael Dana Baralt, the historian of Venezuela, will be placed on its pedestal in Maracaybo next September; Fritz Reuter, the German novelist, is advertised by a bronze bust in Lincoln Park, Chicago; and Nathan Hale, a hero of the Revolution, will appropriately, by means of a statue, honor the City Hall Park, New York. The monument is a sign or token of the civilization under which it stands. Egypt crowded her cities and deserts with obelisks and pyramids that remain unto this day, and testify to the spirit, customs, laws, and beliefs of the times of their erection. The Roman

empire, in roads, aqueducts, temples, walls, forums and palaces guarded or graced by statues of exquisite beauty, left enduring evidence of the strength of its foundations, the character of the tastes and pursuits of the people, and the causes of its decay and extinction. Napoleon erected monuments, in the form of arches or columns, all over Europe as the proof of his power and the extent of his conquests, but they speak of a glory that has passed away. Our age is running into a kind of idolatry of marble and bronze. At the present rate of manufacture our national gods will be many in a few years. The monuments are multiplying, and the sculptors, eminent and obscure, have enough to do. The war of 1861–1865 stimulated the business, because it developed heroes worthy of commemoration. The federal soldier deserves a statue, a pension, every thing that a grateful people can bestow; the scientist, the discoverer, the inventor, the statesman, the native poet, the great theologian, the philanthropist, and he who walks in the sun, may be entitled to this recognition; but we protest against the use of the statue to hoist into notoriety those who never leaped out of their local circle, and were never known to give a thought to their race or perform an act that was broad enough to be patriotic or philanthropic, moral enough to be reformatory or initiative of moral movements, or typical in any sense of American genius and life. For proper subjects of commemoration we point to our heroes who established the Republic; to our history, which abounds with representatives of American culture and thought; to our churches, which can name theologians by the score who have quickened religious life; and to every phase of our civilization, in which men and women may be found, living or dead, who are worthy of bronze and marble. We do not object to the statue; we object to many of the subjects. We do not criticise the idea of the monument; we implore an eclecticism in the choice of those who shall represent the present age in stone to the generations to come.

Of all the kingdoms contemporaneous with or interested in Israel in the period of the captivities, not one has survived to the present day except Persia. Though the civilization of Cyrus has perished, and Persia is one of the basest of kingdoms, it has maintained an unbroken existence since the Jews exoded from her cities and returned to the land of their fathers. Babylon is reduced to an epitaph; Nineveh invites the world to her grave; Egypt perished two thousand years ago; Edom is buried in its caves; Moab is without a descendant upon the earth; the Canaanite is a memory; Syria is in the blackness of mourning because she is not; and all the other nations that were related to God's people either by oppression or favor, or as the result of conquest or voluntary submission, have closed their history. Persia, though groveling in the dust, remains as a testimony of the Providence that, preserving the Jewish people from extinction, has also preserved the one kingdom which, though envious and cruel in war, obeyed God in returning the captives to their own land. We hesitate to infer that on this account Persia will play a role in the future; but we

note with satisfaction that railways, steamships, telegraph and telephone lines, mine-opening, and general changes in its material equipments are taking place, with the design to lift Persia into strength and respectability. Neither Russia nor England has succeeded in partitioning its territory or depriving the people of their independence. It is now too late to destroy Persia; the day of its redemption is at hand.

The Paris Universal Exposition of May 5 to October 31, 1889, promises to be a loadstone of commanding attraction. While the monarchies of Europe maintain a jealous reserve toward the enterprise, the people see in it a great opportunity for national renown, and are calling for more space for the exhibition of their products than can be granted. The republics of the world whose relations with France are *entente cordiale* approve the project, and will contribute to its success by co-operation and representation through legally appointed commissioners of the different departments of government during the Exposition. America will be present at this international institution. General W. B. Franklin, Commissioner-General to the Exposition, believes that it will be the finest and largest ever opened, and is therefore anxious that the government display should be authorized by Congress in order that a proper impression may be made upon Europe. Always favoring World Expositions, we have noted that they do not insure peace or fraternity among nations, or strengthen the doctrine of the brotherhood of man. The main result is commercial and material. Still, underneath all may be the throb of an international spirit that some day will erupt in longings for oneness of all things.

As the North Pole refuses to be interviewed, Henry Villard has projected a South Polar Exploring Expedition, which will leave this country in April and return when its work shall have been accomplished. Men and ships have been wrecked in the exploration of the Arctic Circle, but not without permanent advantage. Discovery costs something. The opposition to further sacrifice in the vicinity of the North Pole is the cry of cowardice, and contrary to the providential method of opening the world. Knowledge as well as religion has an altar. Men should as freely lay down their lives for the sake of science as for the sake of faith. We trust the South Pole will be graciously disposed toward the explorers, but, if as obstinate as its antipode, the explorers can either die or return and report what they did not discover.

SPIRIT OF THE REVIEWS AND MAGAZINES.

BROWSING, as Charles Lamb might say, among the Magazines and Reviews of the last three months, one cannot well help noticing the suggestive fact that several of them vigorously discuss questions of practical morality. In the *New Englander*, for example, the immorality of speculation is logically demonstrated. In the *Quarterly Review* (London) gambling is placed in an ethical pillory. In the *Contemporary Review* immoral literature is strongly denounced. In the *Forum* the indifference of the churches to the importance of the vital question of the relation which a proper application of the law of neighborly love bears to the solution of the social problem is severely but justly characterized. The *Baptist Quarterly Review* shows the deadening and secularizing influence of the Sunday paper; points to the bearing which inconstant attendance on church sabbath services and indulgence in driving and social visiting on Sundays have on the alleged neglect of the masses to attend public worship; also utters incisive words concerning the bribery which marred the late presidential election. *Our Day* utters no uncertain words against the immoral influence of the Sunday newspaper: and the *Catholic World* boldly places the so-called Trusts, which are such disturbing forces in modern business, in the category of things condemned by sound ethical principles. To the Christian thinker this almost simultaneous treatment in the reviews of questions in practical ethics is an indication that many Christian men are awakening to a perception of the possible and probable disastrous effects of certain practices which are stealthily creeping into the life, not of society only, but also of the churches. Usually, in writing for intelligent readers, the presentation of ethical principles is deemed sufficient to determine their convictions and practice. But here we have those principles vigorously applied to acts which the popular conscience has ceased to condemn, and which many who wear cloaks of discipleship are struggling to baptize with the Christian name. It is therefore apparent that the enormity of the evils condemned, and the growing stolidity both of the public and the Christian conscience, are giving birth to a conviction that no mere reasoning on principles is sufficient to quicken the moral sense, either of society in general or of those Christians who have blinded their own moral perceptions by participation in prevailing wrong practices, and that nothing less than plain denunciation of those profitable and pleasant deeds as being immoralities can prevent the further demoralization of the popular conscience. Hence every Christian thinker must rejoice over the plain, direct, and positive condemnation of existing evils in the Reviews and Magazines of the day.

Looking thoughtfully on the recent history of the Christian Church, one is led to believe that her great adversary, the devil, having vainly tried to destroy her faith through the manifold forms of modern skepticism, is now striving to sap the foundations of her spirituality by the fascinations of an innocent-visaged secularism. Neither atheistic materialism,

nor a religiously-inclined deism, nor a mystic pantheism, nor a plausible and learned rationalism, nor a pretentiously-proud scientism, nor a willfully-blind agnosticism has been able to destroy her belief of the truth. In spite of these she stands bravely by her orthodoxy. But she is yet vulnerable in her spirituality, which is her "heel of Achilles." If that can be reduced to fruitless emotion it will become nothing more than the vaporing of hypocrisy, and she will be robbed of all that makes her beautiful in the sight of her Lord and beneficial to the world. And this can be accomplished by blinding her to the fact that true spirituality and strictly moral conduct are co-existent factors. A man who is not moral cannot be truly spiritual. Christ indwells in every spiritual man, and is constantly striving to reproduce his own beautiful ethical life in the visible life of the disciple who calls him Lord. Therefore, to make men fancy that they can do immoral things in their business and in their hours of recreation, and yet be his disciples, is the end now sought by Satan in the present tendency to secularity visible both within and without the Church. Therefore, the Reviews are doing great service to the Church, and are valuable coadjutors of her pulpits in boldly denouncing the immoralities which, like hypocritical masqueraders, are pushing themselves into the trade, commerce, and amusements of the times.

The Forum for March has: 1. "The Manifest Destiny of Canada;" 2. "How Society Reforms Itself;" 3. "A Definition of the Fine Arts;" 4. "Advanced Education for Women;" 5. "The Bible in the Public Schools;" 6. "Dreams as Related to Literature;" 7. "The Future of the Negro;" 8. Reviewers and their Ways;" 9. "Darwin's Brilliant Fallacy;" 10. Bribery in Railway Elections;" 11. "The Next Postal Reform." The first of these papers is by Professor J. G. Schurman. It treats of the vast extent, the immense resources, the prospective growth, and the political institutions of Canada. It predicts that it is destined not to annexation with us, nor to imperial federation with the British empire, but to be a sovereign power allied perhaps in some way to England, and living in peace and fraternity with the United States. It is a noteworthy paper. In the second article, Edward Atkinson thoughtfully discusses sundry proposed reforms, not in dogmatic form, but tentatively, viewing them on both sides. He claims that in the end the common sense of the people will discover what is really best, and thus genuine reforms will be achieved. In "Advanced Education for Women," Kate Stephens gives a succinct and impressive statement of the "enormous changes that have come about since the end of the last century," in the "educational wing of the woman movement." "The Bible in the Public Schools" is a plausible but fallacious attempt, by Cardinal Manning, to convince Americans that their common schools are nurseries of immorality. He appears to make out his case, because he charges the increase of our civic vices not to the hosts of immoral immigrants, mostly Romanists, who throng our cities, but to our public schools! The drift of the writer favors a denominational school system under which the State would

become the supporter of papist schools in which Catholic children may be taught that they owe a higher allegiance to the pope than to their country. One cannot help seeing the face of a Jesuit peering over the shoulder of the Cardinal when he was writing this paper. "The Future of the Negro," by Professor W. S. Starborough, a colored man, views the race problem very candidly, and, after weighing various possible methods of solving it, concludes that the Negro must leave the South, not *en masse*, but gradually spreading over the great West, as other Americans do. That there is wisdom in this conclusion who can doubt?

The *Canadian Methodist Quarterly* for January contains: 1. "Perfect Love;" 2. "The Religious Faculty;" 3. "Gyge's Ring;" 4. "Critique of the Fernley Lecture for 1887;" 5. "Who is God? What is God?" 6. "Salutatory." This is a new candidate for the favor of Canadian Methodists, and it richly merits their approval and liberal support. In its first article Chancellor Burwash presents a well-worn topic in a style and manner which give it an aspect of originality. Yet it is really only the old wine in a new bottle. It clothes a soundly Methodistic doctrine in a highly presentable garb. The second article, by Rev. W. Harrison, is a philosophical analogy of the Religious Faculty, very attractively presented and very ably written. In the fourth article, Rev. J. Graham reviews with a caustic pen Dr. Dallinger's Fernley Lecture on "The Creator and What We Know of Creation." As presented by Mr. Graham, Dr. D.'s premises must logically land him in pantheism. But not having seen the lecture itself, one needs only say here that this review is a specimen of pitiless logic, racy style, and strong sympathy with the teaching of Scripture concerning the Creator and creation. The fifth article, by Rev. A. M. Phillips, is the first part of a sermon on the Fatherhood of God. It is a profoundly thoughtful paper, analyzing with much acute discrimination the causes and processes of the soul's spiritual life. But when the author illustrates his view of the "actual contact" of God with the spirit of man as being "more than a mere touch of our spirits by his Spirit, as hand touches hand: or an inbeing of God's spirit in ours, as water is in a vessel; or a union of the divine and human spirit, as milk and water may be mixed," he implies a degree of mysticism in Christian experience which, accepted by imaginative and undiscriminating minds, might easily lead them into religious fanaticism. Better, because far safer than these mechanical illustrations, is his statement that the spiritual life "is a vital indwelling, a hypostatic union, a divine immanence resulting from the mystical communication of Christ's own life to man's spirit." But would not even this be improved by omitting from it the term "hypostatic?"

The *North American Review* for March has among its most noticeable papers an essay by Charles Bradlaugh, M.P., entitled "Humanity's Gain from Unbelief," which is skillfully specious and adroitly false in the putting of historic facts. By attributing to skepticism the beneficent social results caused by the development of Christianity, this paper makes the

latter appear to disadvantage and clothes the former in garments stolen from the latter. It may be a false light to unwary minds, but to the well-informed Christian thinker it will only give birth to a regret that it found a place in this influential Review. Ignatius Donnelly, in "Delia Bacon's Unhappy Story," severely criticises Theodore Bacon's life of his sister, Delia Bacon. Mr. Donnelly, sympathizing with Miss Bacon's opinion that Lord Bacon wrote the plays attributed to Shakespeare, severely censures her brother for giving this biography to the public. He cannot see why a *brother* should write a book to prove that his sister's Quixotic theory was the offspring of a disordered mind. Nevertheless, Theodore Bacon may have thought that by portraying her as a woman whose rare genius was unfortunately subjected to the control of a fascinating illusion he was doing justice to her memory. In doing this he simply painted her as she was. One may question the taste which led Mr. Bacon to perform this sad task, but is it necessary to ascribe its inspiration to unbrotherly feeling? In "Common Sense and Copyrights," Mr. G. S. Boutwell argues with force, and, as we judge, with conclusiveness, that an international copyright law would be beneficial not to American but to English authors; that it would make books of both countries dearer in America, and thus unjustly tax the reading public. He disposes of the moral claim to copyright by showing that no writer has any *property* right in either his thoughts or in his expression of them, but that his claim for copyright originates in law grounded on public policy. In "At the Goethe Society," Dion Boucicault writes intelligently of "The Influence of the Newspaper Press upon Art." Among other things he charges the newspaper with so corrupting the tastes of the theater-going public that it demands the "vulgarity, wantonness, and imbecility which now form the staple of public entertainment," which, he asserts, "is an abomination and reproach to the age." We commend this paper to the consideration of those Christians who justify their attendance at the theater on the plea that it is no longer a demoralizing institution. Mr. Boucicault, speaking with certain knowledge, pronounces it "an abomination and reproach to the age!" Our clerical readers will find a symposium on the question, "Can our Churches be made More Useful," suggestive reading. Rev. Drs. Savage, Hale, and Gladden are the writers. Altogether this is a spirited and spicy number of the *North American*.

The *Bibliotheca Sacra* contains: 1. "Dr. Nathaniel Taylor;" 2. "The Limits of Ministerial Responsibility;" 3. "The Divine Immanency" (No. 4); 4. "Notes on Dr. Riddle's edition of Robinson's Harmony of the Gospels; being a Contribution to a Complete Harmony of the Gospels;" 5. "The Eschatology of the New England Divines;" 6. "Future Punishment and Recent Exegesis;" 7. "Music and Christian Education" (No. 2); 8. "Pseudo-Kranion;" 9. "Critical Notes;" 10. "German Periodical Literature." In the first of these papers Dr. William Woodworth outlines the career of a great thinker who contributed largely to the progress of theological thought in the Congregational churches of New England. It is

vigorously written, and valuable as a *résumé* of the polemical strife through which the so-called "New Divinity" modified old Calvinism in these churches. In the third paper Dr. James Douglas continues his able discussion of "The Divine Immanency," viewing this doctrine in its relation to instinct. After distinguishing instinct from reason by claiming that, while the latter is self-conscious and self-directive, the former is mechanical and automatic, an impulse which its possessor can neither direct nor control, he proceeds to show, by an array of scientific facts, that there is an intelligence manifested in the impulses and acts of instinct which is not in the animal. Hence, he reasons, there must be an intelligent power directing it. This power must be superhuman, and its origin must be sought in "the source of all intelligence, the Absolute Mind, unless we deny such an existence." He further treats of moral instinct and of the principle or law of sacrifice which "reveals itself as the spirit which pervades the All in the wide economy of nature," and is "divine in its origin." To those whose concepts of the immanence of God are mechanical, some points in this paper may appear to be somewhat pantheistic; but to those in whom the immanent conception is that of the divine will, operative through the whole field of nature, and directing instinct to the ends for which it was given, they will be accepted as presenting a concept of the immanence of God which is in strict harmony with his transcendency, as God dwelling in, yet above and outside, the universe. The sixth paper, by Professor W. A. Stevens, treats with great ability of "Future Punishment and Recent Exegesis." He rightly views it more as a question of biblical interpretation than of theology. He emphatically denies what Canon Row vigorously affirms in his unscientific and unsatisfactory work on "Future Retribution," namely, that biblical exegesis on this question has been unduly influenced by dogmatic theology during the present century. He keenly criticises the exegesis both of Canon Row and Canon Farrar, and discusses with abundant learning the various definitions given by scholars to those Greek words in the New Testament the proper meaning of which is the key to sound scriptural belief respecting the destiny of willful unbelievers in the life to come. After traversing this much-trodden path, guided by an evidently ample scholarship, he reaches the conclusion accepted by the general consensus of leading modern exegetes, "that the New Testament documents teach the eternity of punishment, not in single words merely, not in single sections or books, but inwrought into the very tissue of their historically unfolded doctrine."

The *Quarterly Review* (London) for January has: 1. "Early Life of Lord Beaconsfield;" 2. "Memoirs of a Royalist;" 3. "Venice, her Institutions and Private Life;" 4. "Letters and Diary of Count Cavour;" 5. "Gambling;" 6. "Dean Burgon's Lives of Twelve Good Men;" 7. "Lord Godolphin;" 8. "Universities Mission to Central Africa;" 9. "Mr. John Morley and Progressive Radicalism." This number of the *Quarterly* is rich in biographical papers. It critically reviews the beginning of Disraeli's singular career; it gives the pith of the memoirs of Count de Falloux,

a Frenchman who figured in the political affairs of his country during the last fifty years; it portrays the inner and outer life of Cavour, through whose sagacious statesmanship Italy attained the consolidation of her unity; it affords glimpses of the character of twelve devout men whose lives were spent in doing loyal service for the Church of England; in a racy sketch of Lord Godolphin's life it unfolds the schemes of the leaders in English politics from the times of Charles II. to the closing years of the reign of Queen Anne. To a lover of incisive literary criticism its essay on Mr. John Morley will be most heartily enjoyed. It is based on that gentleman's "collected writings," from which it obtains an analysis of his capacity as a literary critic, a philosophic biographer, and as an author capable of "singular literary excellence." But its chief value to the student of the times is its searching analysis of Mr. Morley's radicalism, because he may be taken as a representative of that intellectual and political radicalism which is based on hatred to Christianity, that he and his kindred spirits reject because of its philosophy and of its views of human nature and human life. The essayist also throws a glare of light on the confusion of thought, the fallacious reasonings, and the self-contradictory theories contained in Mr. Morley's writings. Whoever wishes a condensed view of the radicalism begotten by Rousseau and Voltaire, and now being propagated in England and America by democratic radicals, communists, and anarchists, will find it in this luminous article.

The *African Methodist Episcopal Church Review* for January contains twenty-one contributions, besides its editorial articles. We commend it to such as cherish the fancy that the negro, even with equal opportunities, can never hope to attain the intellectual level of the white man. It gives a glint of what he is actually doing with unequal opportunities. In its pages one discovers that he is becoming a student with broad sympathies, intelligently interested in questions of literature, theology, history, education, social science, and, as is eminently proper, especially in what is called the "race problem" in America. Concerning his own future the negro, as represented in this *Review* by at least six articles, is confidently hopeful. "His success," says one of these writers, "depends upon his own energy and correct movements. The superior fruitfulness granted him by God, his grand record of acquisition of civil power and property in the dark past; the confidence which he may safely repose in the best men of all races to respect his rights, and especially his reason for believing that God is quite willing to aid him, should be sufficient to enable the negro to honorably work and patiently push his way forward. The two races, trusting and obeying God, will find him solving this problem." The men who are bent on robbing the negro of his political rights should "stick a pin" in the fact that God is "solving this problem" as surely as he did the problem of negro slavery. Yet, in view of the grave conditions surrounding the problem, the leaders of the negro in America need to heed the words of the Master, which say to them, as to all his servants, "Be ye wise as serpents and harmless as doves."

Our Day for February has: 1. "Perils of the Public Schools;" 2. "Sunday Newspapers;" 3. "New Reasons for Restricting Emigration;" 4. "Education in Japan;" 5. "False History in Robert Elsmere;" 6. "Pagan Idols made in England;" 7. "Robert Elsmere's Successor;" 8. "The Woman's National Council." These are all topics of the hour, and are discussed with ability and with a vigor which has its root in strong convictions. The ablest, if not the most important, of them is "New Reasons for Restricting Emigration," by Prof. H. H. Boyesen, of Columbia College. It bristles with startling facts. After tracing the liberal action respecting immigration which characterized our national legislation during the first two decades of our history to the spirit and conditions of those times, he proceeds to show the unexpected impetus given to emigration by the potato famine in Ireland (1846–47) and by political troubles in Germany. Since then it has continued to increase until it has brought to our shores more than three-quarters of a million of souls in a single year. In sixty-seven years fourteen millions and a half of foreigners have been added to our population. More immigrants have arrived during the last seven years than the number of the population in the colonies before the Revolution of 1776. At the present rate of increase there will be over nineteen millions of aliens in the land in A. D. 1900, and, including alien and semi-alien children, a total of forty-three millions of alien or semi-alien population. The vast increase of foreigners is the more serious because the immigrant of to-day, unlike the immigrant of two or three decades ago, is largely drawn from the lower stratum of European society. Many of them are hungry malcontents bent on overthrowing our institutions. Reasoning eloquently and well on these and kindred facts, the professor properly insists that in some way immigration must be restricted. His proposal is to permit no emigrant to land who cannot show a certificate, signed by the American consul nearest his home, testifying to his good character and to his willingness to comply with such conditions as may be imposed on aliens by Congress.

The *American Antiquarian and Oriental Journal* for January treats of: 1. "Woman's Share in Primitive Culture;" 2. "The Mexican Messiah;" 3. "Indian Myths and Effigy Mounds;" 4. Several valuable editorial notes. Dr. S. D. Peet's illustrated paper on "Indian Myths and Effigy Mounds" gives his opinion of the significance of the "effigy mounds" which abound in the regions over which the Winnebagoes had their villages and hunting grounds. This class of mounds represented their totems or clan emblems, and are found "in connection with the villages, look-outs, burial places, game drives," etc. These effigies were regarded as safeguards from danger. They represented the assured protection of their manitous. Dr. Peet's theories concerning the significance of these effigies and their embodiment in myths and mounds are based on his personal investigations. His paper has strong attractions for general readers; for persons given to antiquarian studies it has both charm and value.

The *New Englander and Yale Review* for January has: 1. "The Late Professor Green of Oxford;" 2. "The Relation of National Benevolent Societies to the Churches;" 3. "Suggestiveness of Art;" 4. "The Ethics of Speculation." The fourth of these papers, by George H. Hubbard, is as timely as it is keen in the logic with which it reasons on the immorality of speculation. The writer, after admitting that ordinary "speculation is sanctioned by law and by the popular conscience," contends that "when weighed in the balances of eternal justice speculation is found wanting." It is, he claims, "a moral wrong;" society has no need of the speculator; wealth is legitimately gained "by means of production," which adds to the wealth of the world; speculation is not in any sense productive, but simply "consumes the wealth of society." Again, he argues, "All legitimate trade is based upon a voluntary exchange of equal values," but "speculation knows no law of fair and equal exchange." This pungent paper is based on the ideal ethics of the Lord Jesus. In one or two applications of its principles it may be deemed extreme, but its principles cannot be overthrown by any reasoning which accepts the golden rule as its major premise.

The Unitarian Review for March contains: 1. "Our Forerunners;" 2. "Bryce's American Commonwealth;" 3. "Story of the Socinians;" 4. "Religious Tendencies in Scotland;" 5. "Synesius;" 6. "A Ministry at Large;" 7. "Editor's Note Book."——The *Century* for March contains a number of very excellent papers, among which we specially note "The Grand Lama of the Trans-Baikal;" "Christian Ireland," by Charles de Kay; "Abraham Lincoln;" "The Edict of Freedom;" "The Use of Oil to Still the Waves," and "Something Electricity is Doing." As usual, it is fully illustrated.——The *Andover Review* for February treats: 1. "The Tragic Muse in Browning's Dramas;" 2. "The Problem of the Second Service on Sunday;" 3. "The Evolution of the Relation Between Labor and Capital;" 4. "The Intellectual Life of America;" 5. "Professor Shedd's Dogmatic Theology;" 6. "Editorial."——The *New Jerusalem Magazine* for March has: 1. "The Book of Job;" 2. "Oliver Gerrish;" 3. "Rewards;" 4. "Art from the New-Church Point of View;" 5. "Christian Science and the New Church;" 6. "Laurence Oliphant;" 7. "Open Letters;" 8. "Dante" (poetry); "Swedenborg Studies."——The *Nineteenth Century* for February treats: 1. "Agnosticism," by Professor Huxley; 2. "The Future of Toryism;" 3. "Noticeable Book," a symposium; 4. "Is Examination a Failure?" 5. "The Distractions of German Statesmanship," by Frederick Greenwood, which is a caustic review of Bismarckism as recently developed; 6. "The Fluctuating Frontier of Russia in Asia;" 7. "The Sacrifice of Education to Examination," a symposium; 8. "To a Friend," a letter by the king of Sweden and Norway. ——The *Contemporary Review* for January has among its noteworthy papers: "East Africa, as it Was and Is;" "Zola," and "Compulsory Vaccination," which is a very severe attack on the theory that vaccination is a protection against small-pox.

BOOKS: CRITIQUES AND NOTICES.

READ AND DECIDE.

THOMAS CARLYLE said that once in two hundred years a man is gifted to write a book. The pages of the *Review* show that the gifted writers are multiplying rapidly and finding their way into its sphere of comment and criticism. We commend especially the following: *A New Commentary on Genesis*, by Franz Delitzsch; *Modern Science in Bible Lands*, by Sir J. W. Dawson; *An Introduction to the New Testament*, by Marcus Dodd, and *Romanism Versus the Public School System*, by Daniel Dorchester.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Epistle of Paul the Apostle to the Romans. With Notes, Comments, Maps and Illustrations. By Rev. LYMAN ABBOTT, Author of *Dictionary of Religious Knowledge*, *Jesus of Nazareth*, and a series of commentaries on the New Testament. 8vo, pp. 230. New York and Chicago: A. S. Barnes & Co. Price cloth, $1 75.

This book challenges investigation and criticism. It is the result of years of study of the profoundest epistle of the greatest apostle, displaying the broad scholarship and mental independence for which the author is deservedly noted. Because his biographical and theological conception of Paul is at variance with established opinion, his theory of interpretation of the epistle is also wide of common belief, and is to be received, if at all, with a most cautious credulity. We take issue with his view of the apostle's character and function as a writer and thinker. That "he was an evangelist rather than a philosopher, and a poet rather than a scholastic," we do not believe, and Dr. Abbott has little more than assumed it. Of all the New Testament writers Paul was the most theologic, the most philosophic, the most forensic, the least mystical, the least emotional, the least poetical. Every writer had his function. John was mystical, poetical; Peter, evangelistic; James, ethical and practical. Matthew and Luke, historical; but Paul was theological and theopneustical. He was the granitic thinker of his age. He presents a *conspectus* of the Christian system, amplifying it in its soteriological and eschatological aspects as no other writer attempts to do. We properly speak of a Pauline theology as superior to a Johannean or Petrine theology, because he attained a maximum expression of the divine thought and plan respecting the world. He perfectly harmonizes with the Master in all his teachings, giving them a larger form than do the Synoptists, who report them only in outline. Dr. Abbott's interpretation of Paul reduces him to a lower level than he has occupied in the thought of the Church, and thereby impairs the value of his interpretation of the epistle. This bias is especially noticeable in the author's discussion of "Paul's Doctrine of the Fall," wherein he does not allow any philosophic conception, but only a practical statement of the origin or influence of evil in human history.

Dr. Abbott has a theory to maintain, and reads it into the epistle at every opportunity, giving a different, but not on that account a more exalted, opinion of the teaching of the theologic apostle. Inasmuch as the tone of the book is rather theoretical than exegetical, and is suggestive of possibilities in hermeneutics, it should be patiently considered by the scholar, but not accepted as authentic, or decisive of salient doctrine.

The Problem of Methodism. Being a Review of the Residue Theory of Regeneration and the Second Change Theory of Sanctification; and the Philosophy of Christian Perfection. By Rev. J. M. BOLAND, A.M., D.D., Author of *A Bible View of Baptism.* 12mo, pp. 331. Nashville, Tenn.: J. D. Barbee. Price, cloth, $1.

This age is determined upon testing the claims of religious truth; and more, it proposes to trace every doctrine to its source and ascertain if it is of human or divine origin. It is not always conclusive that a doctrine is divine because the Church so proclaims it. Verification is necessary. In expurgating error from religious teaching; in correcting the hypotheses of those fathers who were no better qualified to interpret the Scriptures than the scholars of the present day; in showing that they often contradicted one another, and that sometimes the individual teacher contradicted himself; and in insisting that a theology wrought out from the modern stand-point is preferable to a theology whose chief claim to reverence is its antiquity, the reformers or advanced theologians are doing a good work, and should not be restrained by fear or cowardice. Dr. Boland's problem is an old one. If he did not claim to solve it we should pronounce it a threshing of old straw, of which business we are thoroughly tired, but he is certain he has found a field of new grain. Some things should be considered settled by this time, of which the attitude of Mr. Wesley toward regeneration and sanctification is one; but it is the habit of many writers to repeat one-sided utterances of Mr. Wesley and proceed to build thereupon a doctrine or an inference, and then to disturb the Church by an aggravating use of such inference or teaching. Mr. Wesley did contradict himself more than once, and that is the whole of it. When the Church looks more to Christ and the apostles and less to human teachers on this subject, an approach to proximate truth may prevail in its borders. The author, after breaking the bondage to Mr. Wesley, and defining the question at issue, energetically seeks to solve it by an open disavowal of Methodist interpretation and such supports for it as he can discover or invent. Seeing that Mr. Wesley at one time held with the Church of England that an "infection of nature doth remain in them that are regenerated," though such statement was not incorporated in our Articles of Religion, he rejects the position which he calls the "residue theory of regeneration," and proceeds to maintain that "regeneration is a complete work in its nature and includes sanctification, or moral purity, while Christian perfection is a state of freedom from sin and includes a maturity of the Christian graces." Pp. 27, 28, 29, *sq.*

If he is in trouble at all it is not with authorities, but with his definitions, which on the whole please Calvinistic writers, and are plausible

enough to win the assent of many disciples of Mr. Wesley. It is believed in some quarters, that the solution based upon these definitions settles controversy and closes up the ranks of believers; but we are not prepared to accept the solution as final, or to regard it as a solution at all. Instead of settling it unsettles all our accustomed exegetical modes of thought and teaching. In the large sense, it is not a question as to Mr. Wesley's teaching, but whether the Scriptures teach a specific difference between regeneration and sanctification, and whether regeneration necessarily excludes sanctification. That there is a difference, and that the former does not imply the latter, we firmly believe, basing the belief on experience, observation, and the corroborating teaching of the Scriptures. Even Dr. Boland sees that he must abandon the doctrine of sanctification as specific and integral, if it is only an accompaniment of regeneration. Regeneration is a birth into a spiritual condition; sanctification is an experience of a larger spiritual life superinduced by the same divine agencies in co-operation with an outstretching of the soul in its love for spiritual life for a higher life. Experience is the scientific test of this proposition. We are constrained to write, that, leaving Mr. Wesley out of the case, Dr. Boland's theory will paralyze the aspiration for holiness and ultimate in a suspension of all activity for the development of the spiritual life. The Ninth Article of the Church of England may give too little to the work of regeneration; Dr. Boland attributes to it too much. The former may allow too much corruption in human nature after spiritual regeneration; the latter allows none at all, and is equally wide of the truth of experience. Dr. Boland eschews Mr. Wesley's sermon on "Sin in Believers;" we accept it, not because he taught it, but because human experience quadrates with it. We shall not say that this venerable book will not do good; we trust it will inspire to a new investigation, if there is any necessity for further light, and that the Church will be relieved of further discussion on the subject, and devote its time to spiritual cultivation and spiritual achievement. Let us have done with theorizing, moralizing, philosophizing, and Wesleyizing on a teaching that shines in the New Testament with the clearness of the sun in the heavens.

Die Christliche Glaubenslehre vom Standpunkt des Methodismus von A. Hüsmann, Ph.D., Evang. Prediger zu Barrington, Ills., früher Professor der systematischen Theologie am Biblischen Institut zu Naperville, Ills., Verfasser der Seelenlehre, etc. 8vo, pp. 597. Cincinnati: Cranston & Stowe. Price, net $2 50.

Methodist theology is taking root in the thought and life of the American German. This book, written in German by a German scholar, contains the epitome of our system of faith, departing from it, so far as we have examined, in not a single statement or point of doctrine. It furnishes a complete view of what is held to be Methodist theology. In the arrangement or development of the doctrinal system from the *Einleitung* to the *letzten Dingen*, it is methodical and comprehensive; it omits nothing essential to the system. While the author discusses the doctrines of God

the world, and man with sufficient clearness and fullness, he expends his strength on *die Lehre vom Heil*, or the doctrine of salvation, unfolding it from the stand-point of theology abstractly considered, the teachings of the New Testament, and the testimony of the Christian Church. It is proper to state that in the refutation of theories he does not accept he is not as vehement or as virile as in the announcement and defense of his own positions. In the discussion of evil he brings forth nothing new, though the pages reflect an original influence that atones for the failure to solve the problem in hand. So, also, in the consideration of the eschatological problems that belong to the system, the reader will discover a deficiency of new suggestion, though no wavering of certainty in the mind of the author as he grapples with things to come. We must, therefore, pronounce the book valuable, because it fully represents our faith; but it does not advance our system in a new way, or in a stronger way than has been done by former theologians. The style is not altogether finished or elegant, the book at times betraying haste in preparation, or at least carelessness in composition. As to subject-matter, it contains sufficient for its purpose, and carefully studied it will equip the minister for preaching the Gospel from the Methodist stand-point. It should, therefore, be widely circulated.

A New Commentary on Genesis. By FRANZ DELITZSCH, D.D., Leipzig. Translated by SOPHIA TAYLOR. Vol. I. 8vo, pp. 412. New York: Scribner & Welford. Price, cloth, $3.

Of all German commentators, whether of rationalistic or evangelical tendency, we regard the author of this volume as inferior to none, and really as occupying the first rank for breadth of scholarship, incisive textual critical ingenuity, and safe hermeneutical exposition. While he affirms the post-Mosaic authorship of the main portions of the Pentateuch, thus joining the school of destructive critics, it must be said that the value of his interpretations is not impaired or affected by this rationalistic basis. His views of the Pentateuch are clearly and strongly given in the introduction, and are worthy of perusal, though the scholar is quite able to detect incorrect statement and unwarranted deduction on many a page. This is all forgotten, however, in the rich and abundant suggestions of the author as he considers patiently and thoroughly the successive chapters and verses of Genesis. The book is not for the common reader; that is, the methods of reasoning founded upon so many etymologies will confuse, and seem obscure to one not familiar with more than one language. Hebrew, Greek, and Latin are used with rare ease and grace; and so profound and skillful is the commentator in his inferences and combinations that only the most carefully trained mind can fitly appropriate and digest all that he has prepared. So close and painstaking is his work that this volume covers not more than fourteen chapters of Genesis. If he continue the commentary after this fashion until the entire Pentateuch shall have been gone over, the scholar will wish to have every volume; indeed, it will be indispensable.

An Introduction to the New Testament. By MARCUS DODD, D.D., Author of *The Book of Genesis, The Parables of our Lord, Israel's Iron Age*, etc. 16mo, pp. 247. New York: Thomas Whittaker. Price, cloth, 75 cents.

The Christian scholar can make valuable use of this "Introduction." He will find in it no needless or circumlocutory discussions, or any attempt to settle the numerous theories respecting the origin or the interpretation of the books of the New Testament; but a straightforward yet learned exposition of the problems involved in the contents of the books, and a clear representation of the purpose of their authors. While not a "lower" or a "higher" critic, the author is independently critical and original in defense of his positions. He joins the large company of modern commentators who reject the Pauline authorship of the epistle to the Hebrews, but as its canonicity is assured its authorship is a minor question. He is also frank enough to indicate the perplexities of the German schools of rationalists and theologians, extricating them when he can do so briefly and satisfactorily. It is patent that in the circles of Christian investigators biblical science is superseding theology, the main question being not one of diminished creeds but of exact historic truth. This established, a true theology is possible. This book delivers the reader from all theological prepossessions, and prepares him for an untrammeled study of the New Testament.

What is the Bible? An Inquiry into the Origin and Nature of the Old and New Testaments in the Light of Modern Biblical Study. By GEORGE T. LADD, D.D., Professor of Philosophy in Yale University. 12mo, pp. 497. New York: Charles Scribner's Sons. Price, cloth, $2.

Yale College is the center of American rationalism. Its principal professors who have gone into authorship, or who associate editorship with their proper duties, are exponents of a modern phase of hermeneutics that threatens to undermine certain doctrinal beliefs or systems which have prevailed for centuries in the Church of the ages. Professor Ladd viciously assails the *post*-reformation theory of inspiration, asserting that it was not held by the Reformers, and that modern intelligence has almost extinguished it. Whatever the demerit of that theory, it is not clear that any thing is gained by resorting to an interpretation that explains miracles by natural agencies and the divine record as a human production. The failure to distinguish between the natural and the supernatural in miracle, and the human and the divine in prophecy or inspiration, compels one to vibrate between plenary inspiration or rationalism. Professor Ladd is as censurable as the theologians he condemns, for if they claimed too much he insists upon too little. Philip Doddridge, and others who grant certain possibilities of error in the versions of the Scriptures, should not be quoted in defense of a theory of inspiration that is wanting in every element of supernaturalism. The hypercriticism of small matters so noticeable in these pages is proof of a cause almost causeless. The book is rationalism *in esse* and destructive of orthodox confidence. The author is sincere, able, enthusiastic; but Pelagius was sincere, Hobbes was able, Renan and Kuenen are majestic in

their assaults upon the truth. The critical student of the Scriptures is dissatisfied with the post-reformation dogma of inspiration, and is anxious not to go to the opposite extreme, nor to accept a compromise as a relief from some of the old burdens of thought, but to ascertain the exact meaning of inspiration as a force, and to consider the riddle of truth as solved. The theory of Dr. Ladd is not a solution: it is only a theory, and repugnant to the progressive, inquiring sense of the honest mind.

Manual of Biblical Archæology. By CARL FRIEDRICH KEIL, Doctor and Professor of Theology. With Alterations and Additions Furnished by the Author for the English Translation. Vol. II. Translated from the German and Edited by the Rev. ALEX. CUSIN, M.A., Edinburgh. 8vo, pp. 404. New York: Scribner & Welford. Price, cloth, $3.

Dr. Keil's scholarship, vast researches, and patient and exhaustive labors are manifest in this volume. He seems anxious to interpret the life and character of the Israelites, and to understand the origin and growth of those customs and institutions of the ancient people that have so largely affected the religious thought and institutions of mankind. Such is his comprehension of the old economy that he sees at a glance the minute as well as the large, the transient as well as the permanent, in the development of the history of Israel; and without attempting to maintain a theory of that history he at the same time evolves, perhaps unconsciously, an acceptable theory of the dispensation from the facts as they appear under analysis and combination. The principal portions of the book relate to an exposition of the domestic relations, the various occupations, and the theocratic and administrative functions and tendencies of the civil government of the Hebrews. In no department of inquiry is he at all deficient in knowledge, or hesitant in opinion, but satisfactory and certainly authoritative. In discussing meats and drinks, dress and dwellings, marriage and sickness, wine and olive culture, hunting and fishing, weights and money, poetry and oratory, land and property, judges and courts of law, offenses and punishments, armies and wars, he is curiously painstaking in detail, learnedly explicit in statement, and equally furnished on all the subjects with arguments, illustrations, and apt suggestions. The work is marvelous, and taken in connection with the first volume constitutes a sufficient thesaurus on the archæology of the Old Testament.

The Second Book of Samuel. By the Rev. Professor W. G. BLAIKIE, D.D., LL.D., New College, Edinburgh. 8vo, pp. 400. New York: A. C. Armstrong & Son. Price, $1 50.

The primary thought of the learned author is, that the sacred book under consideration is not a history of the kingdom of Israel, but rather a history of the kingdom of God in Israel. This may apply to all the historic books of the Old Testament. The distinction, though justified by the contents of the histories, is overlooked by the average student, who in blindness and narrowness traces merely the development of the Jewish race or nation, being forgetful of the higher kingdom in process of an

evolution that will never end. In the light of this distinction David stands before us not merely as king of a people, but as the instrument of Jehovah working out apparently his personal plans, but ideally the unseen plan of the occupant of the divine throne. The reverses and punishments that befell the royal ruler, the one-time miscarriage of his government in the struggle with Absalom, and the frequent insurrections and foreign wars that disturbed him, are proofs of a divine intervention in the affairs of the kingdom that the divine plan might go forward. As David is the central figure of the book, it reads quite like a biography of the shepherd prince, with sufficient details of the lives of Uriah, Nathan, Amnon, Absalom, Barzillai, and Sheba. In character it is expository rather than exegetical, and in influence instructive rather than inspiring.

In the Footsteps of Arminius. A Delightsome Pilgrimage. By WILLIAM F. WARREN, D.D., LL.D., President of Boston University, Author of *Einleitung in die Systematische Theologie; Paradise Found; A Study of the Prehistoric World*, etc. 16mo, pp. 52. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 35 cents.

In 1856–58 Dr. Warren pilgrimized in Europe, visiting various theological centers, especially Oudewater, Utrecht, Leyden, Geneva, Basel, Padua, and Rome, and came home bent on re-exhibiting the teachings of James Arminius, the scholar, theologian, and founder of the school of thought in opposition to the iron system of Calvinism, in volumes of grasp and strength. The purpose was never executed; but after the lapse of many years, and mature study of Arminianism, three articles, embodying the results of his visits to Europe, were published in *The Christian Advocate*, and are here reproduced for preservation and still greater usefulness. The charm of the author's usual style, with such biographical references to the eminent Hollandic thinker, and such striking comments of his own on points of doctrine, compels the reader's close attention from the first to the last page. He that follows the author treads truly in the footsteps of Arminius, and breathes the atmosphere of religious freedom. The book is suggestive, inspiring, and helpful.

The Preachers of Scotland. From the Sixth to the Nineteenth Century. Twelfth Series of Cunningham Lectures. By WILLIAM GARDEN BLAIKIE, D.D., LL.D., Professor of Apologetical and of Pastoral Theology, New College, Edinburgh. 8vo, pp. 350. New York: Scribner & Welford. Price, cloth, $2.

The Scotch pulpit, from the early days of St. Columba to the modern period of Guthrie, Hanna, Norman McLeod, Macdonald, and Oswald Dykes, has exercised a potent influence on the national character, and pioneered the development of the sturdy theology of the inhabitants of Caledonia. The story of the achievements of the heroic leaders of the Church; the reformations they introduced; the covenants they established; the fidelity they maintained in the stormy periods of controversy and secession; and the pure evangelical spirit they breathed in times of reaction and progress, are a part of the history of the people's life and of

the kingdom to which Scotland belongs. The reader of this volume will become acquainted with a large number of the divines who officiated in the growth of Scotland, and whose celebrity is based upon their heroism and fidelity in preaching the Gospel. The preachers of the Reformation, of the covenanting period, of the days of moderatism, and of the rise of a true evangelical movement, are sketched by a masterly hand, leaving the impression that the preacher is the mightiest force in society as well as in the Church. John Knox was not the only great preacher in Scotland; nor was John Erskine the only evangelical trumpeter of the eighteenth century; for Patrick Hamilton, Robert Rollock, John Davidson, Robert Blair, John Livingstone, James Durham, Robert Douglas, Robert Leighton, John Logan, Alexander Webster, and Thomas Chalmers stand out like great oaks in the forest, and had much to do with shaping Scotland's destiny. That these preachers were Calvinistic makes not against them, nor does it relieve Calvinism of its error or weakness. We accept the history as they made it, and look to other sources for our theology. They were mighty men, the Anakim of Scotland from the Celtic Church until the days of Edward Irving and John Brown. As history this book is reliable; as biography it is charming; in the literary point of view it is strong and well equipped; in mechanical appearance it is complete; in theology only is it rejectable.

MODERN SCIENCE AND LANGUAGE.

Modern Science in Bible Lands. By Sir J. W. DAWSON, LL.D., F.R.S., F.G.S., Author of *The Story of the Earth and Man*, *The Origin of the World*, etc. With Maps and Illustrations. 12mo, pp. 606. New York: Harper & Brothers. Price, cloth, $2.

Bible lands, especially Egypt and Palestine, will never cease to attract the traveler or inspire the observer to record what he sees, and to interpret the countries either according to a preconceived theory or to a theory which observation itself suggests. The observer freest from all prejudgment respecting these lands should be the scientist, who goes, as is supposed, to ascertain their geological structure or scientific history, and who is determined to report the facts just as they are discovered. He can scarcely be said to have a religious theory that will interfere with his views of mountains, deserts, plains, and rivers. In this work religion cannot bind science, and science cannot obligate religion to its dictation. In this spirit of strict and accurate survey of the geological contents of these lands the author prepared this volume, confining himself to the literal story as he read it on the face of nature. He did not undertake too much, either as a traveler or scientist, but kept in view the main purpose before him, and so has furnished the reader a *statement* worthy of attention. He discusses briefly some general historical questions, as seemed necessary, but his point of view is that of a geological observer intent upon exhibiting the geological structure of Egypt and Palestine. With the aid of a

map we see that Palestine is largely cretaceous, with a volcanic area in Galilee: that eastern Egypt exhibits tertiary features: that the Nile basin is largely alluvial: and that western Egypt is eocene, cretaceous, and miocene. But our learned author does more than to point out existing geological appearances; he studies the history of the several formations, tracing the strata from the earliest periods, sometimes by indisputable physical proofs, sometimes by strong inferences, through the manifold changes of subsequent times, and makes clear the progress of the earth's crust in that portion of the eastern hemisphere. He is also somewhat minute in his studies, being as careful to note the value of a cretaceous stone as to inquire the origin of a hill, and to linger over sediments as over great valleys. In his explorations of Palestine he differs somewhat from other travelers respecting the character or age of the formations, but is careful to support his difference by arguments of commanding strength. For instance, while Hull attributes the hill on which Jaffa stands to the eocene period, Dawson attributes it to the miocene, or an earlier date. We regret that he did not deem it his province to attempt to settle some of the scientific problems of Palestine, since they are intimately related to certain biblical histories; but he is not a theorizer, nor an hermeneutical scholar, and so leaves such matters to those whose business it is to establish them. This is a book of great value; its scientific spirit is genuine; its geology is reliable, and as an aid to a better understanding of lands in which Christians are always interested it is quite indispensable.

A Latin Dictionary for Schools. By CHARLTON T. LEWIS, Ph D., Editor of *Lewis and Short's Latin Dictionary.* 8vo, pp. 1,191. New York: Harper & Brothers. Price, $6.

It is not enough to say that this dictionary should enter the school, though this is high praise; it should be found in the study of the scholar, as the best of its kind, and as a sufficient aid in reading Latin literature. If it is not a complete dictionary of the Latin language, it may truly be said such a dictionary is not wanted; if it does not elaborate every word, giving its history, changes, and indefinite variations of meaning, it may be said that this is another recommendation of its utility. As to mere size, the book is large enough; as to contents, it is ample enough; as to mechanical preparation, it is substantial enough; as to scholarship, it is unquestionable; as to availability, the tests already applied to it insure it against objection; and as to general responsibility, the fact that the Messrs. Harper have issued it is quite sufficient to awaken all confidence. If one wishes to examine it for himself, one needs but to open it anywhere to find it answering one's purpose. Such words as *exigo*, *ipse*, *magnus*, *potestas*, *servio*, *triplex*, *verbum*, etc., give a good idea of the style, and treatment by the author. The work was not prepared hurriedly or without consultation with scholars: it comes forth with no apology and with no marks of feebleness or haste. To those who must have a dictionary of the strong language of the Romans we recommend this as without a superior.

American Weather. A Popular Exposition of the Phenomena of the Weather, including Chapters on Hot and Cold Waves, Blizzards, Hailstorms, and Tornadoes, etc. Illustrated with thirty-two Engravings and twenty-four Charts. By Gen. A. W. GREELY, Chief Signal Officer, United States Army. 12mo, pp. 286. New York: Dodd, Mead & Co. Price, cloth, $2.

At last the weather has a scientific expositor for American readers. It is not a dry subject in the hands of General Greely, who writes eloquently and accurately of temperature, humidity, and evaporation; winds, fog, cloud, rain, snow, storms, cold waves, heated terms, and all the phenomena of atmospheric pressure and movement. If the book were a mere catalogue of facts relating to the atmosphere it were invaluable; but in addition, it unfolds the laws that govern its phenomena, and upon which predictions of changes in heat and cold, moist and dry weather, are made. The charts printed in the book aid the reader without much study in comprehending the force and range of currents of air, the rise and fall of the barometer, and the general methods of interpreting the weather. Of all material things the weather was formerly supposed to be the most capricious in the domain of law; but we now know that the zephyr and the cyclone, the east wind and the trade-wind, the autumnal equinox and the Dakota blizzard, are all the products of laws as well established and as useful when known as the laws of astronomy or chemistry. The book commends itself, and should be consulted by every intelligent reader.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

History of Co-operation in the United States. Vol. VI. 8vo, pp. 540. Published Under the Auspices of the Johns Hopkins University. N. Murray, Publication Agent, Baltimore.

Five patient and scholarly writers unite in the preparation of the papers that constitute this volume. It is the sixth volume of a series of university studies in historical and political science, the whole being under the editorial supervision of Herbert B. Adams. By co-operation is meant, not the reconstruction of industrial society, such as occupied the thought of Charles Kingsley and Frederick D. Maurice, but such an evolution in economic life as will improve the physical condition and increase the profit-sharing of the laboring classes. Hence these writers confine themselves to the practical working of co-operative systems and methods, pointing out the causes of failure where there has been failure, and emphasizing by teaching and illustration the causes and conditions of success. Dr. Bemis amplifies "co-operation" as he sees it in New England and the Middle States; Dr. Shaw microscopes it in the West; Mr. Shinn hurrahs for it on the Pacific Coast; and Dr. Randall exhibits it in the South. Advocates as they are of this experiment in business life, they treat it simply as a matter (p. 249) of financial advantage and social convenience. It is not proposed as a remedy for every thing. It will not interfere with private property, marriage, the family, or any of the rights of man. Its lim

itations so understood, we can see that it will take from the monopolist undue power, increase the self-respect and financial gains of the poor laborer, and solve a problem in social economy that theoretical economists have been unable to determine. Co-operation will not introduce the millennium; but when in full operation as a common fact, the poor man will think himself in paradise. This work is elaborate, and wonderfully suggestive to economist, capitalist, student, and the distressed classes.

Old Concord. Her Highways and Byways. By MARGARET SIDNEY. Illustrated. 4to, pp. 114. Boston: D. Lothrop Co. Price, gilt-edge, $3.

Although not exactly a diary of perambulations in and around the historic town of Concord, the book so partakes of the readiness and vivacity of the sightseer as to be winning in almost every particular. While writing in a leisurely way, because her observations and studies were not hurried, the author seems to reserve more than she gives, furnishing synoptical and suggestive rather than complete and overburdened results of inspection and reflection. A rehearsal of military events in the colonial days, with touches of bravery on the part of mothers, sons, and fathers; an instantaneous glimpse of Hawthorne, Thoreau, and Emerson, with brief allusions to their life-work, and an unsurfeited amount of the ordinary incidents of travel, make up the body of this book. Perhaps the conservative town deserves the description given of it; but one feels as he turns the pages that some of its illustrious citizens should have received larger recognition than is here accorded. From its streets came the hero, the novelist, the philosopher, all great, all dead, all dear to the living.

Romanism versus the Public School System. By DANIEL DORCHESTER, D.D. 12mo, pp. 351. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

When Dr. Dorchester speaks or writes on a subject involving facts, historic associations, statistical results, and justified inferences he deserves to be immediately heard. Ample in resources, with a wide range of scholarship, and unbiased in purpose, except as patriotism, education, and religion are allowed to be regulative influences in thought, speech, and action, he usually comes forth with something to say to the American people, and they should gladly pause at his words. Though not an alarmist, his book will startle the country, since it places fairly and squarely the political and religious elements of Romanism in antagonism with the American public school system, which is a feature of our civilization. The book does not create an issue but states it. The existence of the issue has been recognized more or less for years; but, aside from local controversies over the Romish idea, little or nothing has been done to check its growth or forestall its possible success. Dr. Dorchester, regarding Bishop Hughes as the initiatory champion of the struggle, traces its history in attempts at compromise, in Romish claims upon public school funds, in assaults upon constitutions by proposed amendments, and in the enlargement and multiplication of parochial schools in the United

States, with the underlying purpose to destroy the general system of education in the country. In discussing the questions involved in the contest the author is forcible in diction, statesmanlike in statement, defending the American system against all schemes of compromise with a logic that patriotism sets on fire, and affirms his conclusions with a positive conviction that must abash his foes. Not the least important portion of the work is his exhibition of the pretensions of Rome as an educator, which should satisfy the reader that the hierarchy cannot be trusted even to share in, much less to control, the education of American youth. So indisputable are his facts and figures, so trustworthy are his statements and references, so imperious and unanswerable is his logic, and so strong and convincing the whole argument, that we doubt if it meet with a reply from the opponents of the American system. On the other hand, it ought to arouse the people to such a pitch of enthusiasm as will lead them to destroy the system that has for its chief object the overthrow of one of the pillars of good government in this country.

The Old North-west. With a View of the Thirteen Colonies as Constituted by the Royal Charters. By B. A. HINSDALE, Ph.D., Professor of the Science and Art of Teaching, University of Michigan; Author of *Schools and Studies*, and Editor of *The Works of James Abram Garfield*. 8vo, pp. 440. New York: Townsend MacCoun. Price, cloth, $2 50.

Few historical works covering any portion of our federal history contain more available material or more succinctly evidence the facts thereof, with their antecedents and consequents, than this masterly volume of Professor Hinsdale. Well endowed with both historic insight and foresight, he had in view in its preparation the past, present, and future of the vast territory of our country known to the ordinances as the "Northwest." Recognizing the geographical and historical unity of the territory, the rapid development of its resources, its evidently increasing political strength, and its radically aggressive purpose in education, reform, and religion, he has sought to exhibit the formative forces in its development in a delightfully non-partisan but careful and reliable way. Discussing first the dominance of French influence in the territory, he records its overthrow by England, from whose avaricious grasp the prize is rescued by the United States, of which it became an integral and sovereign part one hundred years ago. In this recital of struggle and progress he does not altogether pursue the well-beaten track of the historian; for while he depends upon the usually accessible original documents, he makes such independent use of them, and obtains so much supplemental information from other sources, as to make his book unlike all others on the subject, and as romantically interesting as it is true. Much of what he narrates, especially since the North-western States were organized and admitted into the Union, can be verified by living witnesses, as well as by official papers. While it is not a sectional book, the reader will feel that the old North-west is a waking giant, with power sufficient to control the nation, and that in the near future it will be in command of the affairs of government. The East is stereotyped by neces-

sity; the South is conservative from education; the great West is expansive, radical, hospitable, a unit in its policies of progress, a believer in its manifest destiny. Such a book indexes the drift of things and locates the possibilities of national greatness.

Down the Great River. An Account of the Discovery of the True Source of the Mississippi, together with Views, Descriptive and Pictorial, of the Cities, Towns, Villages, and Scenery on the Banks of the River, as Seen during a Canoe Voyage of Over Three Thousand Miles from its Head-Waters to the Gulf of Mexico. By Captain WILLARD GLAZIER, Author of *Soldiers of the Saddle, Battles for the Union, Heroes of Three Wars, Ocean to Ocean on Horseback*, etc. Illustrated. 12mo, pp. 443, liii. Philadelphia: Hubbard Brothers. Price, cloth, $2; half morocco, $3; morocco, $4.

American geography is undergoing revision as explorers explore our vastnesses, navigators navigate our principal rivers, and travelers compass our plains and mountains. Neither De Soto, La Salle, Schoolcraft, nor Nicollet discovered the sources of all our rivers, the extent of all our valleys, or the greatness of all our mountain systems. We must therefore expect correction of their figures, and modification of their reports, as new data are obtained and new explorers, with vastly increased facilities, go farther and survey more accurately and comprehensively. This book overthrows the commonly received opinion that Lake Itasca is the source of the Mississippi River. The author ventures a claim of discovery, based on actual exploration of the river, which deserves faithful study. A man of wide experience in travel, accustomed to the hardships of out-door life, scientifically thoughtful in his observations, and dissatisfied with the reports of former tourists, he undertook to ferret out the origin of the great river. It was not a riddle that he tried to solve, but a geographical fact he wished to find. After many days of searching and inquiring he stakes his reputation as a discoverer on the announcement that the source of the river is a lake south of Lake Itasca, and which through the courtesy of his friends now bears the name of Lake Glazier. There is much in this book besides this discovery relating to the experiences of a canoe voyage down the river which will interest the reader; but its chief value is the alleged discovery of the final source of the Mississippi. We are not in a position to refute or indorse the claim; but we commend it to the careful review of the geographer, the map-maker, and the citizen who wishes to be familiar with the geographical researches of our country.

Samuel Irenæus Prime. Autobiography and Memorials. Edited by his Son, WENDELL PRIME. 8vo, pp. 385. New York: Anson D. F. Randolph & Co. Price, cloth, $1 75.

History relates to events, biography to instruments, though both are interesting elements in the world's progress. So eminent a divine, pastor, editor, and author as Dr. Prime owed to his age and country this autobiography, which, editorially supervised by his son, is an exhibition of preparation, difficulty, successes, and honors that usually accompany and crown the diligent and faithful life. Like all great and influential men, Dr. Prime was not the property of sect, or country, or age; he belonged to the Church

at large, to the world, and the race. It is true he was a Presbyterian; he was also an American; his work as to sphere was largely local, and as to nature was sectarian and national; but, with these restrictions, inevitable in every man's life, he was broad, philanthropic, a man of the kingdom, a thinker in the widest realm, an actor on the human stage. While, therefore, defining and approving the limitations of his life, we rejoice in the extended circuit of his influence and in his contributions to the world's welfare. As might be anticipated from the title, the book deals largely in reminiscence, even to details of his boyhood, education, ministerial career, and editorial range and achievements, being as stimulating and instructive as it is informing and personal. As its pages glow with consecration to life's superior ends, and exhibit little of that doctrinal tendency that dominates in Presbyterianism, it awakens no disposition to critical comment, or even the expression of a faith different from his own. He fulfilled life's work with earnestness, and his name is as ointment poured forth, to endure in the Church while it stands.

POETRY AND ART.

The Poetical Works of Robert Burns. Reprinted from the best editions. With Explanatory Glossary, Notes, Memoir, etc. 12mo, pp. 614. London and New York: Frederick Warne & Co. Price, cloth, $1.

The Scotch poet gains by the lapse of time. Posterity forgets his pranks, lusts, vanities, dishonesties, and vagaries, and estimates his poetry according to its internal spirit and the best external standards of this phasis of literature. The author of *The Cotter's Saturday Night* needs not to beg for recognition from the present generation. As a poet he deserves eulogy, monument, fame, and whatever else the appreciative race can pay to his memory. There is a power, a vision, an inspiration in some of these poems that links their author with seers and prophets. Whether he wrote in the sonorous Scotch dialect or in the smoother English tongue; whether he moralized on plowed-up mice or on an insect on a woman's bonnet, or sang of the Highland Queen or of Caledonia; whether epistle or satire or epigram or political ballad flowed from his pen; the patriotism, sincerity, strength of purpose, and truth-seeing genius of a poet become manifest, and impress the reader most profoundly. He is a man of moods: tender, harsh, gay, grave, majestic, trifling, despairing, hopeful, but always patriotic, always poetical. This volume, with its Notes and Memoir, should go into the family library, the counting-room of the merchant, and the study of the literary worker. Its cheapness is also a recommendation not to be overlooked.

Songs from Béranger. Translated in the Original Metres by Craven Langstroth Betts. 16mo, pp. 253. New York: Frederick A. Stokes. For sale by Phillips & Hunt. Price, $1.

Béranger lived in an eventful and somewhat miscellaneous period of the history of France. Born before the fall of the Bastile he survived until

Benj Harrison

METHODIST REVIEW.

JULY, 1889.

ART. I.—PRESIDENT BENJAMIN HARRISON.

PRESIDENT HARRISON has stood for months in a blaze of light. As a candidate for nomination by the Republican National Convention the attention of all the politicians of the country was focused upon him. As the nominee of that Convention he was brought under the scrutiny of the nation. As president-elect he attracted the critical observation of all civilized governments. He was visited by individuals and delegations from all parts of the country. He was approached by persons who thought they had missions, and by persons who desired missions. He was catechised by theorists, and preached to by reformers. Self-seekers tried to secure his favor, and Christian ministers assured him of their interest in him for the sake of the divine Master. He received and responded to addresses without number. The "reporter" was observing and listening when the object of his interest little dreamed of it. He was followed when he walked out, and watched when he stayed at home. The tongue of criticism was ready to magnify paltry mistakes into grave offenses, and in the fierce light in which he stood for so many months no act or quality of the man escaped observation. The ordeal was one of fire. It is therefore very exalted praise to state the plain fact, that in all that time he neither said nor did one thing which could with justice be severely criticised. In his speeches he did not, by adroit lingual jugglery, seem to speak while really saying nothing. Every formal address from him, however brief, was straightforward, manly, and sensible. His versatility and

discretion were a surprise to his friends, and gave his foes no point of attack. If there were nothing else to prove it, his bearing through all this crucial period stamps Mr. Harrison as a remarkable man. He never lost his poise and self-control. One of the most intense and exciting moments of his life was that when the committee visited his home to make the formal announcement of his nomination for the presidency. The committee took their places in the parlor, and stood waiting the appearance of the man who had been chosen to be the standard-bearer of the Republican Party. Mr. Harrison, accompanied by his wife, came down the stairs into the hall, and thence into the parlor, and stood in the presence of the committee. It was a moment to make a man quiver with excitement. The full meaning of it was not easily understood, but though vague it was oppressive. The committee made the official announcement, and General Harrison responded in words which need not be repeated here. The only sign of emotion were the tears which stole silently into his calm eyes, and were noticed by a careful observer who told me the story. The supreme self-control of the man added pathos to the scene. He is not incapable of tremendous feeling when the occasion justifies it, as a few instances in his life fully prove, and as is often the case with persons of such poise and self-control; but the habit of his life is balance and equanimity, resulting in part from temperament and in part from conscious self-restraint and effort; a habit which has served him a good purpose at the bar, on the stump, and on the field of battle, as well as in the ordeal through which he passed before his induction into his present high office, and serves him well in that through which he is now passing as President of the United States. Such a man is an interesting study, as well for what he is as for the proud elevation which he has reached in the greatest republic of the world.

In this country people care less for their ancestors than in any other civilized nation. One reason is, that few Americans can trace the family line back through many generations, while others have behind them an ancestry that does them small honor. And yet the family tree has a place among us, and no sooner does a man become suddenly famous than a hunt begins to discover his kindred of former generations. Thus an effort has been made to connect the President with Thomas Harrison

of Cromwell's time. The effort is a failure. Thomas Harrison was a man of some ability and much courage, for he rose from the shambles to a seat in Parliament, and was a Cromwellian soldier who preferred to remain in England after the Restoration rather than become an exile to save his life. A brave spirit was in this famous Roundhead, and a president might count it an honor to be descended from such a man. But it is not known that Harrison the Cromwellian had any children, and it cannot be shown, therefore, that President Benjamin Harrison is related to him.

In the Harrisons of Berkeley, Virginia, we find names that can be identified. One of them, at least—Benjamin Harrison—was a man of more than local influence. He was a member of the House of Burgesses while yet a mere youth, and was soon made Speaker of the House. As the Revolution approached an effort was made to secure his allegiance to the King as against the Colonies, but he proclaimed himself a Republican, was one of the first seven delegates from Virginia to the Continental Congress, presided in 1776 when the Declaration of Independence was under discussion, voted for it on the 4th of July, and signed it on the 4th of August. He was honored by political favors until Arnold's invasion of Virginia took him to the field, where he later opposed Cornwallis. He was three times elected Governor of Virginia, and died before being inaugurated after his third election.

The second son of Benjamin Harrison, the signer, was William H. Harrison, who inherited many of the qualities which characterized his father. He, too, entered public life early, achieved honor as a civilian and fame as a soldier, and as the hero of Tippecanoe was elected President of the United States. His father was rich when he married, but spent his money lavishly and died poor. William H., therefore, had his own way to make, and it is to his immortal honor that he reached the highest place in the Republic. John Scott Harrison, third son of William H., and father of President Benjamin Harrison, was a man apparently without ambition, but not destitute of ability. He was a good farmer, but a poor financier, and some years before his death his farm passed out of his hands. The new owners, however, still allowed him to occupy it. General Wallace says, "He left no estate whatever."

President Harrison is the second son of John Scott Harrison, and was born at North Bend, Ohio, August 20, 1833. It thus appears that the president has brave blood in his veins. Thomas Harrison was as lion-hearted as any man who fought under the banners of the Protector, for he refused to leave England, and was killed by the new rulers, so that if he was really the progenitor of the Virginia Harrisons, as some still claim, the first in the known line was a man of a brave spirit. Harrison, the signer, was a leader in perilous times, and dared to strike for freedom when it was by no means certain that the fate of Cromwell's Harrison would not be his own. William Henry was a soldier also, and died President of the United States, a position to which he had been exalted because as a warrior he had been victorious. The President, therefore, inherits bravery, and his own success on the field of battle is in keeping with his ancestral record.

His grandfather and great-grandfather were statesmen, and if he possesses like qualities it only illustrates another form of heredity. No taint of dishonesty is in the family line. The signer was once rich but died poor, in spite of all the opportunities which must have offered for increasing his fortune. There was a time when William H. Harrison, as Governor of the Territory of Indiana, possessed the absolute and very dangerous power of confirming a certain class of land grants. He was authorized to enact and publish such laws, civil and criminal, as in his judgment were best adapted to the condition of the Territory. He could create townships and counties, and appoint civil and militia officers up to a certain grade. His powers were almost imperial, and, to a man not fortified against them, the temptations to abuse his authority and amass wealth would have been irresistible. He emerged from the ordeal without taint and without fortune. John Scott Harrison was as honorable as he was unfortunate, and though he died poor he also died respected. Thus Benjamin Harrison has inherited courage, statesman-like qualities, and honor.

An attempt to prove that President Harrison was a very remarkable child would be a failure. He was undoubtedly something more than an average boy for the neighborhood in which he passed his childhood, but there is no evidence that any thing more than that can be said of him. He was born

near the Ohio River, just above the mouth of the Great Miami, and his early home was surrounded by beautiful forest-crowned hills. Drooping trees fringed the banks of the muddy stream, and in the autumn the golden-rod added its yellow splendor to the landscape. But the place is not wonderful either for its environments or its history, and no strange inspiration lifted young Harrison above his fellows. He played as other boys of his size played, studied much as they studied, dangled his feet from the same high puncheon seats in the old log school-house, and had no dreams of future greatness. As a youth at Farmers' College, near Cincinnati, he took rank as an average student, and in the field of literature became familiar with Scott's works, Goldsmith's *Vicar of Wakefield*, Bunyan's *Pilgrim's Progress*, Washington Irving's writings, Cooper's stories, and the histories of Hume and Gibbon. He seems to have had a share in the pranks which were common at that school among mischievous students, and in every way ranked about on a level with the bright boys who were at once the pride and the perplexity of the college authorities. From College Hill he went to Miami University, at Oxford, Ohio, and was there associated with young men who have since become famous. He took the regular college course, and graduated with the fourth honor of his class, which was not bad for a youth not quite nineteen. That he stood so well was not due to genius, but to industry. As a student he was a toiler, and methodical, tireless work has marked his career from then till now. The bent of his mind was thus early indicated in the subject of his graduating oration, which was the "poor laws of England." He complimented the heroic England of the past, and then asked in fervor, "How fares it with the descendants of those noble sires? Do they still preserve the lofty mien, the virtuous courage, the healthful abundance of their ancestors? . . . Have the swelling tides engulfed this manly race to give place to Eastern slaves?" He then accused England of pouring upon the wounds and bruises of the distant West Indian slave the marrow and blood of her own children, and charged that her poor laws were "unwise in their conception, unhappy in their consequences, and the shame and curse of England." That he thus spoke for the poor showed that his heart was not alien to the class of whom he was one, and that he discussed laws in this broad way re-

vealed the lawyer and statesman in embryo. The accuracy, clearness, and beauty of language for which he has since become noted were also manifest in that early production.

From Oxford he went to Cincinnati, where he studied law with Storer and Gwynne, and was admitted to the bar. He began practice in Indianapolis in 1854, having been married on October 20 of the previous year. His available fortune at the time was $800. Mr. J. H. Rea, clerk of the United States District Court, offered him desk-room in his office, and the struggle of life began in earnest, and in the face of as many discouragements as often confront the young aspirant for success in the law. "Shortness of means and lack of acquaintanceship," says Lew Wallace, "were not the only disadvantages with which the young aspirant for legal honors had to contend. . . . He was small in stature, of slender physique, and what might be called a blonde. His eyes were gray, tinged with blue, his hair light, reminding one of what in ancient days along the Wabash was more truly than poetically described as 'a towhead.'" His dress was plain, and to some extent scornful of fashion. "He was modest in manner, even diffident; but he had a pleasant voice and look," and was fluent in speech; he had legal knowledge and was industrious; and the first surprise that such a youth should venture so far from home soon gave place to pleasant prophecies that he would probably succeed in his profession.

The Indianapolis bar embraced at that time some very able men, and the practice was not divided into specialties as it is now. The same lawyer would appear before a justice of the peace one day, and before the august Supreme Court the next. Every lawyer did every sort of legal work, and young Harrison was therefore brought into competition with the oldest and most skilled practitioners in the city. The story of his first case reads like a romance. The brilliant but eccentric Major Gordon was prosecuting attorney, but desiring to hear Horace Mann lecture he asked Harrison to assist him in the case then at the bar, and in the evening, when the hour for the lecture came, Gordon left Harrison to prosecute the case alone. The court-room was crowded. Tallow candles, stuck here and there, gave just light enough to make darkness visible. Harrison had prepared extended notes from which he in-

tended to read largely in making his argument, but when he tried to read the flickering candles made it impossible. He held his notes at every available angle of light that might bring out his writing, but it was a failure. It was his first case. The smoky room was full of people. Opposed to him was the distinguished Governor Wallace. Possibly the fate of years was involved in the issue. What should he do? He flung his notes away and dashed into his argument without them. His voice rang out clear and sharp. His memory honored his daring, and his fluency of speech was only increased by what might have proved a cruel embarrassment. He won his case and much popular applause. Business followed his triumph, and his career had begun.

From the first he gave great care to the preparation of his cases, and was as true to indigent clients as to the wealthy. He has always shown his independence, and his painstaking study of his cases, by making his own plans of attack and defense. In the examination of witnesses he has few if any superiors among the lawyers of this country. Always poised and self-possessed, he cannot easily be "stampeded." The history of the famous cases with which he has been connected shows that he seizes the strong points and makes little of legal technicalities and other trifles. He has no childish sensitiveness upon the question of precedence when associated with other counsel, but does his own part in a way to command the respect of his brethren. It has not unfrequently occurred, however, that his superior knowledge and good judgment have become so manifest, as the trial proceeded, that his associates have pushed him to the front when he had really been retained as junior counsel. A notable instance of this was a great railroad case in Chicago, in which such men were engaged as Judge Porter, of New York, Mr. Crawford, and others of equal renown. Mr. Harrison was junior counsel, but after a day or two his associates thrust him forward to manage the case, which he conducted to a triumph. His use of words is easy, graceful, and accurate; he has a retentive memory, which responds promptly to his call, and he thinks consecutively and clearly while facing an audience. A tilt which he had with the Supreme Court of Indiana, in a famous case, showed him to be profoundly versed in constitutional law. No lawyer

who ever came in contact with him in the trial of a cause has a low opinion of his legal ability, and one who has known him as intimately as a brother, and is himself now connected with a United States court, says that "for ten years President Harrison has ranked as the ablest lawyer in Indiana, and one of the ablest in the United States."

If the law is a jealous mistress she has no reason to complain of President Harrison for lack of devotion. He has met all demands; and it is not at all a happy accident, but the result of constant and concentrated effort in his calling, that has won for him the place he holds in the first rank of American lawyers. Less consecration to the law might have given him a wider mastery in other fields, but would have left him less than he is in his chosen profession.

Mr. Harrison entered the army in 1862, at a dark and discouraging time. Oliver P. Morton was Governor of Indiana, a man of prodigious strength and courage. But his call for volunteers, under President Lincoln's proclamation, had met with little favor. Gloom was almost universal. Mr. Harrison came to the aid of the great war-governor, raised a regiment, and took the field. He had no military training, but soon became a thorough soldier. He studied tactics as he marched, and his regiment became known for the perfection of its drill. Personally he was both brave and sympathetic, and thus became very popular with his men. His duties were so thoroughly and successfully performed as to command the applause of subordinates and the admiration of his superior officers. General Hooker wrote to the Honorable E. M. Stanton, Secretary of War: "Colonel Harrison is an officer of superior abilities, and of great professional and personal worth." General Coburn says that at Peach Tree Creek "Harrison was the personification of fiery valor."

In view of the fact that General Harrison is now President of the United States it may surprise some to know that his connection with politics has been only incidental to the main business of his life. And yet some of his most brilliant successes have been achieved on this field, and much might be said in his honor as a high-toned politician and as a statesman of broad views and profound convictions. This subject needs no discussion here, however, for his political career is familiar to

the country, and he has spoken so often and so fully that his views upon almost every subject that interests Americans are matter of public record. He is thoroughly American and thoroughly a Republican. He believes in popular government as against centralized power, and he holds the Republican view of the Constitution of the United States, and of the institutions which have been established and developed under it. His administration will be Republican, and will not escape criticism, but it will be conscientiously so; and that he will intentionally perform any act unbecoming the character of a Christian ruler those who know him best do not believe.

It does not follow from all this that he will accomplish all that Christian people hope for under his administration. The president has great power, but his edicts are not law; and that he will be able to reach his own ideal of national administration is not to be expected. There are some reforms which he will only be able to aid, and some of his own hopes as to national improvement will doubtless be disappointed; but that he will stand for all that is good and true, as he sees it, in our internal affairs and in our relations to other nations, there is no reason to doubt. President Harrison's life and character are ample justification of this prediction.

Any true account of President Harrison's Christian character must begin with his mother. "I remember her," said the President to me in a low, tender voice, "as a devoted, pious woman." His father became a Christian later in life, but his mother impressed herself upon him from his infancy as one who communed with God. Every night she went apart from the family group to pray, and the mysterious influence of that holy custom lingers yet in the heart of the man who now holds the helm of state. "At Oxford," says General Wallace, "he became a member of the Presbyterian Church;" and he might have said that he there became a Christian. His conversion was clear and his religious experience has been marked. His home life and the general tone of the man might lead one to suppose that conversion would make but small visible change in him, but such an inference would not be correct. He became "a new creature;" "old things passed away;" "all things" were "new." He became "rooted and grounded" in the new life, and has never wavered. He entered then into

conscious, personal communion with God, to whom his pious mother prayed in his childhood, and has continued that blessed experience until now. He went from Oxford to Cincinnati, and at once transferred his membership to a church in that city. At Indianapolis he established a modest home, and at the same time erected a family altar; and, like Abraham, wherever he goes his altar of worship is established. His pastor in Indianapolis says the phrase "our duty to God" is often on President Harrison's lips, and is so uttered as to show that to him it is a phrase of profound significance. It fixes his attitude toward the affairs of life and shapes his course. He recognizes the fact that he is to give account to God, and the nation may rest assured that this thought has lost none of its influence upon him now that he has entered upon the administration of national affairs. We have a president who fears God.

Mr. McKee, by marriage a relative of the Harrisons, told me of the scene in the Harrison home the morning after the nomination. Mr. McKee went early, hoping to reach the house and congratulate the General and Mrs. Harrison before callers should arrive. But he was too late for that. Several persons were there before him, and a buzz of excitement pervaded the house. The whole city was almost wild with joy. The eager early callers were restless to grasp the hand of their honored townsman. But it was the hour of prayer. Mr. McKee was invited into the room which, at that time every morning, was sacred to the worship of God, and the door was closed upon the hallowed scene, which some Christian artist who can understand the profound meaning of it ought to immortalize on canvas. General Harrison said he knew no reason why their custom of family prayer should be interrupted, and he opened to the Ninetieth Psalm and began to read: "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. . . . We spend our years as a tale that is told. . . . So teach us to number our days, that we may apply our hearts unto wisdom." And so the future president of sixty millions of people read that wonderful psalm to the end; a chapter which magnifies God and humbles man; no voice of human pride is heard in it; there is in it no "shout of those who triumph,"

and no "song of those who feast;" it is a psalm that would be a sob, only that it accepts the fact that God is merciful as well as eternal, and therefore ventures to end in prayer. It is not such a passage as the self-sufficient would select in the hour of political triumph. It shows how God is in human history, and how he sometimes appears in "the power of" his "anger," carrying men "away as with a flood." It tells how human strength "is soon cut off and we fly away." The doctrine of the Ninetieth Psalm is, that God alone is great.

Such is the Scripture which this devout man selected for reading at family worship the morning after his nomination for the presidency of the United States, and at the very moment when he must have known that he was in the thoughts of more human beings than any other man on earth.

Then they all knelt in prayer, and General Harrison approached the mercy-seat in the spirit of the psalm. He acknowledged dependence upon their heavenly Father and thanked him for the mercies of the past. He prayed that in the future the divine hand might be both their protection and their guide, and that all things might be so ordered as to bring glory to the infinite King and good to the world. The prayer was in a tone of profound but controlled feeling, and at least one face in the little group was wet with tears as this humble man, who was so soon to be exalted, poured into the ear of God the prayer which his sense of new and awful responsibility forced from his burdened heart. The house was filling with people. The city was all excitement. It is no exaggeration to say that the nation was in a whirl, while peoples beyond the seas shared the feeling of the hour. It is a matter of no small concern to know that the man who stood at the center of this world-wide and almost painfully throbbing interest was in that stupendous moment bowed before the Lord in prayer, with the tones of the Ninetieth Psalm echoing almost like a threnody through his heart. It is not needful to say that he was not indifferent to the honor that had come to him. The thing to be remembered is, that he did not forget God when the honor came, but closed his eyes to the earthly splendor that he might acknowledge his dependence upon the King of kings and seek his holy guidance. Such a man will not be likely to go far wrong, and even political enemies will give him more honor,

and trust him more fully, because of this fidelity to his God. Persons who think that sneers at Sunday-school presidents are proof of wit now have an opportunity to display their talents, for President Harrison has been regularly in Sunday-school work for many years, and has followed it lovingly and successfully. He was one of the most painstaking Bible-class teachers in Indianapolis. And he was not content to deal with his class in its wholeness once a week. He selected individuals to whom he thought he should give special attention, and not a few have been led to consecrate themselves to God as the result of this personal effort of the teacher. It is not a trifle that in the prayer-meetings of his Church his presence is familiar, and that with as much humility as fidelity he shares in the unpretentious services. As a ruling elder he assists at the sacrament of the Lord's Supper, receiving the elements from the hands of the minister and distributing them to the communicants. Away from home he carries his Christian conscience and habits with him. A soldier testifies that in the army he never saw in General Harrison any thing unbecoming a Christian. An intimate associate, who said "I am not such a man myself," told me that, no matter who occupies the room with General Harrison, he always kneels in prayer before retiring, thus continuing through life the sweet custom his mother taught him in his childhood. Facts like these may not possess much interest to some, but the Christian heart of the nation responds to them with a thrill of joy.

Mrs. Harrison, who is a daughter of a minister of the Gospel, has been an active Christian also, and a cordial promoter of public charities. Among the many noble women of Indianapolis, whose zeal in good works is their glory and a benediction to the city, Mrs. Harrison's place is in the first rank. Intelligent, refined, educated, and devoted to God, she has helped to make her home as much a sanctuary of religion as of domestic love and happiness.

And what the Harrisons' home was in Indianapolis in its religious aspects their home in Washington will be. The pride of place and power will not drive out the spirit of devotion. A president needs divine aid quite as much as the poor and obscure, and no man knows that better, or appreciates it more, than he who now occupies that exalted station. As he was

leaving Indianapolis for Washington he addressed his townsmen in these words:

MY GOOD FRIENDS AND NEIGHBORS: I cannot trust myself to put in words what I feel at this time. Every kind thought that is in your minds, and every good wish that is in your hearts for me, finds its responsive wish and thought in my mind and heart for each of you. I love this city. It has been my one cherished home. Twice before I have left it to discharge public duties and returned to it with gladness, as I hope to do again. It is a city on whose streets the pompous displays of wealth are not seen. It is full of pleasant homes, and in these homes there is an unusual store of contentment. The memory of your favor and kindness will abide with me, and my strong desire to hold your respect and confidence will strengthen me to the discharge of my new and responsible duties. Let me say farewell to all my Indiana friends. For the public honors that have come to me, I am their grateful debtor. They have made the debt so large that I can never discharge it. There is a great sense of loneliness in the discharge of high public duties. The moment of decision is one of isolation. But there is One whose help comes even into the quiet chamber of judgment, and to his wise and unfailing guidance I will look for direction and safety. My family unite with me in grateful thanks for this cordial good-bye, and with me wish that these years of separation may be full of peace and happiness for each of you.

"There is a sense of loneliness in the discharge of high public duties. The moment of decision is one of isolation." A very fine sentiment is that, and one which betrays a spirit at once sensitive and humble. Such utterances are not born of self-sufficiency. The cold and proud are too self-centered and too strong in their own sight to confess their need of companionship. Bishop Wiley used to say, "It is lonesome up here." So the president-elect said to the thousands who gathered at the station to see him off. "But there is One," he added, "whose help comes even into the quiet chamber of judgment, and to his wise and unfailing guidance I will look for direction and safety." No swelling periods could have touched the popular heart as did those simple words, and amid the responsive amens of a devout multitude he took his departure from a railway station which his pious words and humble spirit had, for the moment, almost transformed into a sanctuary.

J. H. Bayliss.

Art. II.—THE REFORMATORY MOVEMENTS IN THE LATER HINDUISM.

During the last half century there has sprung up in India an important departure from the old Brahmic faith. The Hindus have never claimed that their system is such a fixed thing that it admits of no enlargement or adaptation to new conditions. On the contrary, Hinduism holds to the idea of new light and great changes, answering to the development of the times and the growth of the race. The presence of Christianity in India, and of its growing power over the native mind, has been the great factor in causing a discontent with the Brahmic faith in its old and stagnant form. The new reformatory movement within the Hindu fold has a theistic, rather than a polytheistic, basis. It has already undergone serious changes. But every change has only proven the dissatisfaction of the educated native minds with the old idolatry. Down to the present time there have been four distinct Associations, each with its literature, apostles, churches, and zealous adherents.

I.—The Adi Brahma Samaj.

This is the original society. It originated with the Rajah Ram Mohun Roy, who was born in 1780 and died in 1833. He formally inaugurated his movement by opening a prayer hall in Calcutta, where he welcomed men of all creeds to worship the one true God. He gave a certain theological direction to the movement. But the first practical form for a permanent society was given by his successor, Debendra Nath Tagore, who in 1843 presented to the friends of the movement a solemn covenant, which was signed first by himself and then by the remaining adherents. By this they bound themselves to cultivate the habit of daily prayer, and to give up idolatry. In 1858 the Adi Samaj received its first great impulse. A young man, Keshab Chandra Sen, then in his twenty-first year, joined the society in 1859. His brilliant and fertile mind, his gift of eloquent speech, his boundless enthusiasm, his rich acquirements of western knowledge, fitted him for this new position. He soon rose to great influence, and imparted to the Samaj an enthusiasm which it had not possessed. Up to this time the Adi Samaj

had no missionaries. But Sen gave up his position in the Bank of Bengal, and others united with him, and they devoted their energies to advancing the new faith.* In 1861 he made a journey to Krishnaghar, and later created a great sensation in Madras and Bombay. In 1862 he was formally acknowledged as an Achargi, or minister, of the Samaj. Tagore was more conservative than his young companion, and though he was induced to throw off some of the accompaniments of the strict Brahma faith, he would not go the full length to which the brilliant and radical Sen was rapidly hastening. Embarrassments and differences arose. Finally, Sen presented the following ultimatum, as a condition of remaining in the Adi Brahma Samaj: That the external signs of caste distinctions, such as the Brahmanic thread, should no longer be used; that none but Brahmas of sufficient ability and good moral character, who lived consistently with their profession, should conduct the services of the Samaj; and that nothing should be said in the Samaj expressive of hatred or contempt for other religions. The ultimatum was rejected. The result was that Sen and his friends seceded, and laid the foundation of a new society—the Brahma Samaj of India.

The theology and philosophy of the Adi Samaj underlie all the new systems. The founder, Ram Mohun Roy, was a diligent student of theology, and mastered the English, Bengali, Sanskrit, Arabic, Persian, Greek, and Hebrew languages, with a view to study the sacred writings of Hindus, Mohammedans, and Christians, in the original. He arrived at the belief that a union of all religions could be effected under a form of monotheism. He established and endowed a prayer house in Calcutta, from which he excluded all idolatry, and with the purpose of "promoting the contemplation of the Author and Preserver of the universe," and strengthening the bonds of union between all religious persuasions and creeds. "His creed was simple rationalism." "He strove to please every body, and succeeded in pleasing no one."† He claimed adherence to Jesus "as the sole Guide to peace and happiness;" as "the

* Article on Brahmaism, "The Progressive Samaj," by Ram Chandra Bose, in *The Indian Evangelical Review*, July, 1883.

† Ram Chandra Bose, article on Brahmaism, "The Adi Samaj," in *Indian Evangelical Review*, Calcutta, 1883.

Founder of truth and of true religion;" and as "the spiritual Lord and King of Jews and Gentiles." But he did not admit the divinity of Jesus in the scriptural sense. He was a unitarian, and constituted the Upanishads, and not the New Testament, the canonical Scriptures of his association. His faith was a sad mixture of pantheism and monotheism. In attempting to reconcile all religions, he failed to see unity anywhere. His successor, Debendra Nath Tagore, made little improvement on the frail foundation which he found. Mr. Dall reports this:

On first visiting Debendra Nath Tagore, in 1855, I asked him whether he ever allowed the name of Jesus to be heard in his church.

"No, never," he replied.

"And why not?" I said.

"Because some people call him God."

When Debendra Nath Tagore organized his church in Calcutta there was a formal announcement of the abandonment of polytheism. This is the covenant which he and his twenty friends signed:

1. I will live devoted to the worship of that one supreme Brahma who is the creator, preserver, and destroyer (of the universe), the cause of deliverance; all wise; all pervading; full of joy; the good; and without form. I will worship him with love, and by doing things that will give him pleasure.
2. I will worship no created thing as the supreme Brahma, the creator of all.
3. Except on days of sickness or calamity, I will every day, when my mind shall be at rest, in faith and love, fix my thoughts in contemplation on the Supreme.
4. I will live earnest in the practice of good deeds.
5. I will endeavor to live free from evil deeds.
6. If, overcome by temptation, I perchance do any thing evil, I will surely desire to be free from it and be careful for the future.
7. Every year, and in all my worldly prosperity, I will offer gifts to the Brahma Samaj.
8. O God! grant unto me that I may entirely observe this excellent religion.

The creed is beautiful enough, but it is one only of high morality. When Sen proposed to advance upon it, and make important approaches to positive Christianity, his overtures were rejected, and he left the Adi Brahma Samaj and founded the

Brahma Samaj of India, or, as often designated, "The New Dispensation." The present president of the Adi Brahma Samaj is Rajirarain Bose, and Debendra Nath Tagore, Jr., is a member of the managing committee. This society is constantly declining. Its aggressive character disappeared with the departure of Sen. In both members and teaching it is losing its hold. Many of the persons who were its members and signed its covenant have disappeared as protestants against the Brahma faith, and lapsed into idolatry or indifference. The four fundamental principles to which the few followers still adhere are the following:

That God alone existed from the beginning and created the universe; that he is omnipotent, omniscient, immutable, benevolent, and supreme; that by the worship of him alone can the greatest good in this life and the life to come be obtained; and that to love him and do the works he loves constitute his worship

II.—The Brahma Samaj of India.

This association was organized in 1866, and went forth before the world as the Bharatvarsya Brama Samaj—the Brahma Samaj of India. Sen became its secretary and the practical administrator of its affairs. There was no president, God alone being recognized as head.* A selection of theistic texts was published, taken from the sacred writing of the Hindus, Mohammedans, Parsis, Jews, and Christians. These, with the Brahma Sangit and Sankistan, or hymns and choruses, were used in the Samaj services. The following motto, from the Bhagavadgita, accompanied the texts: "As the bee gathereth honey from flowers great and small, so does the really wise man gather substantial truth from the chaff of all scriptures, great and small." Two religious newspapers existing before the schism—the fortnightly *Dharma Tattva* (Religious Truth), and the weekly *Indian Mirror*, which Chandra Sen was allowed to take possession of—were utilized industriously by the new Samaj. The society now addressed itself to great reforms, and, going far beyond the philosophical limits of the Adi Samaj, boldly invaded the sphere of religion. It made relentless war on the social evils of the Hindu system. Pamphlets of progressive character in Bengali and English were published and circulated widely. Female

* Slater, *Keshab Chandra Sen and the Brahma Samaj*, Madras, 1884, pp. 48, *ff.*

education was advanced, child marriages were condemned, widow re-marriage was advocated; and, directly through Chandra Sen's labors, in 1872 the government passed an act legalizing Brahma and civil marriages. This last was the great social reform of Chandra Sen's remarkable career. As an evidence of the prompt invasion of the rigid caste system by the Brahma Samaj, during nineteen months of 1876 and 1877 there were eighteen Brahma marriages of which ten were intermarriages between persons of different castes, and four were widow marriages. The bridegrooms' ages ranged from nineteen to thirty-seven, and the brides' from fourteen to twenty-six; while eleven of the eighteen brides were specified as "educated." From July, 1861, to August, 1879, there were ninety-three marriages, thirty-five of the brides being widows.*

With the public appearance of Chandra Sen the reformatory or theistic movement passed from the narrow limits of the Bengali into the English language. Chandra Sen was very active with his pen. In 1866 he published his *True Faith*, a devotional book, somewhat after the manner of Kempis's *Imitation of Christ*. In 1873 he published his *Essays, Theological and Ethical*, and in 1872 and 1873 his *Brahma Pocket Diary*, after the style of the birthday text-books in England and America. His lectures were attended by large numbers of interested persons. So soon as they were printed they went far beyond the audiences of India, and found their way to England and the United States. Christ was prominent in them. Every year Sen delivered a lecture in the town-hall of Calcutta, on the anniversary of the founding of the Brahma Samaj. The interest of both Europeans and natives was intense and wide-spread. Sen's first lecture was delivered in 1866, in the theater of the Calcutta Medical College, on "Jesus Christ—Europe and Asia." It was an attempt to reconcile India to the Gospel and person of Christ. Debendra Nath had said:

> Theism is free. Popery was the first that robbed Christianity of its freedom, and, owing to its freedom, Protestantism has also lost its freedom. Let not the name of Christ enter into the Adi Samaj. Three hundred and thirty-three millions of gods and goddesses have been defeated by Brahmaism. Let us not be intimidated by another finite God.

* *Brahma Year Books*, for 1877–79, edited by S. D. Collet, London.

Such was the feeling in the educated minds of all India. The most hopeful reformers, until Chandra Sen, re-echoed it. They proclaimed the divine unity, but repelled the very thought of the divine Christ. Chandra Sen, in his creed, made a protest against this rejection of the divine Christ. He declared that Christ was a divine character. Through him the thought has permeated the whole country. "This feeling was dominant over the national mind till Chandra Sen came and dispelled the error. From that day the antipathy to Christ began gradually to disappear, and now almost every school-boy that makes a speech refers to him as the highest of divine characters." * However, when we come to analyze this divine Christ according to the conception of Chandra Sen, there is much to qualify. While he progressed in his Christology down to the day of his death, we do not find that he at any time believed Christ to be more than the highest manifestation of Deity, and not absolute Deity himself. Chandra Sen held up Christ and his Gospel as the "means of man's renewal," as "sent by Providence to reform and regenerate mankind;" that "it is the catholic Church of Christ that is opened wide to all men without distinction;" that "in Christ Europe and Asia are to learn to find harmony and unity." But, strangely enough, this great reformer "never called himself a Christian, but a theist." † Christ was more to him than all other teachers combined, but not the one Supreme God. In his lecture on "The Apostles of the New Dispensation," ‡ he says that his "New Dispensation"—the theology of the Brahma Samaj—is on "the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a divine dispensation. . . . Its distinguishing feature is its immediary, its denial of a mediator. . . . Fling away the sectarian's small Christ, and let us be one in the large Christ of all ages and creeds."

In 1881 he inaugurated the New Dispensation with much ceremony, the Hindu, Buddhistic, Mussulman, and Christian Scriptures lying on a small table covered with crimson cloth. The silk banner, "crimson with the blood of martyrs," was fastened to a silver pole, and fixed in front of the pulpit. The

* *The Liberal and the New Dispensation*, February 3, 1884.

† Slater, *Keshab Chandra Sen and the Brahma Samaj*, p. 61.

‡ Delivered in Calcutta, January, 1881.

creed of the New Dispensation, to take the place of the Thirty-nine Articles published in 1879, was the following:

One God, one Scripture, one Church;
Eternal Progress of the Soul;
Communion of the Prophets and Saints;
Fatherhood and Motherhood of God;
Brotherhood of Man, and Sisterhood of Woman;
Harmony of Knowledge and Holiness, Love and Work;
Toga and Asceticism in their highest development;
Loyalty to Sovereign.

Chandra Sen, carrying out his eclectic system, performed certain ceremonies. On one occasion the Hindu Hari, or Saviour, was invoked, and the Brahmas, in imitation of the followers of Chaitanya, joined the "Mystic Dance" with banners and music. At another time Chandra Sen performed the Fire Sacrifice, in imitation of the ancient Aryan worship, as the ceremony of conquering temptation.* On still another occasion the Hindu Arati (offering) ceremony, or evening meal, was performed, accompanied with burning incense, waving candles, numerous musical instruments, and the chanting of the Arati hymn. The rites of foreign Churches were not forgotten, but introduced and blended with Hinduism. The Lord's Supper and Baptism were performed, and adapted to Hindu life. From Romanism the vows of continence and poverty were borrowed, as also the rite of the canonization of saints; while Comtism lent its system of dedicating each day of the week and year to a special cultus.†

Chandra Sen organized important Brahma societies in various parts of India, and, wherever he went to lecture, he was heard with such interest as no religious reformer in India had been listened to in recent times. He visited England, and his audiences there were astounded at his eloquence and thoughts. He returned to India, and continued his great work of theistic reform. His health failed, and on January 8, 1884, he died, at the early age of forty-five. His body was cremated on the same evening, amid an immense concourse of mourners and spectators. Since his death there has been an arrest in the aggressive power of the Brahma Samaj.

Chandra Mozumdar, the author of a brilliant work, *The Oriental Christ*, had been Sen's chief adherent. I had the pleasure of an interview with Mr. Mozumdar at his home in

* On June 7, 1881. † Slater, pp. 111, 112.

Calcutta. Of his pure purpose, serious thought, and correct life there can be no question. His personal bearing and appearance have been strong factors in his successful career as the most powerful assistant to Sen. Any one who sees him must confirm the following portrait of him:

> Mr. Mozumdar is a man of remarkably fine presence. He is a little over the medium height, with black, flashing eyes, raven black hair, and a complexion of such a clear and beautiful tint that when one has seen it he wonders how, as judges of beauty, we can prefer the chalky whiteness of the English type. His face shows intelligence in every feature and line, and in conversation he is easy, pleasant, and dignified. We have called him a reformer. The ample outline of his form does not call to mind the Hindu devotee, who spends long years in preparation for absorption, and is forgetful of his physical wants.*

Mozumdar made a visit to the United States in 1833, where he lectured, and came into close relations with the Unitarians of Boston. He is in profound sympathy with Christianity, but does not acknowledge the divine character of Christ. He only speaks of him as "the Son of God, the manifestation of divine character in humanity; that character descends in Christ for the enlightenment, conversion, regeneration, and adoption of all men." In 1885 Mozumdar established in Simla *The Interpreter*, as the organ of his views. Of the mission of the Samajes we read in it the following hopeful outlook:

> The truly worthy men among the different bodies of the Brahma Samaj must fraternize some day. The three Samajes must exchange invitations to their respective pulpits. Nay, we even expect to find the day when men who do not profess the religion of the Brahma Samaj, but whose spirit is the same as ours, shall be cordially welcomed to our churches and pulpits, to give us the advantage of their devotions and precepts. The present writer has been often invited by Christian ministers to conduct divine service, and deliver sermons from their pulpits to congregations whose views differ very materially from his own. There never was the slightest hitch or misunderstanding on such occasions, and will it be said that the universal religion of the Brahma Samaj is incapable of such toleration? The Brahma Samaj is undoubtedly a church, a community, but it is *not a sect*, it is open to receive good men and good things from every church, every religion, every community.†

The "Apostolic Durbar," or governing body of the Brahma Samaj, consisted of all the apostles and missionaries, in all

* *The Independent*, New York, Nov. 1, 1883. † *The Interpreter*, May, 1886, p. 5.

twenty-one members. These had control of the spiritual interests of the Church. They resolved to keep the pulpit vacant, and the presidential seat in the Durbar also vacant. They held that the dead leader's doctrine of the immediate presence and influence of departed guides made it unnecessary to fill the vacancy—that Chandra Sen was still present, and could have no successor. Mozumdar rejected this doctrine, and contended for his right to preach in the pulpit. This was not granted. The matter is still attended with grave dissensions. Meanwhile, the Brahma Samaj, while still publishing its periodicals, under the care of Chandra Sen's son, is every year adding to the uncertainty of the future of the New Dispensation.

III.—The Sadharan Brahma Samaj.

This is a secession from the Brahma Samaj, which took place in 1878 because of a serious difference with Chandra Sen. One of the distinctive characteristics of the Brahma Samaj had always been a protest against too early marriages, child-widows, and other social evils of Hinduism. But on March 6, 1878, Chandra Sen gave his daughter in marriage to the young Maharajah of Kuch Behar. By the notable Marriage Act, largely secured by this great apostle of a new reform, the minimum ages for the bridegroom and bride were fixed at eighteen and fourteen years. But both his daughter and the young Maharajah were beneath these ages. Immediately a great outcry was heard all over India. Chandra Sen had violated his own social creed. He had compromised with the old Hinduism from which he had rebelled. In vain he pleaded certain excuses. Twenty-nine of the provincial Samajes united with the most of the members of the great central Calcutta Samaj, and formed a secession, which called itself the Sadharan, or Universal, Samaj. From that moment the Brahma Samaj lost prestige, while the Sadharan Samaj, continuing adherence to the fundamental doctrines of the Brahma Samaj, flung out its banner to the breeze, and gained adherents in all quarters. Chandra Sen justified his course by holding that the marriage ceremony was only a formal betrothal. But this was without real force, and the public judgment pronounced against him. It was a real marriage. Idolatrous practices were adopted at

the marriage. But these were adopted without Chandra Sen's knowledge, and under his protest. Chandra Sen's leading apology was, that he was inspired to consent to the marriage of his daughter at her early age. He had already given out broad hints that he possessed adesa, or inspiration. He repudiated the claim to be a prophet, but held that he was "a singular man." In consenting to the marriage, Chandra Sen held that he was acting upon the "actual will and commandment of God," and that he was compelled to act as he did. The propriety of the marriage was decided by Chandra Sen's special light. Before the question of this marriage arose, Chandra Sen had exhibited a growing tendency to regard his doctrines as infallible truth. This had awakened serious opposition within the Samaj. When, therefore, the marriage took place, and he gave his consent to it, the time had come for many of his followers to withdraw from fellowship with him. It was a severe trial. He bore himself with becoming dignity. But nothing he could do had the effect of calming the storm.

Sivanath Sastri, speaking for the Sadharan Samaj, stated the mission of this new theistic society to be the following:

1. To preach and propagate the idea of a personal God—the *Parama Purusha*, as in Sanskrit he is called—of a God who loves righteousness and hates sin.

2. To preach and propagate and also to teach by personal example the idea of true spiritual worship—consisting of communion and prayer, as distinguished from the outward observance of idolatrous rites; which idea, if once properly grasped, will inevitably give rise to spiritual struggles.

3. To divest conceptions of piety from the errors of sentimentalism and mysticism on the one hand, and asceticism and ritualism on the other; and thereby to divert the religious enthusiasm of the people to channels of practical usefulness, to fields of active philanthropy, and to the elevation of individual and social life.

4. To seek and establish the grand but often forgotten truth of the brotherhood of man, by the overthrow of caste, and every other form of tyranny of class over class; the elevation and emancipation of women being an important step in this direction.

5. To promote freedom of conscience and to kindle the sense of individual independence; thereby sowing the seeds of domestic, social, political, and spiritual liberty.

6. To communicate to the body of the people, through the means of individual lives, a living and conquering moral energy, born of faith and earnest prayer, which will impart strength and

vigor to the exhausted moral and spiritual nerves of the race, and will help them to be morally and spiritually regenerated.

The creed was declared to be the following:

1. There is only one God, who is the Creator, Preserver and Saviour of this world. He is a Spirit, infinite in power, wisdom, love, justice, and holiness, omnipresent, eternal, and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. God must be worshiped in spirit and in truth. Divine worship is necessary for attaining true felicity and salvation.
4. Love to God, and carrying out his will in all the concerns of life, constitute true worship.
5. Prayer and dependence on God and a constant realization of his presence are the means for attaining spiritual growth.
6. No created object is to be worshiped as God, nor any person or book to be considered as infallible and the sole means of salvation; but truth is to be reverently accepted from all scriptures and the teachings of all persons, without distinction of creed or country.
7. The fatherhood of God and the brotherhood of man, and kindness to all living beings.
8. God rewards virtue and punishes sin. His punishments are remedial and not eternal.
9. Cessation from sin, accompanied by sincere repentance, is the only atonement for it, and union with God in wisdom, goodness, and holiness is true salvation.

The new Sadharan Samaj instituted a liberal order of government. It was not to be ruled by one mind, but by officers duly elected by their fellows. The general officers are four in number, elected annually. They act in conjunction with a general committee of forty, also elected annually, and a certain number of representatives of branch Samajes. This committee, in its turn, appoints an executive of twelve persons for the year. This republican form of government was most flattering to the native taste for independence. No one mind could control the body. A large prayer hall, or church, capable of holding twelve hundred persons, was built in Calcutta, and opened for use in 1881. Various organizations were founded to promote the interests of the new and vigorous Samaj: the students' weekly service; the students' prayer-meeting; the theological institution for lectures and discussions; the Theistic Philanthropic Society, for the moral education and improvement of working-men by a night school and house visitation; the Brah-

mica Samaj, for Brahmist ladies; and the Bengal Ladies' Association, for the union of lady members and non-members; a city school, for the higher education of boys, and a boarding school for Brahmist girls which trains girls for the university examinations. Its organs are *The Indian Messenger*, a weekly devoted to religious, social, and educational topics; a monthly magazine for ladies; a monthly magazine for children; and a Bengali and English political and scientific weekly.

The leader of the Sadharan Samaj is Sivanath Sastri, but care is taken that no one man attain to a controlling influence. The first four missionaries were publicly set apart in 1880. A missionary committee has in hand the special work of training missionaries, who, after obtaining a certificate, go out preaching for one year as "probationers." The Executive Committee hold themselves responsible for maintaining the families and educating the children of the missionaries. In addition to regular missionary laborers, many persons engaged in secular occupations, including several Calcutta students, undertake preaching tours, and other means of spreading the faith. In Bengal alone, in 1884, there were ninety different Samajes, while others existed in other parts of India. In all the three Samajes—the Adi, the Brahma, and the Sadharan—there existed in 1879 one hundred and thirty societies or Samajes. By 1884 this number had risen to one hundred and seventy-three, with fifteen hundred enrolled members and about eight thousand adherents. By the present date it is safe to say that this total has increased at least thirty-three per centum.* There are, from last accounts, twenty-eight periodicals representing these three Samajes, of which fifteen are in Calcutta alone.

IV.—The Arya Samaj.

We now come to the consideration of a theistic society which differs essentially from the three preceding Samajes, and nevertheless agrees with them in protesting against the current Hindu idolatry and all forms of caste. It is violently opposed to the other Samajes, and not less so to Christianity. No word of even cold admiration of Jesus Christ and his Gospel is spoken by its apostles. It claims that the Hindu faith of modern times is a gross superstition. Idolatry, and caste, and all the

* Slater, *Keshab Chandra Sen and the Brahma Samaj*. pp. 82, *ff*.

grosser forms of existing Hinduism are simply corruptions which have grown up through the ignorance and evil purposes of men. The Rig-Veda, the oldest of all the Vedas, never taught any such absurdities. Only the purest monotheism can be found in it. The Arya Samaj, therefore, proposes a radical reform of all the religous and social evils of India by returning to the primitive Aryan faith, as laid down in the earliest Indian scriptures.

This new theistic movement arose in Gujurati, in western India. It seems to have had no outward connection with the revolution going on in Calcutta, and yet, if we could trace its origin fully, we have no doubt it would be found to be due to the theistic agitations prompted by the three Samajes which arose in Calcutta. Its founder, Dyananda Saraswati, was the son of a Gujurati Brahman, and was born in 1825. His early development was rapid, and out of the usual line. His father was a worshiper of the god Mahades, and taught the boy the same worship. But the son read so much and so widely that his mind began to rebel against the absurdities of polytheism. When twenty-two years of age he forsook his father's family and joined a company of fakirs, or mendicant priests. He heard a celebrated teacher, Anand Saraswati, who gave a new shape to his whole life. The young man adopted an austere life, spent eighteen hours a day in meditation, traveled from place to place, and taught the necessity of a life of search for *gyan* and *moksh*—knowledge and salvation. He sought to turn the learned teachers from their old teaching, and to teach nothing but the Vedas, and to help him lead his countrymen back to the primitive theistic faith. Here he failed. He then resolved to change his policy, and by means of rich men began to establish schools. He founded four of these, where the professors were paid about twelve dollars a month, and the pupils were provided with food, clothing, and books gratuitously. The study of Sanskrit was the chief employment, and the object was to spread the knowledge of the Vedas. But here, too, he failed. He then adopted, in 1875, his final method—to travel through the country, distribute books, preach, and establish branch Samajes. This method proved successful. At the time of his death, in 1884, Dyananda Saraswati had established Samajes in Bombay, Calcutta, the North-west provinces, Oudh,

Rajputana, and the Punjab. There are now throughout India two hundred and fifty Arya Samajes. These, with an average of fifty members each, would make 12,500. This is a low estimate, as the Lahore Samaj alone has 500 members, and Bareilly 300. The chief Samaj is at Meerut. It is composed of twenty-three eminent and learned professors, and to them all reports must come.* The following is the creed of the Arya Samaj:

1. There is but one God. He is without body. Omniscient, happy, true, without beginning and without end, self-existent, omnipresent, holy, and we must worship only him.
2. The Vedas came from the *Gyan* of *Ishwar*. They are without beginning, and were revealed to man through Rishis of ancient times.
3. There are three things which had no beginning and will have no end; namely, (1.) God. (2.) Souls. (3.) Matter. Souls and matter came out from God, and are subject unto him.
4. The four Vedas are the only authoritative books, and they came from God by verbal inspiration.
5. Eternity is divided into four periods or ages—(1.) Stayug. (2.) Dwapar. (3.) Treta. (4.) Kalyug. The three eternal things *act* during these periods, and manifest themselves in the order of the ages as enumerated.
6. God exists in two states; namely, Nirgun and Sargun. When he is passive, does nothing, is in a comatose state, and no attribute can be affirmed of him, he is Nirgun, or without attributes. When he is active, does something, becomes manifest, and attributes can be affirmed of him, he is Sargun. When in the state of *Nirgun* he came under the influence of *maya*, or ignorance, and through that influence became Sargun, then the universe became manifest and souls became conscious.
7. Sin can be affirmed only of that person who actually sins, and hence it cannot be said that all men are sinners.
8. Prayer should be offered to God five times a day.
9. Obedience to God and a life ordered in accordance with the Veda, will procure *mukti*, or salvation.

The Aryans hold that by obedience to the following ten principles, and a performance of daily duties according to the Veda, a person may attain to a better birth:

1. God is the origin of all true knowledge, and all discoveries which are from that true knowledge.
2. God is the Creator of the world, is incorporeal, omniscient, omnipresent, happy, holy, and we should worship only him.

* Neeld, *The Arya Samaj*, Budaon (India), n. d., pp. 3, *ff*. This is by far the best work produced in the history of the Arya Samaj.

3. The Vedas are the books of true knowledge, and it is the duty of Aryas to read them and teach them to others.
4. We must always be ready to give up untruth and accept the truth.
5. All our acts must be performed according to the Veda.
6. The special object of the Samaj is to help others, in both bodily and spiritual matters, and to make such improvements or reforms as may be beneficial to all.
7. We must live with love to others according to our religion.
8. Advance must be made in knowledge, and ignorance must be banished.
9. Aryas should rejoice not only in their own prosperity, but also in the welfare of others.
10. Persons performing duties for the public good must be subservient to others. In duties which concern our own persons we should be independent.*

On the question of women and marriage, now the uppermost social question of all India, the Aryans hold that Hindu widows should be permitted to remarry; that girls should not marry until they are at least sixteen years of age; and that women should be educated.

While all the Samajes have seized upon the press with enthusiasm, as a means of propagating their opinions, the Arya Samaj has been foremost in the use of it. They have copied the methods of the missionaries very closely. Their Catechism is modeled after those of the Christian Churches. They have presses in Lahore, Agra, Muttra, Meerut, Bareilly, Allahabad, and other places. In the places where the members meet, books and periodicals are on the tables. A Hindi translation of the Veda is issuing in Allahabad in monthly parts. Monthly papers are issued in Meerut, Lahore, and Bareilly. I have before me some numbers of the *Arya Patrika*, published in Lahore in 1887, in which public meetings are reported, contributions are acknowledged, and independent essays are given, on such subjects as "The Poverty of India," "What is Brahmaism?" and "Love, Justice, and Propriety should Guide Us in our Dealings with Others."

The order of service of the Arya Samaj is as follows: The service is on Sunday, because on that day the public offices and courts are closed. The meeting is led by the most learned

*Om, *The Arya Catechism; or, The Indian Youth's Aryan Moral Companion*, Meerut, 1886, p. 29.

teacher. The services are opened and concluded with a form of prayer from the Veda. Songs are sung. The Veda is expounded. The whole service is an imitation of Christian worship. Women and children are enrolled as members, but women do not attend the services, but if they wish to know what has been done, must ask their husbands to tell them.

There is a branch of the Arya Samaj even in London. The hymn-book used in the service is entitled *Theistic Hymns*. Nearly all the hymns are from Christian hymn-books. Among them are the following:

"My God, my Father, while I stray,
Far from my home, on life's rough way,
O teach me from my heart to say,
Thy will be done;"

"O God, our help in ages past,
Our hope for years to come;"

"My God, my Father, blissful name!
O may I call thee mine?"

But the Arya is eclectic. He borrows a gem wherever he can find a lending hand. Accordingly, in his *Theistic Hymns* for use in the London congregation, are the following:

"The boy stood on the burning deck
Whence all but him had fled;"

"Tell me not in mournful numbers
Life is but an empty dream;"

"There's a magical tie to the land of our home
Which the heart cannot break, though the footsteps may roam;"

"India, thou best of the climes of the world,
Where victory attended thy banners unfurled,
O, country of sages! O, land of the brave!
Thou cradle of poets, and the hero's proud grave."*

In another paper we shall endeavor to show the great religious significance of these disintegrating forces within the Hindu faith, and their real character as precursors of the certain domination of Christianity over all the native faiths of India.

* Comp. Forman, *The Arya Samaj: Its Teachings and an Estimate of It*, pp. 61, 62, Allahabad, 1887.

John F. Hurst

Art. III.—THEOLOGY: A SYMPOSIUM.

THEOLOGY AS A SCIENCE.

Science is truth systematized: in other and fuller terms, it consists of information, facts, or phenomena, first carefully and definitely ascertained; next, accurately reduced to their principles and relations; and then clearly set forth in logical order and philosophical manner. These three processes, investigation (by experiment, observation, or testimony), analysis, and synthetic statement, are essential to any lucid and successful scientific treatment or treatise. Herein science, properly so called, differs from mere *knowledge* or simple *belief;* it is the classification and verification of these latter; they furnish the materials out of which it constructs the edifice; they afford the crude elements from which it educes law and generalization, and which it arranges accordingly.

It has often been questioned whether theology is strictly a science at all, or ever can be truly made or called so. That the Bible does not propound it as such, *at least in the modern acceptation* of the word, is admitted by the wisest advocates of the inspiration of Holy Scripture; and they are thereby relieved of many of the apparent discrepancies arising from a comparison of biblical phraseology with scientific terminology. The sacred writers give testimony only in the form of history or poetry, doctrine or prophecy, on matters relating to God, angels, and man, affecting conduct in this life and destiny in the next; but it is wholly in a popular style, and rarely, if ever, in the guise of formal ratiocination or abstract enunciation. They are often experts in the topics that they treat, and they are always truthful in their statements when interpreted according to their real intent and the *usus loquendi* of their times; but their reasonings are not cast in syllogistic form, nor their figures conformed to strict rhetorical rule; their narratives are not constructed after the classic pattern, nor their teachings enunciated according to pedagogic art. They utter no dogmatic dicta, they discuss no metaphysical abstractions, they attempt no scheme of theodicy. But they supply the basis and the tests of all these. The decalogue, for example, is a prac-

tical guide to the most important duties of life, sacred, social, and personal; but it is not, and never pretends or was meant to be, a full code of morals, much less a didactic exposition of ethics in general. So likewise the tale in Genesis gives glimpses of the origin of man and his abode, and pictures of primeval manners; but it was not put forth as a scheme of ontology, cosmology, or anthropology, nor can it legitimately be used as an outline of the astronomical, geological, physiological, psychological, sociological, or ethnological genetics and growth of our planet and race. Yet all these sciences, as developed from other sources by modern savants, of course have important relations to these divinely as well as humanly indited pages; and we cannot afford to neglect or disparage the quota of information which they contribute to the general stock on the points where they come into the field of inquiry. Precisely in the same manner, but in a vastly more interesting way and valuable degree, because more directly and extensively, the Bible yields the *disjecta membra* out of which the body of theology is to be reconstructed in harmonious strength and symmetric beauty, by means of the same processes employed in other departments of modern science, namely, a collection and comparison of all the particulars known, from whatever source; a thorough and searching test of their pertinence and correctness; an inexorable dissection of their common elements, their essential differences, and their mutual dependencies; an ingenious but ingenuous classification and reconstruction according to their true relations thus discovered; and finally, a clear and unsophisticated tabulation and exposition, whether in simple or learned words. That such an achievement is desirable no one surely will deny; that it is practicable would seem evident from the nature of the case, as viewed in the light of the above definitions and discriminations. The tendency of the age is strongly in that direction, and the example set in other lines of thought stimulates theologians to the attempt. The world will never rest, nor will the mind of man be satisfied, until something like scientific order is evoked out of the chaos which has hitherto so sadly reigned in this realm. Let us look calmly and closely at the principal difficulties in the way of this result, some of the encouragements in its pursuit, and the best means for its accomplishment. These three aspects of the case are so mutually

involved or indicated that they may most conveniently be considered together under the several heads with respect to which we have room briefly to present a few particulars.

1. The chief of these obstacles, no doubt, and one that must forever be a main impediment to a finite mind, is the essential abstrusity of many—we might perhaps say most—of the components themselves that go to make up what is distinctively called theology. The foremost topic, from which the whole subject has derived its name, is God; a being of absolute perfection, uncognizable by the senses, the very origin of the conception of whom is disputed, and whose nature we can only know, even after revelation has condescended to enlighten us, by a comparison with our own. The next great theme of theology, parallel with this, is man; but he, unfortunately, is almost as great a riddle to himself. Finite though he is most emphatically, and falling short even of his own ambitions, especially in his present depraved estate, he yet exhibits powers and functions and capacities that evince his divine origin and similitude, but which, even with the full light of consciousness directly beaming upon them, are a puzzle that has made the famous paradox of antiquity the standing and still unexhausted lesson of philosophy, "Know thyself." But, thirdly, theology is practically occupied with the mutual but not altogether reciprocal relations of these two beings to each other, still more than with the inner nature of either of them. This, while it somewhat relieves in other respects, rather enhances the problem; for it is like formulating an equation between two qualities, both of which are unknown. Their very resemblances and differences give intricacy and uncertainty to the comparison, and make the theological calculations and balancings almost endless and confusing. The votary of natural science is not slow to point to these hinderances in the path of the theologian, and often sneers at the vain and seemingly hopeless task of unraveling the tangled thread of investigation.

But let him not boast too soon; there is another side of the question. Ask him what he positively knows about the essence of matter, or the inner nature of force, the two prime elements of which he has to treat, and you will immediately see that he is as ignorant of these, and of the *nexus* between them, as the theologian is of the similarly fundamental ques-

tions relating to spirit, whether human or divine. Even physical science deals only with observed or felt phenomena, that is, literally, "appearances;" and metaphysical science, of which theology is a branch, has precisely the same sphere, but in a supernatural aspect. In short, genuine philosophy, which comprehends both departments, has for its legitimate office, as above defined, the collection, discussion, and promulgation of such external facts exclusively. The two realms correspond exactly to each other, as the terrestrial and the celestial globes; although the configurations upon them are entirely different. There is, therefore, no inherent absurdity or impracticability in a system of theological science any more than in a physical one, so far as the subject-matter is concerned.

The objection often urged against the certitude of theology on this ground, and especially the allegation that it is all or chiefly speculation, is so specious and common that we linger a little to refute it more fully. For the purpose of exemplification we select two of the most cardinal and perplexing doctrines of revealed religion, the trinity and its congener the incarnation; we would like to complete the triad by including the atonement, but our space forbids. Unitarians affirm that the idea of three persons in one Godhead is a mathematical contradiction, and demand a specific definition of the distinction signified by the term "person," if Trinitarians would relieve themselves of the charge. But in every science, and indeed in every-day phraseology, nothing is more common than to speak of a thing as triple in one respect and yet single in another; and when we come to differentiate two objects we never, as we have already seen, are able to do so by a palpable discrimination of their interior substance. All that we can in any case reach is a verbal statement, often merely figurative, and always liable to captious perversion or educational misapprehension, of the difference in idea or aspect which they present to the mind of the propounder, but which he may not perhaps be able fully and clearly to outline to himself, much less adequately convey to another. This is not mere dialectics, nor play upon words; but an actual variation in conception, which language helps to fix and crystallize. The same truth is more strongly illustrated by the doctrine of what we may in like manner style the *hypostatic* union between the divine and

the human natures in Jesus. We may intelligently propound and believe the *fact*, although we may not be able to explain its *modus;* just as we hold and teach many basal truths of science, the interior economy of which we cannot interpret. In a word, there is no more inconsistency in the tenets of a triune God and a dual Redeemer than there is in the aphorism of a combination of body and soul in a human unit, or of matter and force in a physical monad.

2. Besides these intrinsic difficulties in theology there are others of a more accidental character, but which operate, perhaps even more powerfully and extensively, in its truly scientific development. The most obvious of these is the denominational or ecclesiastical prejudices which have often created a rancorous bigotry on certain doctrines and engendered a haze of controversy amidst which truth has been lost sight of and candor extinguished. Rival churches and antagonistic creeds have been formed, and anathemas have been fulminated, as if an *ipse dixit* of a mortal could identify or uphold verity. Dogma has ruled and authority been invoked, rather than reason and argument; and so faith and charity have been sacrificed on altars really consecrated to the idolatry of self.

But a better and a brighter day has at length dawned upon the best and brightest portion of the world. Protestantism has measurably united its forces and consolidated its purposes, not only against the heathen and semi-heathen foe, but likewise for the ascertainment and systematization of its own doctrines. The Bible will yet yield up all its secret stores of information on the profound problems which we have touched upon, and every other source of knowledge is more and more contributing to its elucidation and confirmation. Archæology is exploring the past, philology is delving into the mines of comparative language, and philosophy is scanning the subtlest vistas of thought, in aid of revelation; and above all a devout spirit of consecration is wedded to an earnest zeal in intellectual effort to solve the doubts and establish the convictions of honest Christians who have read their Bibles with a faith that was clogged with much ignorance and that labored under many inconsistencies.

3. The only other important hinderance to the scientific development of theology that we shall name is the subjective one which the natural heart of mankind continually interposes to

the reception of divine truth in the love and practice of it. Ever since the fall this has been an active though unavowed factor in the satanic plot for thwarting the counsels of sacred wisdom. God's mortal children are alienated from him, and therefore from his teachings, and they refuse to come to the light lest their deeds should be rebuked. A secret bias in favor of sin is to be suspected at the bottom of all radical theological fallacy, and never does the soul arrive at thorough ingenuousness until it has surrendered its pride of self-opinion, which is the most insidious form of self-righteousness. At the foot of the cross only can the scheme of divine science be rightly comprehended. The God-man is the sole teacher of its deepest meaning, and a regenerate mind only is competent to understand the things of the Spirit in their highest and truest import. The root of genuine Gospel faith is a cordial love of the truth, and this the Holy Ghost must implant in the soul of the student in the school of Christ. There is no sound theology without this; there never was, and there never can be. But in proportion as the mind is thoroughly permeated with this leaven of the kingdom of heaven, a hearty search and sifting will be engendered, that will not rest until a satisfactory knowledge of God, the soul, and their relations is attained, whether humbly or professionally entertained and expressed.

Finally, we remark that, despite these and other limitations and drawbacks, immense and substantial and permanent progress has actually been made in the science of theology during the history of our race, and never more rapidly or surely than within the century now drawing toward its close. Not only did each successive dispensation after the Edenic unfold the theosophic scheme more fully, but Christianity itself has at every revolution digested and clarified its formulas of belief, from the publication of the Athanasian creed, which settled the first great and ever most important question of the trinity and the incarnation, down to the theses of Luther, who nailed the doctrine of justification by faith in the one Atonement to the doors of the evangelical Church forever.

James Strong.

THEOLOGY A DISCIPLINE.

Theology, taking the word in its etymological and most restricted sense, is doctrine on God. God is the *object* that the eye of faith perceives and reason seeks to know. Taken in a wider sense, theology contemplates God in his relations to man and man in his relations to God, its aim being to furnish a systematic knowledge of the Christian religion.

The kind and degree of discipline resulting from the wise prosecution of a science will correspond, other things being equal, to the relative position which the *object* or theme of the science occupies on the scale of truth. The more noble and spiritual the living reality is which we study, the more ennobling will be the reactionary influence on the life and character of the student. The more profound and difficult the problems requiring solution, the greater will be the strength of mind and the skill in acuteness, perspicuity, and logic of thought developed by the effort to acquire satisfying knowledge. Thus equipped the vocation of an earnest theologian becomes a discipline of the *whole intellectual man;* will, reason, imagination, and memory—indeed, all spiritual capacities and mental faculties—are trained, nourished, strengthened, and matured. His ethical life and his entire psychological constitution come under the elevating and stimulating influence of the highest order of truth.

1. This discipline is *spiritual.* "God is Spirit." The perception of God, the contemplation of his being, his will, his attributes, his relations to mankind, especially the constant endeavor to know the Father and the Son and the Holy Spirit by doing the divine will, spiritualizes the mind.

Faithful contemplation of God may be likened to the vision of the beautiful in nature and art. Divine works and human works of beauty cultivate taste for the beautiful; and as taste grows in acuteness, in purity and critical perception, the beautifying efficacy of the beautiful increases.

The truth of Christianity is concrete. It does not consist in abstract propositions. Truth is in the first instance personal, a *living* person, Jesus, the incarnate Son of God. "I am the truth," he says. Truth is pure, righteous, good, immutable in

being and character, uniting all human qualities and all divine attributes in ideal perfection. The portrait is drawn with inimitable simplicity, skill, and transcendent power by the New Testament writers—a portrait so peculiar, so rich, so transporting, that though critically examined by genius, tested by scholarship for many centuries, and more studied by multitudes than any picture, statue, or poem, it has not yet been justly estimated.

2. The study of the good, as sketched in the gospels and epistles, is a training toward a superior manhood, intellectually, morally, and spiritually. Neither Jew nor Greek attained to more than the faintest outline of the image of the man who became the Saviour of his people and actualized faultless goodness. By the wisdom of the Greek it was not anticipated. The extraordinary insight of Plato into the firmness and nobility of virtue did indeed foretell the sufferings of the "righteous man," should unsullied virtue appear in a real person. But the ideal as drawn in living characters by evangelists and apostles unites supreme authority with patient endurance of personal wrongs, almighty strength with gentleness and forbearance, unexampled wisdom with tenderest sympathies, spotless righteousness with unchangeable devotion to the salvation of the wicked, unwavering fidelity to a heavenly mission in the midst of corruption and hypocrisy with love and mercy to the poor, to the sick, and to the oppressed. The good in concrete form, as in the personal history of Jesus it confronts the eyes of men, presents an ideal of goodness which, when studied as a whole and in each of its particular characteristics, becomes, for the earnest student, a moral force exceeding in effectiveness any other sanctifying and ennobling power. No other culture discloses a disciplinary power in the service of moral goodness comparable with the fruits of genuine Christian theology.

3. Christianity challenges *obedience*, the obedience of faith. First of all, confidence in Jesus as the Christ is enjoined, a confidence which is to be active in the devotion and consecration of love.

To acknowledge and receive the truth with a believing will is the obligation imposed by truth. This obligation, before all other obligations (Matt. x, 37), demands recognition. Truth is its own argument.

Truth, however, when it has authenticated itself to the eye of the soul and has been appropriated by the obedience of love, is not a slumbering, a quiescent possession. Like "a corn of wheat" fallen into the ground, "it bringeth forth much fruit." It develops itself in the sphere of consciousness, unfolding its riches in the form of *knowledge* no less than in excellence of character. The possessor of Christian truth is impelled to inquiry into its origin, history, and elements. The faith that clings to the cross thinks on the cross.

Theology is a necessary science. Belief gives impulse to reflection on the objects of belief. This proposition is applicable to all departments of knowledge. Belief in the veracity of the senses conditions the possibility of the empirical sciences. The reliability of testimony is the foundation of historical knowledge and of historical criticism. Confidence in the truthfulness of mankind inspires and justifies the sifting of traditional opinions. Faith in the kingdom of God founded by Jesus Christ prompts the desire after a full and thorough knowledge of the kingdom. The Christian scholar *thinks;* he must think, being impelled to thought both by the "object" on which he believes and by the nature of faith. The "object" on which he thinks raises problems at once the most solemn, most profound and practical.

The compass of theology comprises all the problems that challenge the scientist and the metaphysician: God and the universe; God and man; the relations of the world to its Author; the mystery of evil, moral and physical; and the repulsive darkness of the grave. Questions on these realities come to every thoughtful man, Christian or non-Christian, and he must, whether he chooses to do it or not, either give them a serious answer, or, ostrich-like, thrust his head into the sand. In addition, theology comprises problems still more momentous and far-reaching: the original reciprocal relations between God and man as suggested by the incarnation; the historical facts concerning the birth, growth, temptation, teaching, miracles, death, resurrection, ascension, glorification, and second coming of Jesus, the Son of man; the advent of the Holy Spirit; the Church, with all questions involved in her origin and organization, her mission and perpetuity, including her conflicts and triumphs, the resurrection from the dead, the final judgment,

and existence in the world to come—facts and problems these which presuppose not only the phenomena confronting natural science and the postulates of philosophy, but presuppose historic events and irrepressible ideas that transcend the range of philosophy and of natural science. All cycles of existence, earthly and heavenly, material and immaterial, corporeal and psychological, human and divine, challenge intellectual inquiry, invite and sustain intense thought, broad and deep thought, with a force that taxes and ripens all the energies of the mind.

The prosecution of theology requires as conditions of the first importance confidence of faith, devotion of love, spirituality of mind, and symmetrical Christian character. And when these fundamental conditions are at hand, the pursuit of its manifold departments in a spirit consistent with these conditions matures strength of intellect and disciplines logical thought. In proportion to his inborn abilities, the man becomes a man of mental vigor, of nice discernment, of critical judgment on valid processes of reasoning, skillful in conducting abstruse investigations, and distinguished for simplicity and directness of scholarly speech.

Will any one deny that problems respecting the self-existent One who is Father and Son and Holy Spirit; respecting the ground of all things; the relations between God and man on the plane of the Adamic race, especially this relation as existing in the divine-human constitution of Jesus Christ; respecting redemption, including the annulment of the law of sin, the remission of penalties, and peace between the transgressor and his righteous Judge; respecting the mystery of human death, the victory over death in the resurrection, and the life of perfected blessedness in fellowship with God in the realm of his own glory—deny that such problems are profound, requiring fixed contemplation, patient study, broad scholarship, discriminating judgment, and a trained imagination? If such questions are real, momentous, and profound, will not persistent inquiry draw out and perfect the *intellectual* as well as the moral and spiritual powers? Is it not true that the culture of intellectual vigor, stimulated and sustained by intellectual application, will be effective in proportion to the magnitude and solemnity of the problem?

The pursuit of theology, using the term in its widest sense, is

a discipline of the personality of man, of his spiritual aptitudes, of the sympathies of his heart, of his ethical constitution. For this reason theology may become a peculiar discipline of the intuitive powers, of conception, of memory and imagination, of judgment, comparison, and reasoning, of logical organization, and of the expression of thought by words. For the knowledge of truth is conditioned on the love of truth; and the right use of the knowing and the ratiocinative faculties turns on genuine freedom of will. Says the great Master of all philosophy, "The truth shall make you free"—free from bondage to wrong, and by consequence from weakness of will and from errors in thought.

4. Theology is *progressive;* advancing with sound knowledge of the Scriptures, and with the growth of the spiritual fitness of theological scholars. No past status of the science is final. Present results are only an approach toward the ultimate goal. In this respect theology is nigh of kin to all other sciences, ethical, psychological, and physical. Its disciplinary virtue, however, does not turn on the perfection of its results, no more than the culture afforded by other departments of knowledge depends on the absence of all deficiencies, or even on the absence of positive errors.

Nor is its disciplinary virtue conditioned on any particular *system*, whether the system assert the principle of Augustine and Calvin, or the principle of Arminius and Episcopius, or the principle dominant in the Christological method. Whilst the variations are not unimportant, the difference of one system from another system, when all alike affirm the fundamental facts of Messianic revelation, is but a relative difference. At bottom different systems are one. All contemplate, inquire into, and study *one* central theme: God manifest in the person of Jesus Christ. The same profound and far-reaching problems, though methods of solution no less than results may greatly vary, confront all alike; and the spiritual, moral, and intellectual discipline of theological science, whatever be the school, is discipline in spiritual character, moral growth, profundity and precision of thought, and refinement of life. As compared with other sciences these propositions are supported by history, notwithstanding the fact that theological disputes have often been violent, and even embittered by personal animosities.

5. The difference between theological preaching and anthropological preaching is not unworthy of attention. The one emphasizes God and his attributes, Christ and his mediatorial work, the Holy Spirit and his office of sanctification, providence and its wise dispensations, the kingdom of God and the reality of its presence on earth. By the very presentation of these spiritual themes in a way and manner adjusted to the capacities of a congregation, people are effectually raised into communion with things pure, holy, heavenly, addressing them from the supernal realm. Powers from above lay hold of mind and heart, drawing heart and mind from earth toward heaven, from things transitory to thing substantial.

Anthropological preaching makes man prominent. Man it sets before the mind of man, proclaiming the frailties of his nature, describing the deficiencies of his character, and portraying the unworthiness of his evil habits. Contemplation and thought are introverted. Instead of beholding the glory of the Lord, the eye of the soul looks at the imperfection and darkness within. Self-observation, the analysis of motives, of dispositions, and of aims will scarcely be effective in the way of elevating, purifying, and sanctifying the heart. Self-*consciousness* and self-*reflection* will have no more power to ennoble and spiritualize personal character than there is at hand in *self*.

To represent man to himself is a part of the obligation of the pulpit, though but a subordinate part. The representation of *God*, of God incarnate in Jesus Christ, gives an upward, a God-ward direction to the mental and moral faculties. A holier, higher, and mightier world is brought to bear directly on the will and the intellect. The effect of proclaiming *divine* holiness and *divine* love is in the true sense itself divine, and for this reason also, in the true sense, an uplifting and a spiritualizing of humanity.

Eml. V. Gerhart

THE DANGERS WHICH BESET THEOLOGY.

For the purposes of this paper theology may be defined as the logical expression of the basal elements of religion, natural and revealed. As a system of truth, theology is rooted in both God and man; and though its principles, in the wide sweep they take, may touch the whole circle of the sciences, yet it is complete in itself and independent of every other body of truth. Theology is purest and best when, in its own light, it is permitted to stand forth, *isolated* and *alone*, unmodified by any line of speculative thought.

The place theology occupies in the general realm of truth should be clearly defined. Different planes of being, each a world by itself, one placed above another, appear to have been the order which was observed by the Creator in the structure of the universe. Of those we are able to designate by the revelations they make of themselves through their properties and phenomena, we may mention, *first*, a world of matter, in which physical forces and mechanical laws alone prevail; *second*, next above matter, and so correlated to seventeen of its elements as to build organic structures, is placed a vital world, subjected exclusively to vital law; *third*, rising still higher, we come to mind, which penetrates the vast intellectual realm, and is subject to the laws of thought; *fourth*, next above the intellectual is the *sui generis* spiritual kingdom, and overshadowing the whole, yet absolutely distinct from it and *no part of it*, is the divine Personality, the Creator of the universe. These grand divisions of nature are ontologically separate and distinct in essence; they never pass their own limits and run into each other; though closely related, their natures never blend into one or form a compound; and the laws of each are operative only in its own department.

The proper and exclusive realm of theology is the divine and the human, considered in their moral aspects and relations. Much of the correctness and beauty of theology are secured by the preservation of its true limits and boundaries. So pressed on every hand is the biblical student with matter of different kinds that the work of exclusion must not for a moment be forgotten or neglected. Theology, a self-luminous body, can

be seen the most clearly in its own light. It is our business, therefore, to collect and collate its elements as found in the Scriptures and reduce them to a systematic form.

It is often that harm has been brought upon theology by the tendency of the mind to engulf its divine and spiritual elements in the intellectual, and whenever that calamity occurs we are at once transported into the Siberian wastes of Rationalism. In fact, we leave behind us the rich and wide tablelands of theology proper, and retreat into the barren and sinuous paths of speculative philosophy. A personal God, with his individuality, attributes, and titles, is discarded; he is, in thought and language, undeified, and reduced to an extreme metaphysical factor denominated the "infinite," the "unconditioned," or the "absolute." It matters not which term is used, the meaning is the same, and neither necessarily expresses a divine attribute. Between the terms infinite and divine there may be a wide difference of meaning—the one must refer to the Godhead, the other may not. When philosophers say that time, and space, and number are infinite, they simply mean that they are unlimited; that we cannot put bounds to them; and the term carries the same meaning whether standing for God or for what it may when used as a factor in any system of metaphysics. No one would dare to substitute for this extreme abstraction the word divinity or divine, for this term unmistakably refers to God.

The philosophy which is thus made to take the place of theology is always *monistic*, and divides the speculative world into two schools of thought. The one regards matter as the only substance in the universe; hence every phenomena known to man, even his own consciousness, is interpreted by physical and mechanical law; the other—the idealistic school—regards the one substance as spirit, and then this as a kind of "infinite," and its "activities" constitute the universe. Spencer is our best representative of the first-named school, Lotze of the second. In both, theology as such disappears, and there is no place left for it. In a universe of matter, physical and mechanical law determines human conduct and excludes the very idea of moral responsibility. Idealism also, in regarding all phenomena as the "activities" of the "infinite," makes it impossible that a moral world should exist.

It is thus that the divine, the spiritual, and the moral elements are eliminated from theology, and nothing is left but metaphysics on the one hand, at war with a theory of physics on the other. Metaphysics assumes that time and space and number are infinite, each in its own way; and Materialism treats us to another infinite, namely, an infinite universe—a universe which includes in itself all that can exist in the other three infinites. Idealism, a special form of metaphysics, starts with one all-embracing infinite as its only factor, annihilates time and space, and then recognizes nothing but its own "activities." No thinker who has any respect for the teachings of the Scriptures, or for the voice of common sense, should admit that such speculations have any kinship whatever with theology or religious truth. As the terms infinite and absolute are mere factors in an argument, logically connected with other factors, they should be allowed to pass as such, and for nothing more. It has ever been so easy for speculative writers to let go their hold of the divine nature in God and the spiritual in man, and sink down into the realm of speculative reason, that theology has suffered greatly from this source, and it is never free from danger.

Theology has also suffered from what Lotze describes as "the earnest longing of the mind to see nature developed *as a unity* from one source and on one plan." Against this tendency he decidedly protests, as if conscious that it destroys the true philosophic spirit in the investigator, and yet he becomes its absolute victim, the wanderings of his fancy in this direction amounting to mental aberration.

Let us glance at some of the dangers to which theology is exposed from the lazy inclination of man to simplify, and thus make easy, his studies by reducing different and distinct lines of thought to unity, or by making one science engulf all others. Since theology is rooted in both God and man it touches the science of psychology at all of its most essential points. It recognizes intellect, will, conscience, and feeling, but simply and only in their moral relations. As a result of this contiguity of the two lines of thought the rationalistic psychologist, urged on by his "craving" for unity, finds himself yielding to the temptation to engulf theology in his science; on the other hand, the theologian for the same reason attempts to oc-

cupy the entire ground with his theology, and thus perform the laudable feat of preserving the "harmony of science and religion!" In both instances the compound of compounds thus formed, being an utter distortion of two distinct systems of truth, gives us a true representation of nothing known to nature. The better way is by introspection to develop the science of psychology out of the elements of the mind without the least regard to theology or to any other science. Then isolated, alone, shining in its own light, and unmodified by any thing foreign to itself, we shall be able to see the mind as it really is. How it came to be or what its destiny is are questions that need not in this connection be raised. As the essence of mind is hopelessly beyond our reach the psychologist may begin his studies by inquiring: What are its powers? What are their relations to each other and to the body? and the more fully he studies mind as it is and nothing else, the clearer and more correct will be his conceptions of its phenomena and powers. In fact, we can see nothing distinctly unless it be made to stand forth alone, away from the shadows of other things. Theology should receive the same treatment, and nothing should be allowed to mar or modify its distinctive individuality.

Then when we have the two sciences well in hand it will be very proper by comparison and contrast to examine the relation they sustain to each other. As the most important inquiry that can be raised, we should ask: Do the two sciences, as separate and independent witnesses, testify to the same truth whenever they occupy the same ground?

The unity and harmony of the two sciences as the result of coalescence we should very much deprecate. If, in an attempt to bring about that result, we make pure psychology the standard of truth, then theology must be cramped, and stretched, and warped, and twisted in a thousand ways — in short, it must be mangled beyond recognition, and psychology left to stand alone as the embodiment of both; or if theology be made the standard of truth, then psychology must be subjected to like violence that agreement may be effected; or if both sciences are so modified that they will be able to blend and occupy common ground, then the compound will be neither, but form a nameless hybridous fiction. But this is

not all. If we allow theology to swallow up psychology, then the mind ultimately, under the power of a remorseless logic, will be led to recognize God as the *only* existence, and man's individuality will disappear; then there will be left us *as* the universe, the thought and "activity of the infinite," with the capital "I" discarded. If in this process matter or extension is associated with thought, then we land in atheism or in the pantheism of Spinoza.

Whenever theology has felt constrained to adjust itself to any system of speculative philosophy it has suffered a loss of character and dignity by patronizing an interest which it should have regarded with indifference. The following facts will illustrate my meaning: Before embracing Christianity Augustine was thoroughly versed in Greek philosophy, and the fatalism it taught he had heartily embraced. He was seized with the "craving" for the unity of religion and necessity, and at once his vast and varied powers became enlisted in the work of its consummation. The most conspicuous and enduring labor of his life was his successful attempt in the interests of "harmony" to adjust the doctrines of Christian theology to the imperious demands of Greek philosophy. If at any point he failed, the deficiency was at a later day supplied by John Calvin. As a consequence of this effort at "reconciliation" the fair form of Christian doctrine has been torn and tortured for ages, in all lands, by such notions of "decrees," "predestination," "foreordination," "effectual calling," "perseverance," and "necessity" as caused millions of people to stand aghast and tremble, till many fled for refuge in some form of infidelity. How much better if he had, with a steady faith, adhered to plain Christian theology, and allowed heathen philosophy to take care of itself. Or, if in some of its Protean forms there comes up a philosophy that is worth fighting, we need not take the ark of God into the field, but use such weapons as we can easily capture from the enemy.

At the present time there is in many quarters an itching to push theology to the front and use it in the settlement of questions of geology, physics, evolution, chemistry, and anatomy. But since revelation touches these sciences only at a few points, and never attaches to any of them a moral quality, we care nothing for their teaching except when, as independent wit-

nesses, they bear testimony to *facts* and doctrines which are fundamental in the Christian system. Theology fully recognizes the world of truth, but it is not amenable to any system of speculation nor responsible for it. Until a case of clear contradiction is made out we can take no interest in the labors of reconciliation. As there is no line of thought in the universe that can come up and share with theology its divine heights, so it should refuse to go down for the sake of being brought into harmony with any thing. Let theology hold its ground in the realm of the divine, the intellectual, the spiritual, and the moral, and its integrity will be preserved.

And why this "craving" for unity and harmony? The fact is, we don't want them. Would any thing be added to the value or beauty of the forest were all the trees so changed that in structure and appearance they would be like the pine or the chestnut? Who could wish that unity might be given to the fruitage of the orchard or the flowers of the field? The fact is, the unifying process demanded by philosophers and some theologians, if it could be made effective, would bring the confusion of chaos upon the whole realm of truth. Diversity and variety signify wealth of resources and not conflict of systems. Is not the unity of this universe the product of an infinite variety?

Some of the clamoring for harmony is made by modern philosophers. The theology of cosmology—a very gauzy substance—is the form of religion they accept. The authorized exposition of this doctrine may be found in Spencer's evolution of his fanciful absolute. We are willing to put nature on the witness-stand and receive all the testimony it can give to facts that come within its knowledge, and we have not a doubt that the truths thus established will coincide with all the truths of theology that bear upon the same topics. As an illustration, nature teaches that virtue promotes happiness—theology teaches the same lesson.

H. H. Moore.

ART. IV.—HISTORY OF THE CONFLICTS ON MORALS IN THE CHURCH OF ROME SINCE THE SIXTEENTH CENTURY, BY DRS. DÖLLINGER AND REUSCH.*

THE interest which will always attend a good account of how a body of men may think on the eternal questions of right and wrong, and of how they may solve the problem as to what shall be our guide in determining the right, attaches in no ordinary degree to the present volumes. It is not every school of which the teaching on matters such as pilfering or embezzlement, lying or perjury, wrongful contract or breach of the marriage vow, smuggling or treason, rebellion or assassination of *rulers*, is of moment to the moral health of families, cities, and nations in the same degree as the teaching of the Post-Tridentine *Church* of Rome. Neither is it every author who in equipment or repute is the equal of Drs. Döllinger and Reusch.

Needing no fresh monument of their lore, these great scholars, in supplying a public want, have reared one; for in *nearly* eleven hundred pages before us every paragraph is the handiwork of masters in knowledge and laboring-men in *research*. In the second of the two volumes, indeed, they do not appear as authors, but as discoverers. It consists wholly of documents in Latin, French, Italian, and Spanish, and therefore is not of their writing, although it is their book. Of these documents a large part has been discovered in the archives of Munich, and these now, for the first time, publicly appear. Some of the documents had been already printed by two Dominicans—Concina and Patuzzi—but were known only to a small number of clerical readers, mostly in Italy.

From these documents is drawn the history contained in the first large volume. That is a narrative scrupulously faithful to the authorities; clear as day; sober, but far from dull; acute, yet avoiding subtleties. The authors always move with that ease of carriage which bespeaks conscious knowledge of the ground and familiar command of the facts. Their work ought to be speedily translated into English.

* *Geschichte der Moralstreitig Reiten in der römisch Katolischen Kirche seit dem sechzehnten Jahrhundert*, von Ignatz von Döllinger und Fr. Heinrich Reusch. Nördlingen, 1889. Two vols., octavo, pp. 687 and 398.

A history of conflicts between combatants fighting behind the shut visors of a dead language, within an inclosure so carefully fenced off as the modern Church of Rome, and on the delicate subject of esoteric moral teaching, is not easily traced by any one standing outside of that Church. In fact, it never could be traced with the same ease and firmness with which it is here traced, except by men whose perfect acquaintance with Romanism enables them to reconnoiter the ground with greater confidence than could be possessed by either a Protestant or Greek writer.

For our authors, two dangers whereby others are beset do not exist: on the one hand, the danger of straining interpretations, so as to make Rome and Romanists say what they have not said; and on the other hand, that of too easily accepting disclaimers. Knowing just how far a given form of expression carries, Döllinger and Reusch push it no farther; and knowing also the proper value of disclaimers, they accept them now as meaning what they appear to mean, now as meaning little, now as meaning nothing at all.

The documents present the history in episodes, to which the narrative gives unity. In the Middle Ages discussion in the schools often turned upon the general principles of morals and their practical application in specific cases. Food for speculation on such points was constantly ministered by the theses of disputants and the lectures of professors. Certain ideas speedily were discountenanced, others gradually gained credit. These last passed into works now on canon law, now on moral theology. The works on canon law were for the guidance of practitioners in the *forum externum*, the ecclesiastical courts, in which bishop and archdeacon, holding acknowledged jurisdiction over church lands, tithes, and endowments, besides all matters affecting wills, marriage, or divorce, as well as all cases between clerk and layman, steadily sought to extend the range of their authority, and so held the civil courts in constant strife to keep up a precarious independence.

The writings on moral theology were at first only branches of works on theology in general, but after the Council of Trent they grew into regular hand-books for the guidance of practitioners in the *forum internum*, the solemn secret tribunal of the Church commonly called the confessional. In this tribunal the

judge claimed jurisdiction in every question of right and wrong, from the theft of a pin to the murder of a sovereign.

The *forum externum* was the instrument of power over individuals, through the reaction upon them of public authority. The *forum internum* was the instrument of power over public law, through the reaction upon it of individual influence. In the *forum externum* the judge had, in some measure, to take into consideration civil usage and public opinion. In the *forum internum* the judge and the accused stood alone, God only knowing what passed, and the judge acting as his representative. The accused was self-accused, the judge was self-inspected, the only extraneous consideration he had to reckon with being the probability of alienating the "penitent" from the tribunal or of retaining him under its control.

In this court of conscience it was for the confessed to tell what things he had done, and it was for the confessor to say whether he should be absolved or not, and if absolved, then on what conditions. Hence of personal interests none could be so intimate and delicate as the difference between a severe confessor and an indulgent one. Seeing that when once pronounced an absolution held good, whether it had been obtained easily or hardly, the solicitude of the "penitent" naturally directed itself to the readiness with which the pardon could be procured. Believing that for the life to come the pronouncing of the remission of his sins by the confessor made to him the difference between an entrance open and an entrance barred into the way of life eternal, and well knowing that in this present world it made to him the difference between being at peace with the Church and being at war with it, while in places where the Church had control of civil society it might, at the direction of the ecclesiastical authority, make the difference of being at peace or war with civil law and social forces, the disciple felt that in the giving to him or withholding from him of absolution lay the binding or loosing of his peace temporal and eternal. Therefore one who had much to be absolved from would not choose a confessor who was known in serious cases to refuse absolution or defer it; nor yet one who was known to lay on heavy penances.

So long as the Church every-where held control over civil law and general society, the difference between confessor and

confessor was confined within safe limits. He who chose the monk rather than the parish priest, or he who chose the friar rather than the monk, was still under right ecclesiastical direction. What one order lost another gained, and competition was stimulated; all the circles of power being co-ordinated and all being held under one supreme will. But after the Reformation the problem was essentially modified. Over a considerable part of Europe not only people but princes had come to regard the inner tribunal as an institution without divine authority, illegimate in its claims, and corrupting in its operation. Entire nations had passed outside of its control; every-where its powers were now liable to be challenged. Hence a pressing necessity of making it an attraction, not a terror.

Now the task of writers on moral theology was to instruct the confessor in what case he, as judge, was to hold the confessed guilty, in what not guilty; and if guilty, whether of a mortal or a venial sin. On each case as stated he gave an opinion. The act was sinful, not sinful, or only venially sinful. Like the opinion of counsel learned in the law, this opinion was not an informal utterance, but one meant to be taken by the disciple as a guide of conduct, and by the tribunal as a rule of judgment. The tribunal was of course the confessor. The scale of guilt once fixed, next arose the question as to the scale of penance. Here the difference between a severe and an indulgent tribunal became immense, and of practical import for boy or girl, plowman, princess, or king.

Here again the difference to the confessor was immense as between a "benign" theologian and a strict one: for the former would give an opinion according to which he could comfort and please his "penitent" in a case where, by a strict opinion, he would be bound to trouble his conscience. Now the technical term by which the opinion of a theologian was distinguished from a common notion was "a probable opinion;" and the darling doctrine advanced was, that any one who acted upon a "probable opinion" acted safely, even though the deed was one generally condemned.

Writing to the Grand Duke of Tuscany, at the point of time when the strife was at its highest over the proposed publication by their General, Gonzalez, of a book in opposition to

the laxism which had become prevalent among the Jesuits, H. Noris, a cardinal of the Augustinian order, said:

> The General's opponents regard his attack on probabilism as destructive of the activity of the company; the Jesuits are the confessors of many princes in Europe, of many princely prelates in Germany, and of many courtiers of high station, and did they become as strict as the General's doctrine would require, they would lose their office as confessors at all the courts.*

Not more welcome at court was a "benignant" confessor than at the doors of traders, men of pleasure, and the followers of easy living in general. To lose the crowd from the tribunal was a serious matter, as well as to lose position at court. So hand-books called *Summæ* poured out from the press, formulating case after case in pointed detail: this case of theft, that case of lying, of unchastity, or intemperance, or other sin; then the casuist, or case-expert, measuring with nicety the degree of guilt against the degrees of exculpating circumstance or principle, and putting the question sin or no sin, and, if sin, mortal or venial, closed with an *opinion*. That author who held actions to be sinful which hitherto Christian and heathen had agreed in so considering was *severe*, he who held such actions excused was *benignant*. So the rigorists became irksome to the men of the "mild view," and the laxists, or laxatores, became offensive in the eyes of men of the strict one—not that the strict were so very strict.

The documents open the episodes of the struggle at a striking moment. The Thirty Years' War had done its work. That war represented one side of the reaction against the Reformation, namely, the effort to beat down heresy by arms. Another side was represented by the effort to re-attach to the Romish obedience rulers and people. For this end a principal means consisted in the offer of large spiritual benefits, among which easy absolution took a leading place. After the Council of Trent it was among the older orders that easy absolution was most favored, and there the potent principle of probabilism was set in vogue as the theoretical basis of "benignant" practice in the confessional. But the Jesuits, though at first shy of it, had, after a time, seized upon that principle and given to it large application, by which means they had secured as

* Vol. i, p. 101.

clients royal sires and royal dames, with other dames who, without being royal, had much to do with the keeping of the heart of kings. Moreover, they had made their confessionals popular among the multitude. Books full of methods for making absolution easy were published in great numbers by members of the Society. In fact, to a considerable extent the place occupied in the Middle Ages by the pardoner and his wallet of indulgences, as Chaucer has it, "hot from Rome," was now supplied by the less vulgar and more circumspect but equally "benignant" confessor. The rough and ready doctrine of the pardoner was replaced by subtle proofs that bad actions were not sins unless your own conscience made them so; and that, if they were sins, you might be absolved as often as ever you would confess *toties quoties;* and that a "benignant" confessor was bound to take your statement that you were contrite as proof of it, although he saw no remarkable signs of contrition, and was bound also to take your promise this Sunday that you were going to amend your life, although last Sunday, the Sunday before, and many a one before that you had regularly given in the same promise, and as regularly made your new-found innocence the starting-point in a fresh account of sin.

Against these doctrines arose, from parochial clergy, from bishops, and from members of other orders, in particular the Dominicans, expressions of distress and moral abhorrence. In the countries bordering upon Reformed Churches, such as Belgium or France, these utterances took official shape. The faculties of Louvain and the Sorbonne condemned certain books and certain doctrines of other books. Even south of the Alps and the Pyrenees, those two ramparts of ecclesiastical immunity, remonstrances were not wanting. In Spain itself some spoke loudly, and in Italy at last even the curia and the pope had to extract from recent works lax propositions in great number, and to subject them to formal sentence of condemnation. But papal sentences themselves were adroitly turned. A proposition condemned was not in the same words taken up again, but a slightly modified form of its assertion was first stealthily and then openly maintained.

In the last quarter of the seventeenth century Bishop Gilbert de Choyseul, of Tournay, sent to Innocent XI. a report

of his diocese,* in which he says that on reproving the Jesuits for teaching lax morals he found them submissive, but that certain Franciscans in Lille had printed propositions asserting that the commandment of God to confess at the least once a year could be fulfilled even by a sacrilegious communion. Alexander VII. had condemned the analogous proposition, that the command of the Church as to confession could be fulfilled even by a confession that was willfully invalid. Yet these Franciscans refused to recall their own proposition, and appealed to two books by men of their order in which it was maintained. In Namur the Franciscans had published propositions asserting that even in the case of such as lead heathenish lives, frequent confession and communion, together with reverencing of the Holy Virgin, are a sign of predestination to beatitude. The Bishop tells how he and all who combat the lax opinions and excesses of the probabilists are denounced as Jansenists.

It is well to note Monseigneur de Choyseul's description of how new moral codes formed themselves on the shifting foundation laid down at Trent—that of tradition instead of Scripture. He unwittingly shows every current leaving fresh formations; for the house was not built on a rock.

> It will not escape the notice of your Holiness how perilous it is for the Church to be inundated with so many bulky volumes of theological, or more properly of pseudo-theological, matter. As these books can scarcely be read through by the censors, their authors are in many respects unbridled; and as they reckon it an especial honor to say somewhat new, they blush at no error which their want of *reason* makes them deem plausible. Nevertheless, *when once* (here I use italics) *their monstrous doctrines are printed, they have become, according to the judgment of our recent casuists, probable; and gradually, the probability of these opinions gaining ground, or as a late writer says, ripening, they eventually become safe, and certain, and indubitable rules of conscience.*

In the words which I have underlined we have the natural history of morals made by tradition, not derived from divine law. First, an "opinion" is tentatively printed; being so, it is quotable as that of a theologian. As such it is "probable." In a little while it becomes safe, then certain, then indubitable; the true teaching of the Church in all ages past, and consequently in all future ones.

* Vol. i, p. 289, *ff.*

Bishop de Choyseul goes on to hint that were it practicable the pope would make a useful application of his authority by prohibiting the reading and quoting of most theologians, jurists, and canonists, seeing there were few into whose books had not crept errors and lax doctrines.

By this means would books be suppressed which are not only useless but hurtful; books the reading of which often draws away the servants and shepherds of the Church from the reading of the holy fathers, of ecclesiastical canons, of papal decrees, and even of holy Scripture, to such an extent that at present there is scarcely a theologian to be found, for true theology can only be drawn from holy Scripture and tradition, both of which our modern writers so lightly esteem that, copying, as they do, their sophisms the one from the other, they completely deform the teaching of the Church.

When Trent, as the first new article of faith, the foundation, in fact, of a new creed, raised tradition to the level of holy Scripture, it lowered Scripture to the level of tradition, and so worthy Bishop de Choyseul found that both were handled alike. It is so easy to say that a certain doctrine has always been that of the Catholic Church. A maker of tradition who cannot say that plumply is of little use.

The time, then, at which our documents open is after the first extravagances of the probabilists have been outdone by succeeding ones; after the recoil has declared itself generally, and has spoken forth at Louvain, the Sorbonne, and the Vatican; after Pascal has awakened the attention of the reading world and is dead, but yet while the *Lettres Provençales* are living, and have not done growing; a time when most princes who have confessors have chosen to themselves Jesuit ones; when, for instance, Louis XIV. is wont to receive absolution from Père la Chaise.

At this point a bitter cry is raised from the Pyrenees against the laxists by a Jesuit preacher and confessor, Father La Quintinye. With great heaviness and continual sorrow in his heart he protests, first in the pulpit, next to his rector and colleagues in his college, then to his Provincial, and even to the General himself. Bootless protest, slighted at every stage! Finally he carries it to the feet of the pope; and here it stands at last under the eye of the world.

When La Quintinye in the pulpit denounces popular offenses

he is first rebuked and then stopped, for he disturbs consciences. When, in the consultations of his college, he hears it said that a nobleman who confessed that he was going to give a false oath to save a friend from a heavy fine, and that women who did the worst women can do had not committed sin, seeing neither he nor they saw sin in it, and when, hearing this, he protests, he stands alone. So also does he stand alone when he protests against the doctrine that in the confessional the spiritual father is to judge of actions confessed, not by his own lights, but by those of the "penitent," whose conscience may take the sinful for sinless, and mortal for venial. So, again, does he stand alone when he protests against the still stronger doctrine, that when a confessor finds that the conscience of the penitent passes certain things uncondemned he is not to disturb his ignorance by giving light which might turn innocent actions into guilty ones. When he complains of these things to his Provincial that dignitary wonders at him. When he lays the complaint before the General he is admonished not to endanger the unity of the Society. When he sends on his complaint to successive popes we know not whether it even reaches their hands; for he says that so bent are the chiefs of the Society on fostering the doctrine of probabilism that they keep secret even papal rescripts and apostolic constitutions if adverse to that doctrine, and never let them be made known to the ordinary members of the company. So he evidently thinks, when sending his memorandum to Innocent XI., that the predecessors to whom it had been forwarded may never have beheld it. Now at last, two hundred and ten years after the date of the covering letter, both it and the inclosure are before the world, and considerable light is thereby thrown on the genesis of probabilism and its manner of inward operation.

The following is La Quintinye's note of the effect produced upon preaching by the doctrine that the teacher is to take as his rule of instruction the conscience of the taught:

> They arrange and compose their sermons in accordance with this doctrine. That is, they never from the pulpit reprove any thing which they believe to be done *bona fide*. And since men without number have a conscience culpably erroneous, whether because of blindness of heart or by the effort of the multitude of opinions which in the present day are circulated

every-where, opinions altogether improbable, and foreign to divine law, but which worldly men with eagerness embrace as flattering themselves and their desires, such men are by them deserted in their sins; and those whom they are in duty bound by the word of truth to recall to the paths of divine law they permit to roam after the errors of their own hearts, and to rush into perdition.*

So he tells how in Limoges, when P. N., a lenten preacher, had announced a sermon on usury, he was compelled to change the subject, and a large congregation gathered to hear his reproofs of that sin were sent away muttering that "the fathers" were hugging the usurers and their usuries. The same thing happened in Angoulême to Father N. And as to himself, his rector had begged him urgently not to preach in Pau against the lax use made of "probable opinions," nor against usury. "To whom," he says, "I made answer, that I could not abstain, neither did it to me seem lawful for a preacher so to do who had year by year to preach in these localities—to keep silence as to evils which here prevail, and of which he is by no means ignorant; above all, at a time like this, when the depraved habit of thinking on matters of conscience which has crept in among the faithful is so lamentably complained of by the supreme Pontiff." †

Not long after La Quintinye had spoken, much began to be heard of Thyrsus Gonzalez, a Jesuit professor in Salamanca. There he had taught probabilism, but had sallied out to itinerate as a mission preacher in Castile, Toledo, and Andalusia. In his "practice" in the mission confessional he was presented with the fruits of teaching that the opinions of one or more theologians, to the effect that an action usually deemed sinful was not so, would warrant one in doing that action in good faith, and that whatever was done in good faith was done blamelessly; aye, even though other theologians more numerous or of greater weight held the action to be guilty, and though one's own judgment concurred with theirs.

What roused the conscience of Gonzalez was evidently the manifest reaction of the confessor on the persons confessed. Those who had been consoled and sent away in peace after confessing to false swearing, or to deeds that cannot be named, but

* Vol. ii, p. 7.

† Vol. ii, p. 8, de pravo illo opinando modo in rebus ad conscientiam pertinentibus.

who in confessing said that they did not believe them to be sinful, as La Quintinye relates, or persons who confessed to bigamy and were consoled and sent away in peace because only one marriage out of two had been contracted with consent of parents, would naturally be incensed against a confessor who should dare to speak rough things of sin or the displeasure of God. Professor Thyrsus Gonzalez returned to his chair in Salamanca, unable longer to teach what he had been taught. He sought to bring out a work against probabilism, but was constantly refused permission by the Society, although the pope of the day strongly desired its publication. By a strange combination of circumstances he was elected General, and then attempted to give his views to the world. Hence a fierce combat between him, the assistants, provincials, and other chief officers of the company; a combat which raged for many years, the story of which, as here told, affords incidents of keen interest and manifold instructiveness, while the documents of the case are in themselves a kind of education in the interior life of Rome.

One of these I give—a paper from the hand of one of the combatants. Estrix, secretary to the society under Gonzalez, had been a keen opponent of the Rigorists, but, though still a probabilist, he did not go all lengths, and had become a zealous partisan of the General in his struggle to get his book brought out. This paper bears internal evidence of being specially aimed at the doctrine of Terillas, an English Jesuit who lived and taught in Belgium. The quibble, as between direct and reflex principles, shows this: Here we have the secretary to the society writing in the *Collegio Romano* itself, the seat of the Black Pope and the office of his staff; and it is curious to mark this picture drawn there of the influence of a probabilist confessor over a man of business. A note prefixed to the paper says:

> Father Egidius Estrix left the following to show that our teaching of morals would not be well guarded should we allow the doctrine to prevail that any one may lawfully follow a probable opinion favoring liberty against law (*faventem libertati adversus legem*) even though it be the less safe, and though he may know that the safer opinion, holding for the law against liberty (*stantem pro lege adversus libertatem*), has, in respect of authority and reason, more appearance of being the true one, or is the one more commonly received among judicious men, and better grounded."

The terminology of this note is of essential importance. A "safe opinion" is one in following which no risk is run of breaking law. A "probable opinion" is one published by some theologian or theologians. Of two opinions neither perfectly safe, that is the "safer" in following which is run less risk of breaking law. Of two opinions, both probable, that is the "more probable" which has the greater "authority." Authority is twofold: extrinsic and intrinsic. The extrinsic authority of an opinion is its author; when one only has given it, his name is its sole extrinsic authority. When a second quotes it as "probable" it has two names in its favor, and so on. The intrinsic authority is the inherent reasonableness of an opinion. These terms keep their signification habitually. But the assumption couched in two phrases deserves the most careful attention. Those phrases are, "for liberty and against law," and "for law and against liberty." This is the acceptance in high places of the vulgar notion that what is lost to law is gained to liberty, and that what is gained to law is lost to liberty.

Even human law, in points where it restrains individual liberty, founds and fences general liberty; and divine law sets up an order under which general liberty is secured against arbitrary invasions of the individual. In any community it is only the criminal classes among whom passes the assumption that law is against liberty.

Now for the paper itself: *

A God-fearing man, not learned but gifted with a good understanding, is invited to enter into a contract which he suspects of being tainted with usury or simony. Wherefore to the best of his power he makes inquiry, consulting doctors and weighing their reasons as well as he can. He finds that the contract in question is condemned by the great majority, and to him the reasons of this majority appear to be the stronger. Accordingly, in his own mind he concludes that the proposed contract is either simoniacal or else usurious, and therefore he declines to enter into it.

A benignant theologian says of him: "What fearest thou? Knowest thou not that seven learned men are of opinion that the contract is not simoniacal?" "Yes," replies the good man, "but twenty doctors say that it is simoniacal, and to me the reasons of these appear the stronger."

"No matter," says the theologian; "thou art at liberty to follow the less probable opinion." "What," asks the man, "even though it be the opinion I hold to be false?" "Yes," replies the

* For the document see vol. ii, p. 91; for its place in the history, vol. i, p. 50.

theologian, "so long as thou art supported by the probability of the other opinion, although that probability be a minor one."

"Then," cries the inquirer, "am I to enter into a contract which I judge to be simoniacal?" "Thou hast naught to fear," says the theologian, "seeing that thou art going upon a maxim that flows out of the direct principles relating to contract in its own nature, whereas a judgment so formed may readily consist with a different one flowing out of the reflex principles of lawful contract, because the latter judgment also may possess a certain probability, although a minor one."

To this the man replies: "Of those reflex principles I know nothing, and I do not care to know any thing. I take it as only too certain that to me a contract is not lawful which is held by me to be simoniacal." "Come, come," rejoins the theologian, "I shall relieve all thy scruples. This judgment of thine, being an opinionative one, is to thee voluntary.* Therefore just suspend it for a little while, till thou hast fulfilled the contract." "But," cries the man, "how will that help me, if I see that the reason and the authority affirming the simoniacal character of the contract are clearly greater than those denying it." To which the theologian rejoins: "For thy complete security turn away for a little while thy mind from dwelling on such reason or authority, and fix it only upon the proabbility of the contrary opinion. What can be easier?"

In this paper of a notable official many things are of importance; perhaps nothing of such far-reaching importance as the admission that particular opinions on specific cases would practically have little effect were it not for a general principle to cover and quicken them all. That general doctrine, as pointed at by Estrix, does not consist only of the one proposition that it is lawful to act on any probable opinion for liberty and against law, but to this it adds that it is lawful to act upon such opinion even when in our own judgment it is not the true one. It is against the latter point that the force of the paper is directed.

Probably Estrix himself scarcely saw the satire implied in representing a view favoring a vicious contract as a benignant view, although to us it is obvious that if you destroy the sacredness of contract you let in upon society plagues many. What he did clearly see was the absurdity of a spiritual director using his authority and learning to pervert an honest judgment and darken a clear conscience. An upright man is taught to sus-

* *Est tibi liberum.* The authors render it in German, "*hängt von deiner Freiheit ab.*"

pend his judgment until he shall have done a deed which he believes to be wrong. To enable him to suspend it he must turn his mind away from what condemns, and in the second place fix it upon what encourages the action. Even practicing in this manner self-deception appears to be of a deeper depravity than ordinary transgression self-avowed; but how much deeper still the depravity of teaching methods of self-deception in order to facilitate the doing of a bad action under the notion that we clear it of guilt when we blind ourselves to its character. Surely this is the black art, if black art there ever was! Here we have an encouragement to wrongful contract more subtle and fruitful even than the encouragement given by easy absolution. Absolution presupposes foregoing sin, more or less; and, theoretically, he who seeks absolution is a "penitent;" but here we are taught how we may beforehand discharge the stain of sin from a gainful bargain simply by dismissing from our minds the remembrance that it involves a breach of holy law. The fact that men "did not like to retain God in their knowledge" was to St. Paul of the essence of deepest depravity; but here, not liking to retain the law of God in our knowledge becomes the by-path to innocence in offending.

The question seems suggested, For what should mention be made at all in confession of actions which are held by the "penitent" to be not sinful? Probably the mention of them has a double origin; first, a sub-consciousness that they are wrong in spite of all the "probables," and in the second place a desire to be relieved of this feeling, and to be sent away happy in the official assurance of innocence as to the past, happy in the warrant to do the same in the future, happy in authority to tell others that however ill those deeds might look in any *forum externum* they will pass in the *forum internum!* But it must be remembered that, according to his brother confessors, who plagued La Quintinye for his rigorism, if superior persons did not mention certain practices among their sins it was the part of a benignant confessor to believe that their own consciences had acquitted them, and therefore to believe that the practices in them were not sinful. "Often have they complained," he says, that "not merely in confessing the vulgar and unlettered, but sometimes in confessing people of quality, I

have interrogated them as to sins which they did not confess." Now, according to their doctrine, the danger of so doing was that he would create a conscience on the point, and that the action would continue in spite of this newly created conscience, the consequence of which would be sin where previously there was innocence. For instance, if it were notorious that a high ecclesiastic held a certain benefice, or three or four benefices, by a simoniacal contract, and of this no trace appeared in his confession, that was reasonable proof that he saw no sin in it, and on a mild view the confessor should be content. Or, if the confessor well knew that a certain great official habitually cheated the king on the one side, and the king's subjects on the other, but of such fraud no word passed his lips, a benignant confessor would see that his own conscience did not condemn him, and he would not disturb him. Suppose, say, that on a day in lent, in Bordeaux, or Limoges, or Angoulême, or Pau, a reverend canonicus and a right honorable intendant, instead of leaving the confessional in peace, should have been harassed with questions respecting practices which they regarded as allowed in their respective professions, and should leave under exhortation to amend unless they meant to be condemned of the Great Judge, it is very possible that the superiors of the confessor would hear complaints of his roughness or rigorism. But if he had, peradventure, enjoined penances such as in the case of the "rude and unlettered" would be proper, then indeed probably would the superiors have serious reason to know that they had committed an error in confiding to such a bear the care of tender creatures. Was it to fall into such hands that his lordship had chosen a Jesuit confessor?

These are but first glimpses of the contents of this work; an adequate view of the several stages of the history and their respective disclosures would be of deep interest, but would need two or three papers. From Trent to Gonzalez may be taken as one stage; the Gonzalez conflict with its numberless lights on the ways both of the Roman curia and Jesuit official life may be taken as a second; the interval between that conflict and the suppression of the Jesuits, as a third; the rise of Liguori and his labors as a fourth; the final stage then would run from his day until the one in which he was raised to the position of teacher of the Church in morals such as that held by Thomas

Aquinas in theology, Doctor of the Church, none of whose opinions merit censure, all of whose opinions may be followed by the faithful and inculcated by their spiritual guides.

It is only when arrived at the point last named that, having gained a full view of the moral principles now assimilated by Rome, and of the form in which those principles are in our own day developing themselves, that we begin to catch glimpses of the magnitude of the interests involved—begin to appreciate the effects which must follow to every community in which the disciples of these doctrines form a considerable element of social or public influence. Theologians, moralists, and politicians of the future must master the facts and digest the lessons of this book. Lawyers and magistrates will never be able intelligently to weigh motives or evidence in suits civil or criminal if their own training has been in the morals of the Reformed Churches, and if it is from such works as are prepared by Roman Catholics for general information in the English tongue that they have derived their notions of how consciences are formed in the inner tribunal. If they will have some true insight into the roots and early bent of that portentous growth, the modern moral principles now prevalent within the Romish obedience, then let them read and ponder the documents in the second of these volumes.

From the study of those documents will he rise with devout thanksgiving to whom is real and felt at heart the blessedness of a moral code not shifting with the sands of time, not wavering with the subjective winds of imagination, but resting on the eternal rock of an objective law; a law in itself holy and just and good, a law which for us has its blessed embodiment in our living Exemplar, whose walk consisted in fulfilling all righteousness, and a law which for its vivifying force has the present action upon the soul of an All-Holy Spirit which puts that law into the mind and writes it upon the heart, thus giving us power to "become" in action "sons of God:" men living so that other men shall in them glorify our Father which is in heaven.

William Arthur

ART. V.—THE SCIENTIFIC ELEMENTS OF RELIGION.

SAYS Herbert Spencer, "A religious creed is definable as an *a priori* theory of the universe." * Science is not limited in its investigations to the visible, as so many erroneously deem it to be, even of its votaries. It does not stand in antagonism to religion, especially to its first or fundamental principles, but is so blended with those primary principles as to be incomplete and foundationless without them. Science not only postulates as a theoretic principle invisible forces or potencies, but affirms, as an absolute necessity, the existence of such invisible entities. There could be no science of astronomy without postulating the invisible force of gravity, which is in no way an object of sense, and whose nature no scientist assumes to understand. This science is based upon that invisible force whose laws and modes of action it makes the special subject of its investigation. The recognition of this invisible force, called gravity, and the investigation of the laws of its action are not only necessary to lay the foundations of the science of astronomy, but also needful to conduct its discoveries.

No power of the microscope has been able to discover the atom which chemical science postulates as the ultimate and primary form of matter. Faraday defines the atom as a point of force. Without the assumption of the existence of these atoms, or points of force, the science of chemistry could formulate no laws of chemical combination, and all the mysteries of chemical affinity would be insoluble. Here, also, is a force, invisible in itself, whose effects extend through all the multifarious changes of matter, and to whose workings the scientist is compelled, in the very phrase with which he names its operations, to ascribe selective intelligence by terming it "elective affinity."

Science has sometimes sought to evade the religious element necessarily involved in the recognition of an intelligent First Cause by affirming that the existence of forces is not only inherent in matter, but originates in matter. But, as a necessity of philosophic thought, science has been obliged to abandon the old materialism, and, while affirming that force is the substratum

* *First Principles*, p. 143.

of matter, to admit the fact that force must have its origin in mind.

The old philosophy of Hume, that cause is mere antecedence, —at least this is all we know about it—science has been obliged to discard, and to recognize efficiency as a necessary element in cause; to admit that no cause can properly be deemed such which does not possess as an inherent quality the element of efficiency; that is, the power adequate to produce the effect and actually issuing in those effects.

Thus it is that philosophy and science have joined hands in removing the old theory of second causes, whose existence in science finds its precise correlation to the doctrine of polytheism in religion. Various systems of philosophy have long since exhibited the fallacies of Hume's theory of cause as mere antecedence, showing that there is a broad distinction between mere antecedency and the conditions and elements requisite for fulfilling the idea and relations of cause. The analysis of the necessary elements of cause led also to the discovery of the absurdity of the doctrine of second causes. This fact cannot be exhibited more clearly than in the language of Professor Bowen, Harvard College:

> Second causes are no causes at all, and exist only in thought. A cause, in the proper sense of the word, that is, as an efficient cause, as original and direct in its action, must be a first cause; that through which its action is transmitted is not a cause, but a portion of the effect, since it does not act, but is only acted upon. At most, it is only an instrumental cause.*

Professor Tyndall never rendered a greater service as a physicist to the cause of physical science than when he shattered the theory of second causes, and also displayed the fallacy of Hume's theory of cause as antecedence, in the explanation he rendered of the relations of the physical phenomena of light, heat, electricity, and magnetism, as well as chemical affinity to each other, showing how light produces heat and heat in turn produces light; that heat also produces electricity and in similar manner electricity produces heat; also that electricity produces magnetism and magnetism in turn evolves electricity; that electricity develops chemical affinity and chemical affinity evolves electricity. Which, then, he pointedly asks, can be

* *Princeton Review*, May, 1879.

cause and which effect? for each in turn is antecedent to and productive of the other. The whole enigma is resolved, as Professor Tyndall shows, when science reveals to us the fact that light, heat, electricity, magnetism, and chemical affinity are only different modes of motion. All these changes are based upon the scientific doctrine of the convertibility of motion, which is the true explanation of all the phenomena that relate to the doctrine of the correlation of forces. The true, efficient cause for all these varied phenomena can be found only in the source of the motion producing these varied manifestations, or effects. But when we seek for the source of motion we are brought face to face with the Omnipotent One. And it is in the recognition of such an omnipotent Power, Creator and Upholder of the universe, "the eternal Energy from which all things proceed," that religion has its origin and existence, so that the fundamental element in religion constitutes also the primary principle and fact in science and philosophy.

Here it is that science, philosophy, and religion find themselves on common ground, in postulating the existence of a First Cause. The question now at issue between them is, first, What is the nature of this Cause? secondly, What are the relations which this creative and efficient Cause, called First Cause, sustains to the material universe? First, as to its nature:

Science, or at least a certain school of scientists who insist on limiting the researches and sphere of science to that which relates strictly to the phenomena of the material world, refuses to enter the domain of philosophy and extend its inquiries beyond force and its manifestations in visible phenomena to the source and origin of force. This is the agnosticism of science, when it insists on not crossing in its explorations the boundaries that separate it from philosophy and religion, affirming that the true and proper limits of science forbid its entering upon the search after the origin or source of force.

But it is impossible to confine the human mind to these limitations. Pressed by the impulses and demands of its own nature, mind must seek to know of origin and source. The axiomatic principles incorporated into its very nature, without which mind could not be mind, guide it in its search. There is no phenomenon of nature of which the mind feels so certain as that every effect must have a cause. It may not know what

the cause is, but of its assured existence it knows, as a necessary and universal truth. Knowing that a cause must exist, it discerns the fact that knowledge is incomplete until it has searched out the cause and become acquainted with its nature and modes of operation. The love of knowledge, in which both science and philosophy have their birth, is the noble impulse that urges it onward in its quest, and thus the mind itself becomes its own impulse and guide into the region of philosophy and religion. And these conjointly supply (to the knowledge of that fundamental element and primary principle) the basis on which science itself rests.

Mind reveals the fact that there must be a cause for all the phenomena of the material universe. Religion reveals, as science cannot, the nature of this cause. Philosophy reveals the fact that it must be an efficient cause. Religion reveals its unity, not merely as the efficient cause of certain material phenomena in nature, but as the one source of all the forces in nature, the Omnipotent One.

But, further, science itself reveals this power as necessarily omnipresent in nature. This is a revelation both of science and philosophy, as well as of religion. A power can act only where it is present. Newton affirmed this fact in regard to the force of gravity. At the same time that he conceded our ignorance of the nature of gravity he says:

> It is inconceivable that a power or force should act where it is not. . . . That one body may act upon another, at a distance, through a vacuum, without the mediation of any thing else by and through which their action and force may be conveyed from one to another, is to me so great an absurdity that I believe no man who has in philosophical matters a competent faculty of thinking can ever fall into it. *Gravity must be caused by an agent acting constantly* according to certain laws.

Wherever power is, there must be the omnipotent one source of all power. Thus it is that science affirms the omnipresence of the Omnipotent One. As Herbert Spencer states it: "Of this we may be certain, that we are ever in the presence of that eternal Energy from which all things proceed."

Of the nature of this force of gravity in its mysterious relations to the movements of the planets, Professor Charles

A. Young, an eminent astronomer of our own age, most appositely says:

> What it is and how it acts, I do not know. I cannot tell. It stands with me along with the fact that when I *will* my arm to rise it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and with no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motion of the spheres of the material universe stand in some such relations to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body to my will.

Mental philosophy reveals the fact that the only conceivable source of force is will, so that both by science and philosophy we are brought to the recognition of mind or will as a necessary element in this omnipotent and omnipresent Power of the universe. It follows that if mind and will are thus necessary elements in the nature of this omnipotent and omnipresent Power, having their existence in primitive Being, First Cause, ground and origin of all other beings, there can be no other power competent to constrain or to limit and direct its energies. Hence it must be a *self-determining* power, as religion asserts concerning the divine will in its relations to the varied objects in the created universe, "For thy pleasure they are and were created." Such are the revelations which religion makes, in harmony with philosophy, of the nature of this creative, omnipotent, omnipresent, self-determining Power, at once Creator and Ruler of the universe.

The question arises, Whence, then, the antagonism between philosophy and religion? We answer, Simply because, on the one hand, philosophy has not been always true to itself in its expositions of the correct philosophic theory of cause and its necessary nature; nor, on the other hand, has religion been always true to itself in its teachings of the being and nature of God. Instead of holding firmly and consistently to the doctrine of the omnipotence and omnipresence of Deity, it has taught the anthropomorphic view of a God separate from nature. This erroneous doctrine of the relations of God to nature, which many of the old divines maintained, was derived, not from the Greek philosophy, as has been sometimes affirmed, at least not from the spiritual school of Greek phi-

losophy, but from the Greek and Roman mythology, current among the common people, whose origin can be traced to the personifications of the old poets who represented God, Zeus, or Jupiter, as a corporeal personality, dwelling in the heavens, or having his abode on the lofty heights of Olympus.

Opposed to this anthropomorphic doctrine of Deity, common to paganism, was the distinctive teaching of the Hebrew religion revealed in the very name Jehovah, or Yahweh, as taught by Moses, signifying Living Being, or, as some scholars, interpret the word, "He who causes to be," the ground and source of all life and existence, who is in the heavens above, in the earth, in the uttermost parts of the sea, in the deepest abyss, Creator, Upholder, a universal Presence. His personality is not corporeal, but the personality of will and intelligence. He is represented not as a man-like artificer, but as a divine, omnipotent, omnipresent Creator.

The Greek gods were in no proper sense creators, but simply rulers, themselves created, the same as men and distinguished from them only as immortals are from mortals. In the Homeric hymns the earth is invoked as θεων μήτερ, "mother of the gods." Hesiod represents "the broad-bosomed earth, firm abode of all things," as coming forth from Chaos, and then from union with the starry Ouranos makes the gods spring.* The Greek poet Pindar attributes a common origin as well as nature to gods and men.† Sophocles speaks of the earth as "mother of Zeus himself:" Γα μήτερ αὐτοῦ Διὸς.‡ In the Greek religion nature was self-existent, "the all-producing mother." The gods were not the architects of the earth, but rather her children. In correspondence with this view the philosophic and scientific thought, seeking to find a rational theory of the origin of the universe, could not utilize the created gods and make them creators, but turned to seek in nature the secret of her own existence, the common cause of the system that comprehended both gods and men.

But as the search into the wonderful structures of nature deepened, the scientists and philosophers began to apprehend the absolute necessity of recognizing *mind* as the only adequate cause. Among the early Grecian philosophers Anaxagoras was the first who held that order in nature was the work of mind.

* *Theog.*, 132–137. † *Nemea*, vi, 1–3. ‡ *Philoct.*, 391.

Aristotle* represents Anaxagoras as appearing among the older philosophers like the rising up of a sober man among tipplers; as one who could discern realities and was not, like them, deceived by phantasies, for such are phenomena as visible appearances, since back of phenomena are the invisible realities, force and mind.

Plato, in the exercise of that idealism so peculiar to him, which led him to the construction of an ideal republic as well as of a universe, conceived the world as a structure formed after an eternal model, by a Δημιουργος, "world-maker." Aristotle conceived of the world as an organic whole, created and energized by mind as an immanent power, the original, absolute Cause of all things. Both believed that an ordered nature is inexplicable without an ordering mind. This philosophic thought was profoundly religious in spirit but undeveloped by those who held it. In it there was the germ of a theism which, as it has been well said by Fairbairn, might have saved religious thought, in that and especially in after times, "from falling into that hard and shallow dualism which has caused much bewildered conflict in the past, and continues to cause no less in the present."

Later times interpreted the Δημιουργὸς, or world-maker, of Plato as a man-like architect, shaping or manufacturing instead of creating a world—an external instead of an informing organific power. The consequence was that theology became infected with the dualism of matter and mind as two distinct and independent entities; that is, that matter has no dependence on mind, either in its origin or processes, but possesses inherent, self-existent, and self-acting forces and laws. Hence it was impossible that a philosophy of nature should be harmonized with the conception of the unity of the universe, for nature and God stood in irreconcilable antithesis to each other. After his work of constructing or manufacturing is completed, the artificer stands outside of the machine he has made and set a-going, watching its operations, by interference changing or regulating its motions. But science recognizes in the operations of nature no such ab-extra power, no such outside interference. Its processes are all orderly, its forces work within. And when the theologian surrenders to nature the

* *Metaph.*, lib. i, 3, 16.

possession of independent, self-acting forces or powers, he limits or annuls the omnipotence of God.

This conception of the external and technic relations of God to nature was passed on to Christianity by the Neo-Platonists, who held a doctrine of deity, not only as the supernatural, but also as the supra-rational; hence the absolute necessity of a special revelation for a knowledge of God.

Says Ferrier:* "All philosophic truth is Plato rightly divined; all philosophical error is Plato misinterpreted." The Δημιουργος of Plato, as an intelligent, world-making power, is not necessarily an outside worker, although thus frequently interpreted.

By that term Plato merely affirms that as an artificer *plans* so God planned in the work of creation. The work of mind *in* creation is the fundamental proposition of Plato in his *Timæus*. Certainly the conception of a technic power, external to nature, was not the Aristotelian theory of the universe, for that distinctly taught the immanency of mind. As a naturalist, Aristotle discerned the manifest existence, in the marvelous processes of nature, of an intelligent power working within.

It was from the anthropomorphic and dualistic view of God, separate from nature, that there arose the necessity of proofs of the existence of God. To the Jew, with his doctrine of Jehovah, or Yahweh, as living Being, arguments and proofs of the divine existence were unnecessary, because the universe of nature was itself proof, since it was the manifestation of Yahweh. But to the pagan Greek proofs of the existence of God were specially needful to secure belief in a being or power exterior to nature. Inasmuch as the material universe, or nature, was regarded as an independent entity, with its processes carried on by self-existent, inherent forces, the existence of an outside architect became an assumption requiring proof. If nature is self-energizing why not self-creative, or, at least, an original and primal existence? Where lies the necessity of postulating any other formative power?

Even among the school-men of the Middle Ages, the more profoundly philosophic minds, like those of Anselm and Augustine, rejected the technic theory, grounding the proofs

* *Institutes of Metaphysics*, p. 169.

of the being of God in the necessities of thought. And at a later period we find the eminent pietist, Fénelon, exclaiming: "What do I see in nature? God—God every-where—God alone!" Even Calvin, notwithstanding his extreme doctrine of the sovereignty of God, which seemed to separate him from the world he had made, affirms that "the divine Spirit, everywhere diffused, sustains all things and carries on all the processes both of animal and vegetable life, and is the moving power both in the heavens and in the earth."

Yet this technic theory was too much in consonance with the popular thought to easily die out. The arguments of Boyle and Paley, and the Bridgewater Treatises, proving a designer from the manifestations of a design in nature, seemed to be those of invincible common sense.

If a watch, with its complex mechanism and evident construction for an intelligible purpose, is proof of a maker, why are not these various objects in nature, the complexity of whose structure and wise adaptation of parts to definite ends become more manifest just in proportion as they are more carefully and thoroughly scrutinized, proofs, also, of an intelligent constructor?

But the material universe is not a watch, neither is it made nor does it come into existence like a watch. The watch does not grow. But nature is instinct with life, and from life comes growth. Topsy was in the right, although contradicting the Catechism, in asserting that she was not made, but that she grew. The process of growth, however, was not by evolution, the unfolding or development of a germ, but by epigenesis, or cell-growth, as all scientists now confess. The organism, beginning in a simple cell, is formed by cell-multiplication into all the varieties of organs, differing not only in structure but also in chemical constitution, by a power, working within, which exhibits superhuman skill and resources not only in the formation of the organism, but especially in the ability to separate from the nutrient matter and thus combine, the chemical elements that are peculiar to each distinctive organ. This process, by which the infinitely complex mechanism of the human system is constructed, is entirely different from that which enters into the formation of a watch. The latter is fashioned and shaped by an external artificer, the former by an

internal power of life; a divine power continually assimilating, fashioning, renewing.

This is the Hebrew or Mosaic conception of Jehovah as living Being, repeated in the New Testament, "In him was life." This Bible idea of God is not the pagan conception of a corporeal being enthroned in the heavens, but is in full harmony with the primitive religious idea. It is a most significant fact that has been revealed in researches in the department of comparative religion, that the primitive belief of mankind was animistic and monotheistic; a belief in God as Spirit and Creator of all things. This revelation is in every human mind and consciousness as spirit and will, with its intuitions of an Absolute Cause. Paul's theology, that "that which may be known of God is manifest *in* them," is grounded in the profoundest principles of mental philosophy. The existence of God, Creator of all things, is no more revealed at the end of an argument than it is at the end of a telescope. The idea of God is within, not without. Says Bacon, "The descent into our inmost being is at the same time an ascent into God." The watch-theory of the universe has been unfortunate in this respect, at least: that it has induced a false conception of God as a man-like artificer outside of the universe.

This is a cardinal point. A true religion cannot allow God to be considered as separate from nature, so that nature is independent and exclusive of his presence and agency. For any conception of God that leaves out his active qualities—his energies, and their action in nature—must be insufficient, for with this view he ceases to be omnipotent. Nature gives reality to our idea of God, shows his energies in action, his life in contact with ours. But so to conceive the relation of God to nature is to recognize the world not as outside or seperate from God, but in him; he every-where in it and it everywhere living, moving, and existing in him.

These are the simple, natural ideas of primitive religions, most clearly and emphatically taught in the Bible itself. And with these teachings of the relations of God to the material universe the conflict between religion and philosophy and science ceases; for then religion reveals a creative and causal energy in nature adequate to its interpretation. Science discovers and philosophy affirms intelligence in

nature. Religion asserts the divinity of this intelligence, the divine power in the activities of nature. Such a Deity science can recognize and accept, while it only sneers at the far-distant God enthroned in the heavens as the creation of religious phantasy.

With this true religious view of the relations of God to nature the long-mooted question of teleology is adjusted. The "formative impulse" in nature, of which Huxley speaks, working out "purposive" results, which he also affirms, must be a power of intelligence comprehensive of all the relations and processes of nature. As "purposive" it must work for an end. The power that creates and modifies the germ, differentiating parts and organs producing varieties, is the same power that environs and adapts. All are results of the same divine purpose and action. The organific, as the adaptive power, is equally divine. In both cases the mechanical agency works within. The cause must be adequate not only to the immediate, but to the ultimate effect, and must continue active and operative to the end. Wherever nature works He works. There is no point in the universe, there is no moment of time, without the presence of "that infinite and eternal Energy from which all things proceed."

Our conclusion is that the scientific element in religion furnishes to science its true basis in its revelation of the real, creative, efficient, first, final, and eternal Cause, omnipotent, omnipresent, producing all the phenomena of the universe. Religion reveals also the nature of that Cause as spirit—intelligence, mind, and will, in which consists true spiritual personality. And, finally, it is religion that furnishes the solution in harmony with science and philosophy to that most perplexing riddle of the ages, the relations of matter to the creative power, or of the material universe to God, "who is over all, and through all, and in all." Eph. iv, 6, R. V.

James Douglas

ART. VI.—BENNETT'S "CHRISTIAN ARCHÆOLOGY."*

IT has been said that the best of commentators is the spade. The archæological explorations at Rome and Naples; in Sicily, Greece, and Asia Minor; in Egypt, Syria, and on the sites of Babylon and Nineveh, are demonstrations of the value of the exhumed relics of the distant past as interpreting the thought and belief of ancient times. A visit to the Museo Nazionale, at Naples, or to the Vatican or Lateran Museums, at Rome, brings one nearer the heart of pagan or Christian antiquity than the reading of many volumes of history. The learned antiquarian, Piper, remarks that:

> Christian archæology reveals a source of information which supplies a serious lack in our knowledge of Christian antiquity; for the nearer we approach the beginnings of the Church, the more meager are the literary sources of evidence. Here, accordingly, the contemporary monuments in stone, metal, and color, found by thousands in all parts of the world, especially in the countries around the Mediterranean, are of immense assistance.

In like spirit, Dean Stanley remarks:

> He who is steeped in the imagery of the Catacombs will be nearer to the thought of the early Church than he who has learned by heart the most elaborate treatise of Tertullian or of Origen.

We therefore hail with great delight Professor Bennett's admirable volume on Christian archæology. He has laid the whole Church under obligation by his exhaustive researches and lucid expositions. There are many books which treat parts of the broad subject which he here discusses: but we know of none in the English language which treats the whole subject so comprehensively, so succinctly, yet so adequately. The book that most nearly resembles it in breadth of scope and amplitude of learning is Bingham's famous *Origines Ecclesiasticæ*. But that great work was completed one hundred and sixty years ago, whereas many of the most important archæological discoveries, of which Professor Bennett has

* *Christian Archæology*. By Charles W. Bennett, D.D., Professor of Historical Theology in Garrett Biblical Institute, Evanston, Illinois. With an Introductory Notice by Dr. Ferdinand Piper, Professor of Church History and Christian Archæology in the University of Berlin. 8vo, pp. xvi, 558. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

fully availed himself, have been made within the last ten or fifteen years.

There is a special value attaching to the contemporary artistic or epigraphic expression of primitive faith and practice above the written record, and that is what Professor Piper calls "the frank unconsciousness that is often obscured by words." Into the humble memorials of love and sorrow in the Catacombs, or the rude paintings on the walls, no acrid controversy found its way. They form the best of evidence on the subjects of which they treat, because inscribed with unstudied simplicity and unbiased by theological strife.

Professor Bennett has divided the vast subject which he here treats into four appropriate sections: "The Archæology of Christian Art;" "The Archæology of the Constitution and Government of the Early Christian Church;" "The Sacraments and Worship of the Early Church," and "The Archæology of Christian Life." The first section comprehends not only graphic and plastic art, but also architecture, epigraphy, poetry, and hymnology and music. It is not true, as has been sometimes asserted, that even in its narrower sense of painting and sculpture the early Christians entirely abjured art on account of its idolatrous use by the pagans. They rather baptized it into the service of Christianity, and employed it in a high and holy ministry. Indeed, the very intensity of that old Christian life, under repression and persecution, created a more imperious necessity for a religious symbolism as an expression of its deepest feelings and as a common sign of the faith. Early Christian art was, therefore, a mighty spiritual force, "seeking," as Kugler well remarks, * "to typify in the earthly and perishing the abiding and eternal."

Professor Bennett shows (p. 55), that just as the heathen philosophical thought was used by the Church fathers to give concise expression to Christian doctrine, so were the forms of pagan art and its principles of expression pressed into the service of the Christian religion. Early Christian art thus sprang out of that which was pre-existing, selecting and adapting what was consistent with its spirit and rigorously rejecting whatever savored of idolatry, or of the sensual character of ancient heathen life. It stripped off, to use the figure of

* *Handbuch der Kunstgeschichte*, p. 12.

Dr. Lübke, what was unsuitable to the new ideas, and retained the healthy germ from which the tree of Christian art was to unfold in grand magnificence. Pagan art, to change the figure, a genius with drooping wing and torch reversed, stood at the door of Death, but cast no light upon the future. Christian art, inspired with lofty faith, pierced through the veil of sense and realized the world to come—a city which hath foundations, whose builder and maker is God.

Christian art, at first purely decorative, soon became the expression of a religious symbolism which concealed from the profane gaze of the heathen the mysteries of the faith, and yet revealed their profoundest truths to the hearts of the initiated. To those who possessed the key to those "Christian hieroglyphs," as Raoul-Rochette has called them, they spoke a language that the most unlettered, as well as the learned, could understand. Although occasionally fantastic and far-fetched, this symbolism is generally of profound spiritual significance, and often of extreme poetic beauty.

Dr. Bennett calls attention to the fact that great care must be observed, in the interpretation of religious symbolism, not to strain it beyond its capacity or intention. It should be withdrawn from the sphere of theological controversy, too often the battle-ground of religious rancor and bitterness, and relegated to that of scientific archæology and dispassionate criticism. An allegorizing mind, if it has any theological dogma to maintain, will discover symbolical evidence in its support where it can be detected by no one else.

Professor Bennett minutely traces, with copious pictorial illustration and with judicious comment, the change of character in the art representations of our Lord from the tender grace of the frescoes of the Catacombs to the somber sternness of the Byzantine mosaics. With the decline of art and the corruption of doctrine, the beautiful type of the Catacombs disappeared, and a more austere character was given to the pictures of Christ. Although the rendering of form became more and more incorrect, and the intractability of material rendered the aspect of the mosaics stiff and harsh, yet for powerful effect, strength of character, and depth of feeling Christian art exhibited vast resources. In the noble interiors of the stately basilicas every-where rising, the figure of Christ,

surrounded by saints and angels, looked down upon the worshipers with awe-inspiring aspect, holding in his left hand the book of life and raising his right hand in solemn benediction.

This type became more and more rigid and austere as the gathering shadows of the Dark Ages mantled on the minds of men. The benign aspect of the Good Shepherd of the Catacombs gave place to the stern, inexorable Judge, blasting the wicked with a glance and treading down the nations in his wrath. Christ was no longer the divine Orpheus, charming with the music of his lyre the souls of men, and breathing peace and benediction from his lips, but the "*rex tremendæ majestatis*," a stern avenger, striking the imagination with awe and awakening alarm and remorse in the soul.

A chapter full of interest, on which we may not linger, is devoted to early Christian sculpture, founded largely upon a careful study of the Christian sarcophagi in the Museum of Saint John Lateran, in Rome, and of the ivory diptychs so common in the sacristies of the continental churches. It is remarkable that both in early Christian painting and sculpture the solemn scenes of the crucifixion, the realistic treatment of which in Roman Catholic art so often shocks the sensibilities and harrows the soul, are sedulously avoided. This awful tragedy was felt to be the theme of devout and prayerful meditation rather than of pictorial representation. On page 152 Professor Bennett gives an engraving of an ivory carving of the crucifixion, which he attributes "probably to the fifth century." We confess that we have hitherto thought that the earliest extant representation of the crucifixion was a miniature in a Syrian Evangelarium, of date A. D. 586, now in the Laurentian Library at Florence. We are, however, disposed to accept, on Dr. Bennett's authority, the earlier date of the ivory carving above referred to.

The wide subject of early Christian architecture our author discusses at ample length, and with much judicious learning and research. He examines the different theories of the derivation of the Christian church from the Roman basilica, from the *triclinium*, from the private dwelling, from the pagan schola, and adopts the eclectic view that each theory contains a partial truth, and that the early churches were a development of elements common to these various structures.

The subject of Christian epigraphy might well occupy a volume itself. Indeed, Mommsen, Muratori, Fabretti, Orelli, Martigny, De Rossi, and others have published on this subject a special literature. Our author condenses into a single chapter the general principles of the science with numerous *fac simile* illustrations, sufficient for all except the few who may wish to become experts in the subject. This division of archæology is one of fascinating interest, yet of extreme difficulty. The great store-house of Christian epigraphy is found in the Christian Catacombs, especially those in the vicinity of the city of Rome. These simple epitaphs, with their rudeness, their brevity, and often their marks of ignorance and haste, furnish most important information as to primitive faith and practice, as to the organization, rites, and institutions of the early Church, and as to the personal character and domestic and social relations of the early believers. Indeed, Dr. Northcote has remarked that:

> Even if all the writings of the Fathers had altogether perished, we might almost reconstruct the whole fabric of the ecclesiastical polity from the scattered notices of these sepulchral inscriptions.

These lowly records speak no conventional language, like the edicts of the emperors, the monuments of the mighty, or the writings of historians; they utter the cry of the human heart in the hours of its deepest emotion; they bridge the gulf of time, and make us feel ourselves akin with the suffering, sorrowing, yet triumphant Christians of the primitive ages. It is, we have said, a fascinating task to spell out the sculptured legends of the catacombs—the vast graveyard of the early Church, which seems to give up its dead at our questioning to bear witness concerning the faith and hope of the golden age of Christianity. But it is also a task of great difficulty. The epitaphs are for the most part written in uncial characters, frequently without any separation of the words, although sometimes they are divided by spaces, points, or leaves. They frequently abound also in contractions and monogrammatic abbreviations, imposed by limits of space or economy of labor. Although sometimes well cut, the inscriptions are often wretchedly executed, presenting a straggling and scarcely legible scrawl. The spelling is frequently atrocious,

and the general style and character utterly barbarous, setting at defiance all laws of grammatical construction, and rendering the meaning extremely obscure and difficult to decipher.*

Sometimes the inscription is found upside down, and sometimes it is written backward, like a Hebrew text. Sometimes it is written in Latin, sometimes in Greek; sometimes in a mingling of the two, and sometimes in what is neither the one nor the other. The dates are indicated by the names of the consuls of the year, which of course adds greatly to the value of the epitaphs as evidence of doctrine or practice. Of eleven thousand inscriptions classified by De Rossi, only thirteen hundred and seventy-four bear dates. But in many cases the presence or absence of certain symbols, as the "Constantinian monogram," offers a very fair criterion of approximate date.

An exposition of the doctrinal teachings of the early Christian inscriptions does not lie within the scope of Professor Bennett's treatise, although he furnishes a large number of *fac similes* and translations from which very important conclusions may be adduced. While we should not expect to find in these inscriptions a complete system of theology, we should certainly look for some definite expression regarding the religious belief of those who wrote these memorials of the dead. In this expectation we are not disappointed. We find in these epitaphs a body of evidence on the doctrine and discipline of the primitive Church whose value it is scarcely possible to overestimate. We are struck with the infinite contrast of their sentiment to that of the pagan sepulchral monuments; and also by the conspicuous absence, in those of the early centuries and purer periods of Christianity, of the doctrines by

* The later examples are often marked by the absence of terminal inflections, and the use of prepositions instead, and by other indications of the falling to pieces of the stately Latin tongue, which had been the vehicle of such a noble literature and such lofty eloquence. Frequently the accusative is used instead of the ablative; as *cum uxorem, cum fratrem, sine aliquam, decessit de seculum, etc.* The transition into modern Italian is indicated by prefixing the letter *i*, as in the words *ispiritus, iscribet;* by affixing *e*, as *posuite* for *posuit;* and by a general softening of the pronunciation, as *santa* for *sancta, meses* for *menses, sesies* for *sexies.* The misplacing the aspirate is seen to be by no means a cockney peculiarity, as in the following examples: *hossa, hordine, helephantus, post hobitum,* etc. In the following the *h* is omitted: *ora, omo, ilaris, onestus, ospitium, oc,* and *ic.* We find also such forms as *vicxit, visit, bissit,* or *visse* for *vixit; pake* or *pache* for *pace, pulla* for *puella, restutus* for *restitutus,* and the like.

which the Church of Rome is characterized. The primitive Christians had no doubt of the immediate happiness of those who died in the faith. They were incapable of the torturing thought that the atoning blood of Christ was insufficient to wash away their guilt, and that therefore they were doomed to penal fires,

> "Till the foul crimes done in [their] days of nature
> [Were] burned and purged away."

All the expressions applied to the death of the righteous indicate the assurance of their spirits' peace and happiness. Thus we have in A. D. 310 the following beautiful euphemism for death: "ACCERCITVS AB ANGELIS"—"Called away (literally, sent for) by angels." In A. D. 329 occurs the still nobler expression: "NATVS EST LAVRENTIVS IN ETERNVM ANN XX. DORMIT IN PACE"—"Laurentius, born into eternity in the twentieth year of his age. He sleeps in peace."

The Christian's view of death is always, in striking contrast to the sullen resignation or blank despair of paganism, full of cheerfulness and hope. Its rugged front is veiled under softest synonyms. A few examples will illustrate the pious orthodoxy of those early Christian epitaphs: "ABIIT AETHERIAM CVPIENS COELI CONSCENDERE LVCEM" (A. D. 383)—"She departed, desiring to ascend to the ethereal light of heaven."

> "NEC REOR HVNC LACRIMIS FAS SIT DEFLERE
> CORPORIS EXVTVS VINCLIS QUI GAVDET IN ASTRIS
> NEC MALA TERRENI SENTIT CONTAGIA SENSVS." (A.D. 399.)

"Nor do I think it right to lament with tears him who, free from the fetters of the body, rejoices among the stars, nor feels the evil contagion of earthly sense."

> "HIC REQVIESCET (*sic*) IN SOMNO PACIS MALA. . . .
> ACCEPTA APVT (*sic*) DEVM." (A. D. 432.)

"Here rests in the sleep of peace Mala. . . . Received into the presence of God."

> "VIVENTEMQVE DEO CREDITE FLERE NEFAS." (A. D. 472.)

"Believe that it is forbidden to weep for one who lives in God."

So also the following: "ΠΡΩΤΟC ΕΝ ΑΓΙΩ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΕΝΘΑΔΕ ΚΕΙΤΑΙ"—"Here in the Holy Spirit of

God lieth Protus;" "CORPVS HABET TELLVS ANIMAM CÆLESTIA REGNA"—"The earth has the body, celestial realms the soul;" "ΓΑΥΚΕΡΟΝ ΦΑΟC ΟΥ ΚΑΤΕΛΕΨΑΣ (*sic*) ΕΣΧΕΣ ΓΑΡ ΜΕΤΑ COΥ ΠΑΝΑΘΑΝΑΤΟΝ"—"Thou didst not leave the sweet light, for thou hadst with thee him who knows not death," literally, "the all-deathless one;" "MENS NESCIA MORTIS VIVIT ET ASPECTV FRVITVR BENE CONSCIA CHRISTI"—"The soul lives unknowing of death and consciously rejoices in the vision of Christ;" "PRIMA VIVIS IN GLORIA DEI ET IN PACE DOMINI NOSTRI XR."—"Prima, thou livest in the glory of God and in the peace of Christ, our Lord."

The glorious doctrine of the resurrection, which is peculiarly the characteristic of our holy religion as distinguished from all the faiths of antiquity, is frequently recorded in these epitaphs, as in the following examples:

"HIC REQVIESCIT CARO MEA NOVISIMO VERO DIE
PER XPM CREDO RESVSCITABITVR A MORTVIS." (A. D. 544.)

"Here rests my flesh; but at the last day, through Christ, I believe it will be raised from the dead."

In the following example from the Catacombs of Naples Christian confidence adopts the sublime language of Job:

"CREDO QVIA REDEMPTOR MEVS BIBIT (*sic*) ET NOBISSIMO DIE
DE TERRA SVSCITABIT ME IN CARNE MEA VIDEBO DOM."

"I believe, because that my Redeemer liveth, and in the last day shall raise me from the earth, that in my flesh I shall see the Lord."

More briefly is this cardinal doctrine asserted in the following: "IVSTVS CVM S̄CIS X̄PŌ MEDIANTE RESVRGET"—"Justus, who will arise with the saints through Christ;" "HIC IN PACE REQVIESCIT LAVRENTIA QVAE CREDIDIT RESVRECTIONEM"—"Here reposes in peace Laurentia, who believed in the resurrection."

The very idea of death seems to have been repudiated by the primitive Christians: "NON MORTVA SED DATA SOMNO," sings Prudentius in paraphrase of the words of our Lord, "She is not dead, but sleepeth." So also in the Catacombs we read such words of sublime assurance as these: "MORTVVS NON EST SED VIVIT SVPER ASTRA"—"He is not dead, but lives above the stars."

In like manner the doctrine of the essential divinity of the Son of God is repeatedly and strikingly affirmed. Not only are the symbolical letters Alpha and Omega often associated with the sacred monogram, in allusion to the sublime passage in the Revelation descriptive of the eternity of Christ, but his name and Messianic title are variously combined with that of the Deity so as to indicate their identity. Thus we have the expressions: "ZHCHC IN ΔEO XPICTO (*sic*) — EN ΘEΩ KYPEIΩ XPICTΩ (*sic*) VIVAS IN CHRISTO DEO—IN DOMINO IESV"—"May you live in God Christ—in God the Lord Christ—in Christ God—in the Lord Jesus." Or the divine attributes are still more strongly expressed as follows: "ΔEOYC XPICTOYC OMNIIIOTEC" (*sic*) — "God Christ Almighty;" "DEO SANC XPO VN LVC" (*sic*) — "God, only Christ, only light;" "DEO SANC XPO VNI"—"To Christ, the one holy God."

Mention is made of the three persons of the Trinity separately in several epitaphs in which the deceased is said to sleep in DEO—in CHRISTO—in SPIRITV SANCTO, and collectively in the following, of date 403: "QVINTILIANVS HOMO DEI CONFIRMANS TRINITATEM AMANS CASTITATEM RESPVENS MVNDVM"—"Quintilianus, a man of God, holding fast the doctrine of the Trinity, loving chastity, contemning the world." In later examples from Aqueilia and other places we find the formulæ: "IN NOMINE SANCTAE TRINITAS — PATRIS ET FILII ET SPIRITVS SANCTI"—"In the name of the holy Trinity—of the Father, Son, and Holy Spirit."

It is true that there are also traces of ancient heresies, but the overwhelming preponderance is that of devout orthodoxy. But we have spent more time on this important theme than we had designed.

Dr. Bennett treats with his characteristic good taste and sound judgment the interesting subject of early Christian poetry and hymnology, and the allied topic of early Christian music. He presents specimens of these early hymns, and curious *fac similes* of the Gregorian Antiphonarium, and other ancient musical manuscripts. As to this important part of Christian worship he concludes: "By the study of the early hymnology we are impressed with its comparative poverty. The depth of

devotional feeling and the perfection of rhythm which characterize the mediæval and the modern hymn are largely wanting. The dignity and high inspiration which have characterized public worship since the Reformers joined the perfected hymn to appropriate music, and thus brought the singing to the entire congregation, could not have been attained even in the most imposing churches of Constantinople, Antioch, Milan, or Rome."

In the second main division of his volume our author discusses the archæology of the constitution and government of the early Christian Church. In this section he adopts largely the historical method, depending chiefly upon literary evidence, including the recently discovered "Teaching of the Twelve Apostles," and other ancient authorities. In addition to these the use of epigraphy is so important that it has been said that we might reconstruct the organization of the early Church entirely by its aid. On the question of the essential identity of presbyters and bishops in the apostolic age, he furnishes evidence that almost amounts to demonstration.

The whole officiary of the post-apostolic Church is passed in review—presbyters, deacons, archdeacons, chorepiscopi, metropolitans, and patriarchs; subdeacons, acolytes, exorcists, lectors, etc., whose multiplication were evidences of the growing splendor of ritual and doctrinal corruption of the Church of Rome. So also was the elaborate penitential discipline, with its various orders of *penitentes—flentes, audientes, genuflectentes*, and *consistentes*.

Book Three treats of the sacraments and worship of the early Church. Professor Bennett deals frankly and fairly with the vexed question of the subjects and mode of Christian baptism. His paramount object evidently is, not to obtain a polemical victory, but to arrive at the ultimate truth. He gives ten distinct illustrations of early frescoes or other art representations from the catacombs and ancient churches, in every one of which the mode is evidently by aspersion. These reach from the second to the ninth century. The following is his conclusion on this subject:

> When we consider the fact that monumental evidence is invaluable because of its unconscious character, and also it is remembered that the testimony of the archaic document, "The

Teaching of the Twelve," is a complete commentary on the art monuments, and, contrariwise, that the art monuments are a continuous illustration of the doctrines of "The Teaching," we are compelled to believe that, while immersion was the usual mode of administering baptism from the first to the twelfth century, there was very early a large measure of Christian liberty allowed in the Church, by which the mode of baptism could be readily adjusted to the peculiar circumstances. To this conclusion we are led by the combined testimony of "The Teaching," of the decisions of the Christian fathers and the councils, and of the uniform art representations.

It seems to the present writer, from the above cited testimony, that there is good ground to claim that affusion or aspersion was at least equally as valid a mode of baptism as immersion. It appears incredible that, if the latter were the original and usual mode, of apostolic and even divine authority, it should have left no trace in the earliest and most unconscious art record, and have been supplanted therein by a new, unscriptural, and unhistoric method. We claim with Professor Bennett a large degree of Christian liberty in the observance of this ordinance.

The primitive simplicity of administration of the sacrament of the Lord's Supper and the gradual development of liturgical ceremonial, with the doctrinal corruption of which it is an evidence, are treated with the utmost candor and love of truth, as are also the subjects of early Christian worship, early liturgies, the sanctity and ground of observance of the Lord's day, and of Easter, Pentecost, Epiphany, Christmas, and the other festivals of the Church.

The fourth and last book of this comprehensive and noble treatise discusses "The Archæology of Christian Life." From epigraphic testimony and from the writings of the Fathers we know that the domestic relations of the early Christians were of a very tender, pure, and noble character. The mutual love of husband and wife finds in the inscriptions of the catacombs affecting record, which attests the happiness of the marriage relation. Frequently the bereaved husband recounts with grateful recollection the fact that his wedded life was one of perfect harmony, unmarred by a single jar or discord: "SEMPER CONCORDES SINE VLLA QVERELLA." The following are characteristic examples: "DEO FIDELIS DVLCIS MA-

RITO NVTRIX FAMILIAE HVMILIS CVNCTIS AMATRIX PAVPERVM"—"Faithful to God, endeared to her husband, the nourisher of her family, humble to all, a lover of the poor." "BONE INNOCVA DIGNA PIA AMABILIS PVDICA" (*sic*)—"Good, guileless, worthy, pious, amiable, modest." "DEO SERVIENS VNICAE FIDEI AMICA PACIS CASTIS MORIBVS ORNATA COMMVNIS FIDELIBVS AMICIS FAMILIAE GRATA NVTRIX NATORVM ET NVMQVAM AMARA MARITO"—"Serving God, of matchless faith, a friend of peace, adorned with modest manners, affable toward the faithful friends of her family, a loving nurse of her children, and never bitter to her husband."

We should do scant justice, however, to the blameless character, simple dignity, and moral purity of the primitive Christians, as indicated in these touching epitaphs, if we forgot the thoroughly effete and corrupt society by which they were surrounded. It would seem almost impossible for the Christian graces to grow in such a fetid atmosphere. Like flowers that deck a sepulcher, breathing their fragrance amid scenes of corruption and death, are these holy characters, fragrant with the breath of heaven amid the moral corruption of their foul environment. The pure morals and holy lives of the believers were a perpetual testimony against abounding iniquity, and a living proof of the regenerating power and transforming grace of God. For they themselves, as one of their apologists asserts, "had been reclaimed from ten thousand vices." And the apostle, describing some of the vilest characters, exclaimed, "Such were some of you, but ye are washed, ye are sanctified." They recoiled with the utmost abhorrence from the pollutions of the age, and became indeed "the salt of the earth"—the sole moral antiseptic to prevent the total disintegration of society.

Professor Bennett points out the unspeakable degradation into which woman had fallen under pagan influence, and shows how Christianity rescued her from that wretched condition, how it clothed her with the domestic virtues, enshrined her amid the sanctities of home, and employed her in the gentle ministrations of love. The rites and benedictions of the Church were early invoked to give their sanction to Christian marriage. Numerous pictorial representations have been found of a man and woman standing with clasped hands

before a marriage altar, while Christ appears between them crowning the newly wedded pair. No sweeter idyl has come down from early times than that quoted by Dr. Bennett on page 466, in which Tertullian exclaims: "What a union is that of two believers, who have one hope, one rule of life, and one service! . . . In alternate song echo psalms and hymns; they vie with one another which best shall praise God. When Christ sees such things he rejoices. To these he sends his own peace. Where two are, there is also he. Where he is, there the evil one is not."

An interesting chapter is devoted to the relation of the Church to slavery. While the Church did not attempt the direct abolition of slavery, yet its whole spirit was diametrically opposed to it. It is a curious fact that out of 11,000 Christian inscriptions of the first six centuries scarce half a dozen make any reference to a condition of servitude. Yet of pagan epitaphs at least three fourths are those of slaves or freedmen. This conspicuous avoidance of recognition of slavery can be no mere accident. We know that the Christians were largely drawn from the servile classes. But in the Church of God there was no respect of persons. In Christ Jesus there was neither Jew nor Greek, neither bond nor free. The distinctions of worldly rank were abolished.* The highest spiritual dignities were open to the lowliest slave. In the ecclesiastical orders were no rights of birth and no privileges of blood. In the inscriptions of the Catacombs almost no badges of servitude or titles of honor appear. The wealthy noble—the lord of many acres—recognized in his lowly servant a fellow-heir of glory. The story of Onesimus may often have been repeated and the patrician master have received his returning slave, "not now as a servant, but above a servant—a brother beloved."

Christianity also dignified and ennobled, and in a sense hallowed, labor, by the example of its divine Founder. It consecrated the lowly virtues of humility, obedience, gentleness, patience, and long-suffering, which paganism contemned. While it did not, indeed, at once subvert the political institution of slavery, it mitigated its evils and gradually led to its abolition.

Dr. Bennett devotes a very interesting section to the discus-

* Apud nos inter pauperes et divites, servos et dominos, inter est nihil.—Lactantius, *Div. Inst.*, v, 14.

sion of the relations of the early Church to civil and military life. He shows the trying position in which the primitive Christians were placed in consequence of the condemnation of certain trades and occupations as ministering to idolatry, and the interdiction of many amusements and social observances as sharing the same taint. Feeling that their citizenship was in heaven, the early Christians took little part in the troubled politics of earth. "Nothing is more indifferent to us," says Tertullian, "than public affairs." * But, although accused of being profitless to the state † they were nevertheless diligent in business while fervent in spirit. They were no drones in the social hive, but patterns of industry and thrift, and followed blamelessly whatsoever things were lovely and of good report. Thus among pagan usages and unspeakable moral degradation they lived a holy nation, a peculiar people. "We alone are without crime," says Tertullian; "no Christian suffers but for his religion." "Your prisons are full," says Minutius Felix, "but they contain not one Christian."

Dr. Bennett calls attention to the remarkable fact that so few references to military life occur in Christian epitaphs, whereas they form a conspicuous feature in those of heathen origin. In ten thousand pagan inscriptions, examined by M. Le Blant, over five hundred, or, more accurately, 5.47 per cent., were of military character; while in four thousand seven hundred of Christian origin only .57 per cent. were military, or one tenth of those among the pagans. Although Tertullian inveighs against the military service as being tainted with idolatrous usages, he yet admits that there were Christians engaged in that as well as in other pursuits.‡ From the testimony of Eusebius and others, we know that the Christians often had to choose between the service of Cæsar and the service of Christ, and many even endured martyrdom rather than do violence to their conscience.

The charities of the early Church form the subject of a chapter of intense interest. While there was often a lavish dole of bread by the pagan emperors, it sprang not from the

* Nec ulla res aliena magis quam publica.—Tertullian, *Apol.*, c. xxxviii.

† Infructuosi in negotiis dicimur.—*Ib.*, xlii.

‡ Navigamus . . . et militamus, et rusticamus, et mercamur.—Tert., *Apol.*, c. xlii. Implevimus . . . castra ipsa.—*Ib.*, c. xxxvii.

principle of charity, but was simply designed to prevent outbursts of discontent. There were also pagan guilds and confraternities for mutual help, but these originated rather in a spirit of selfishness than in love. Charity among the pagans was at best a fitful and capricious fancy. Among the Christians it was a vast and vigorous organization, and was cultivated with noblest enthusiasm. In the early Church, voluntary collections were regularly made for the poor, the aged, the sick, the brethren in bonds, and for the burial of the dead. "Our charity dispenses more in the streets," says Tertullian, "than your religion in all the temples." "As you would receive, show mercy," says St. Chrysostom; "make God your debtor, that you may receive your own with usury." The church at Antioch, he tells us, maintained three thousand widows and orphans, besides the sick and poor. St. Ambrose sold the sacred vessels of the Church at Milan to rescue prisoners from the Goths, esteeming it their truest consecration to the service of God. "Better clothe the living temples of Christ," says Jerome, "than adorn the temples of stone." "God has no need of plates and dishes," said Acacius, Bishop of Amida, and he ransomed therewith a number of poor captives. Amid the splendid palaces and temples, theaters and baths of the pagan world, there was no hospital, nor orphanage, nor house of mercy. But when Christianity came forth triumphant from the catacombs, amid the stately basilicas which began every-where to rise were also hospitals, and refuges for the sick and the infirm. The apostate Julian urged the pagan priests to imitate the charities of the Christian Church.

The relations of the Church to education and general culture are also judiciously discussed. The embarrassment attending the acquisition of secular learning was early felt on account of its contamination with the taint of heathenism. But provision was soon made for the instruction of the young, and of heathen converts, in the doctrines of Christianity. The catechumens or learners—"the cadets of Christ"—were a distinctly recognized class, for whom especial provision was made. Deaconesses and aged women acted as instructresses to their own sex; and one of these was present during the questioning of the female catechumens by the male catechists.

The last chapter of this noble work appropriately discusses

the care of the dead by the early Church. The Christians, following the usages of the Jews, entirely abjured the pagan practice of burning the dead. They seem also to have felt that proper burial was necessary, in order to share in the resurrection, a sentiment which added poignancy to their grief when the ashes of their friends were scattered by the pagan persecutor. This error some of the Fathers sedulously sought to correct.

It is not true, as has sometimes been asserted, that the early Christians had to seek secret places of burial for their dead, and that therefore they adopted the mode of sepulture in the subterranean catacombs. At first there was no attempt at concealment, nor was any needed. The Christian enjoyed the same protection by law as the pagan tombs. Even when Christianity fell under the ban of persecution freedom of sepulture was not at first interfered with. A beneficent Roman law declared that even the bodies of those who died by the hand of the public executioner might be given up to any who asked for them.* Even the remains of the martyrs were given to their friends for Christian sepulture. In the later persecutions, however, the persecutors ignobly made war even upon the dead.

A concise description of the catacombs, with several pictorial illustrations, concludes this admirable volume; but we have not space to refer more fully to this very interesting department of Christian archæology.

The publishers have done their part well in the preparation of this book. It is accompanied by two excellent colored maps, by one hundred and forty-eight engravings, and by ten full-page plates, which do much to make the explanations and interpretations of these sometimes difficult subjects more clear. The proof-reading—a very important matter in a work of this character, containing so many Greek and Latin citations—has been very accurately done. A copious glossary, index, syllabus of the literature of archæology, and translations of the inscriptions add greatly to the value of the volume.

* Corpora animadversorum quibuslibet petentibus ad sepulturam danda sunt.—*Digest.*, xlviii, 24, 2.

W. H. Withrow.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

BEWARE of the leaven of rationalism! Evangelical religion in Germany was on the point of expiring on the altar of a forged system of hermeneutics when Christian scholarship rallied to the defense of the integrity of the Scriptures, and Methodism lit revival fires in city and village, arousing the national Church from its torpor, and thus preserved a pure Protestantism in the land of Luther and of the Reformers. England is in the grip of the rationalists, and is overawed by a progressive but false and destructive criticism. Her universities are stocked with unbelievers, materialists, and rationalists, and many of her clergy are also under the pernicious influence of the new critics. A reformer is needed, as in the days of Wesley, to save the old Church from a spiritual decadence and to re-enlighten it in doctrinal truth. American rationalism is in the incipient stages of development, infecting the literature and theology of the country, and should at once be exposed and resisted, because it tends to spiritual paralysis and the ruin of the Church. It is not consciously infidel in tone or spirit, as is the Rationalism of France and Germany; it is not so outspoken or daring as is that of England; but because it is adorned with Christian graces, and blushes when properly stigmatized, it is all the more insinuating and dangerous. The *Methodist Review* is the first of its class in this country to sound the note of alarm and warn the Christian Church against the infection. In his addresses before fifteen Conferences in March and April the editor assailed the covert Rationalism in the faculties of Yale, Harvard, and Johns Hopkins Universities, and impeaches them now in the high forum of discussion. Three rationalists in the faculty of Johns Hopkins University are three too many; and as Yale and Harvard are harboring men of like faith in their faculties, who in the literature they produce are more than coquetting with the evil, they should be asked to justify their title to the appellation of Christian institutions. Literature as rationalistic as that of Kuenen and Wellhausen, emanating from these great universities, especially from Yale, reaches our table nearly every month, and in the name of Christianity we cry a halt. Error has its beginning, and this collegiate liberalism is as likely to undermine the Christian faith of this country as the Rationalism of England is silencing the Old Testament in that Protestant island. Let us not be idle in this time of evident peril. The *Methodist Review* calls upon good men of all names to join it in the work of preserving the Christian Church from so grievous a peril as now menaces it from those whose criticism is a snare, and whose knowledge is turned into an instrument of destruction.

Not a little of the perplexity in harmonizing the biblical records arises from the uncertainty and indistinctness of the chronology of the Old Testament. Without a definite beginning as to the creation it is difficult to establish a consecutive order of dates that will be satisfactory; in fact, every attempt in this direction is open to severe criticism. The Bible is not so much concerned with dates as with events, epochs, results. It is not scientific, but historic; it is not systematic, but didactic. The work of constructing a chronology is, therefore, most difficult if the student confine himself to the events or the genealogical tables of the Bible; and if he go beyond them, and trust to foreign systems of chronology, he will get into trouble, because they have been but imperfectly preserved, and are far from being trustworthy. The Hebrew system of chronology is incomplete, broken, and contradictory; but since Jerome indorsed it the Roman Catholic Church holds to it as authentic and inspired. In the absence of any thing better the Protestant world also naturally turns to it, but it is evident to the scholar that we have outgrown Archbishop Usher, and must wait until discoveries or interpretations that may settle some of the problems shall be announced. The chronology of the Septuagint, accepted by the Greek Church in preference to the Hebrew system, varies from the latter in allowing one hundred years more to some of the antediluvian patriarchs, and then subtracts one hundred years from their total longevity, harmonizing in the end with the Hebrew, but introducing difficulties in the details of events concerning the patriarchal period that annoy and disturb the regular order of history. The Samaritan version in some respects agrees with the Hebrew system, and in others with that of the Septuagint. It will give the reader an idea of the need of revision of these systems, and of a settlement of the chronological problems, if we say that students in this department have assigned nearly one hundred and fifty lengths of time from the creation to the birth of Christ. The problem is to reduce these lengths to one definite period. So also respecting the date of the exodus of Israel from Egypt there is no uniformity of opinion, but on the contrary a wide and irreconcilable variation as to time, and antagonistic interpretations of the event itself. Brugsch, a renowned Egyptologist, places the exodus at 1314 B. C.; Seyffarth's date is 1825 B. C.; Floigel's is 1143 B. C.; Manetho's, 1488 B. C. After a full examination of Manetho's table and a careful study of contemporaneous and biblical history, Jacob Schwartz concludes that the exodus occurred April 20, 1488 B. C., and that Tutmes III. was the Pharaoh of the period. This is specific, and is as a sunbeam in a dark place. Given the time of the exodus, and the chronology of all events from that period to the Christian era may be fixed, which certainly will be of incalculable worth in historic studies. As the Scriptures intimate that the foundations of Solomon's temple were laid 480 years after the exodus, it is merely a question of mathematics to determine exactly when the construction of the temple commenced; and so all other problems become mathematical and easy of solution. But we have one objection to this decisive chronology of Mr. Schwartz's, which he must first remove before his solution can

be accepted. According to the Hebrew chronology Aaron died A. M. 2515, and as he died in the fortieth year of the exodus Israel left Egypt A. M. 2475, or 1529 B. C. We are not responsible for this dilemma. If the monuments of Egypt make it plain that Tutmes III. was Pharaoh, then, as he reigned about 1488 B. C., the exodus occurred at that time, Hebrew chronology to the contrary notwithstanding. It is this difference, however, that is in dispute. Certain it is that a new system of chronology is needed if we are to make progress along some lines; and while it is evident that a beginning has been made in opposition to the old systems we should avoid haste in accepting any new announcement, even though it has a monument behind it. We shall patiently wait for additional evidence respecting the time of the great events recorded in the Old Testament.

Here is obscurity: "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?" 1 Cor. ix, 4, 5, A. V. The word "power" should be translated "right," or "privilege." The general sense seems to be that the apostle is defending his right to temporal support, and also his right to enter the marriage state. But it is strange that the occasion for defending such rights should arise, or that any one, though hostile to Paul, or an unbeliever in the apostleship, should deny the validity of these rights. Some things must be remembered in order to understand the defense Paul here makes of these rights. It was held by some that only those who had been personally called into the apostleship by the Lord Jesus before his ascension could claim the title and immunities of the office, and as Paul had not seen the Master until his journey to Damascus, at the time of his conversion, he was a pretender, and usurped the rights of an apostle, which were personal support and the right of marriage. Finding his apostleship called in question, Paul submits to an examination, and establishes his official character by the fact that the Corinthian Christians were the fruit of his labor, and that *they* could not reject him, though others might disallow his claim. He therefore insists upon two things: 1. Ministerial support. Other apostles were maintained by the Church, and though he and Barnabas—the "we" of the text—were able to support themselves, he insisted upon the right to claim the same commercial privilege as extended to others. The question of maintenance is not contingent upon the poverty or riches of the minister, but upon the fact that he is a minister. The ox that treadeth out the corn must not be muzzled. In insisting upon the right of the minister to "eat and drink" at the expense of the Church, Paul lays down a fundamental principle, overthrowing the theory of some that a paid ministry is a hireling ministry. 2. The ministerial right of marriage. Many of the apostles were married. Paul at the time was probably a widower; Cephas in particular is mentioned as married, corroborating Matthew's report of the fact in the statement that Jesus healed Peter's wife's mother of a fever. Hence, priestly celibacy founded upon any alleged bachelorhood of Peter,

or upon any advisory hint of Paul, or upon any scriptural teaching whatever, is an inexcusable perversion of the Scriptures. A married priesthood is legitimate, and, judging from the evils of a celibate priesthood, we should say necessary. We commend the teaching to Roman Catholics.

Like all great characters John Bright is a puzzle, not difficult of solution, but sufficiently intricate and mysterious to require patient investigation if he would be understood. The traveler's first impression of the pyramid of Cheops is somewhat disappointing; he does not at once comprehend its greatness, but as he lingers in its vicinity its proportions grow upon him, and at last he recognizes its sublimity. In some respects the great commoner of England scarcely rises to the average of a member of Parliament, and seldom exhibits any of those traits that distinguish the heroes of history. He was not a scholar in any sense; he knew no language but the English; he was quite unfamiliar with literature; he mastered the Bible and John Milton, but he was not a specialist in history, poetry, science, or law. It is not in evidence that he was a student in any department of learning; but he read the newspaper, the magazine, the pamphlet, and informed himself as to public affairs. Here is a man whose death smites the world with grief, but it is not because of his mental attainments or his profound statesmanship, or a wide political influence secured by wealth, or the talisman of a noble ancestry. Nor was he a genius in politics, or a meteor of any sort, but rather a quiet, unobtrusive citizen of England, laboring without much noise for his country and for civilization. The puzzle is a large one. This unscholarly, unequipped man was one of the great orators of his time, moving the masses as with a magician's wand, and compelling parliaments and royalties to listen to his voice and often to yield to his dictation. Yet the secret of his fame cannot be explained by his matchless oratory any more than the fame of Demosthenes and Henry Clay can be explained in that way. Back of his eloquence was the nature that made him eloquent; underneath his sentiments were convictions born of communion with humanity and secret confidence in God; around him stood the race into whose condition he entered and in whose behalf he waged a valiant warfare. He was a man of the people and disdained aristocracy; he was a believer in human rights, and opposed the doctrine of social caste and the institution of human slavery; he was a patriot, and yet was broad enough to love the world; he was an Englishman, but he extolled and defended the American republic; he was untainted with ancestries, unburdened with royal dignities, a free man, a lover of the race, and a hater of wrong. Without scholarship, he was eloquent because he defended the right; without royal attachments, he exposed the iniquities of the throne and emphasized the rights of the people; without the prestige of the upper classes, he stood for justice and righteousness, and proclaimed the spirit of peace and good-will to all men. Living, working, believing, he could not but be eloquent; dying, he could not but be immortal.

Professor Huxley assumes the paternity of the word "agnostic," or "agnosticism," which is playing an important function in the controversies of the day. The "gnostic" of the early church period pretended to know all mysteries, and posed as the apostle of truth and divine wisdom. He was not a charlatan, for he was learned according to the times, but the horizon of his acquisitions was limited to a philosophy that was in the declining stages, and to a theology that was crude and wanting in a decisive terminology. Still he was the sum of secret wisdom. It occurred to the distinguished English scientist that an *agnostic* is one who does not know what the gnostic knew; he is outside the circle of truth; he is ignorant of mysteries; he inquires but must shake his head in dissent at his own questions. Thus the word as the antithesis of "gnostic" came into use. The agnostic, ignorant of revealed truths, may persist in his ignorance until he doubts and finally denies them. This is infidel agnosticism. On the contrary, he may push his investigations along the track of the mysteries, solving one now and then, finding an explanation here and there of some great difficulty, but compelled to acknowledge that such problems as the divine existence, immortality, and the supernatural world are still beyond exact definition, description, or statement. He affirms faith in them, but is ignorant respecting essence, condition, relation. He is a Christian agnostic, and will ever be such; for here we only know in part, and must patiently wait for the final revelation. Infidel agnosticism is an obstacle to inquiry and progress; Christian agnosticism is an inspiration to faith, investigation, contentment, and stability.

The word "vacation," as derived from *vacatio*, means *immunity earned by service*. He only is entitled to exemption from duty who has performed it; he only can claim rest who has been burdened with toil. The natural order of life is from refreshment to labor, or from labor to refreshment. Even Hercules should suspend activity for a season, that he may regain strength for other conquest. It is said that a locomotive will show signs of weariness, and must be "stalled" and "groomed" before it will resume work. In ascending a mountain the horse now and then will tarry a moment to take breath and then go on to the summit. So is it necessary that the brain-worker, whether in a profession or business, should vacate his office, his duty, his ordinary conditions, and seek exhilaration and new resources in a changed life and in a new environment. The argument for a vacation is grounded in the necessities of being, and mere sentiment against it should not be regarded a sufficient answer by those whose future may be dependent upon an annual rest from their toils. Let vacation-hunger be satisfied.

CURRENT DISCUSSIONS.

THE PIVOTAL FACT OF CHRISTIANITY.

As a preliminary proposition, we say, with Delitzsch, that we believe in the Easter announcement and accept its deductions. The import of assent to a great truth is that it carries with it an assent to all cognate truths, for logically the mind cannot accept one truth and reject others supported by it, or which are the product of its inspiration and power. The great includes the small, the one implies the many.

The fate of Christianity, not merely as a system of truths but as a religion for the salvation of the world, hinges on the single and sublime fact of the resurrection of Jesus Christ from death. If the event, as recorded in the gospels, actually occurred, as the Church has for eighteen centuries and more believed it did occur, nothing can impair the faith of believers in it and in whatsoever is dependent upon it, nor impede the progress of the religion established on so sure a foundation. If, on the other hand, it did not occur, but the record of it is merely a beautiful specimen of Christian mythology, to be treated with reverential regard but not preached as an historic fact, the vast superstructure conditioned upon its verity must in time, like the tower of Siloam, totter to its ruin. For, contagious and progressive as is the power of superstition, and however beautiful and supposedly necessary a system of faith emerges from it, it loses its power so soon as it is recognized as a superstition; its beauty fades so soon as it appears colorless, and its necessity disappears so soon as it is demonstrated to be a mockery and only a priestly tradition. The pagan inhabitants of Madagascar abandoned the great idol of the royal court when they saw that it was the rendezvous of vermin, and had no power to protect itself from the assaults of men. So, whatever hold the powerful and beautiful teaching of the resurrection may have had upon mankind, it must lose its grip and its influence must evaporate if by any means it may be shown that as an event it never occurred, and that the record of it is in form unhistorical and in spirit incredible.

For the question in its elementary aspect is historical, to be studied as any other historical report, and to be determined after the manner of the facts of history. The resurrection, different from human events in general, like them happened in time, and to a degree may be established or overthrown as other events long past are confirmed or rejected. If this is not so, then it is impossible to handle it as an historic question, and it becomes merely a matter of faith, without strong supporting evidence except that kind that does not address the reason but merely the affections and the æsthetic sense in man. If, however, the largest fact of religion, or that upon which it rests, is historical in character and evidence, as the overthrow of the Roman empire or the death of Socrates, we can proceed to defend it as we defend other events; and, succeeding in so doing, criticism, whether rationalistic or purely skeptical, is disarmed of its power.

We plant ourselves firmly upon the statement that, first of all, the resurrection is an historical event, and is therefore provable by the processes and machinery of history.

In keeping with this proposition, we affirm that the character of the records of the event—including the simplicity of statement, the minuteness of details, the personal elements, the freedom from bias, and the avoidance of any attempt to make a story—goes far toward establishing the credibility of the narrative. No historian has ever written so completely unconscious of the importance of his writing as the synoptists in their brief but sufficiently accurate account of the stupendous scenes at the sepulcher. No historian ever sought so completely to hide himself, and project into prominence the event he was describing, as the biographers of Jesus Christ. No historian was ever less contradictory in statement or influence than the sacred writers, not one of whom is found contradicting himself or contradicting the others to any dangerous degree, and certainly not fatally.

The close examiner of the four accounts of the resurrection will discover some disagreements, respecting circumstances, persons, and happenings associated with the event, that rationalists have employed against the historical character of the announcement, but which, carefully considered, with its historical blemishes, do not invalidate the event itself. If the lack of full agreement in history is sufficient to destroy its trustworthiness, then all history must go; for various and conflicting accounts of nearly every great event that has happened since Herodotus inaugurated profane history have reached us, and would imperil faith in the events to which they relate. We lay it down as a principle, or a means of safety in historical study, that differing accounts of an event do not necessarily render the event unhistorical or exclude it from the realm of reality, or justify an unbelieving caution respecting its occurrence. Lessing, the great German thinker, admitted as much when he discovered certain discrepancies in the gospel records of the resurrection, saying that such discrepancies do not discredit the event. Varying or even contradictory accounts of the Norman conquest of England, or of the seven important battles of the American Revolution, or of the execution of Major André, or of the siege of Vicksburg, or of the assassination of Abraham Lincoln, so long as they all agree touching the main *fact* in discussion, do not discredit the fact or cloud the narrative, or render the whole unhistorical. Admitting a charge of discrepancy in the four gospel accounts of the resurrection, it is replied that it is not surprising that as to some details there are omissions or additions by one or another that would appear, if not irrelevant, at least not exactly harmonious, for historians usually conflict; but it must be noted that *touching the fact of the resurrection*, which is the question at issue, *they are unanimous in their report* as to its actual occurrence on the third day from the crucifixion. Hence the account of the event is on as safe an historical basis as the account of any transaction in history.

As to the discrepancies, it is proper to bring them forward that we may see how insufficient they are to undermine the story related by the evan-

gelists, because they might be entirely omitted from the gospels without affecting the integrity of the event or the accuracy of its history. For instance, Matthew and Mark mention but one angel, Luke and John two. Mark says the women, before arriving at the sepulcher, inquired, "Who shall roll us away the stone from the door of the sepulcher?" while Luke says they found the stone rolled away from the sepulcher. John says Mary Magdalene went to the sepulcher when "it was yet dark;" but Mark says "they came at the rising of the sun." Matthew and Mark report that the angel assured the women that Jesus would meet his disciples in Galilee, but Luke and John omit the item. Why pursue this line of investigation further? It is clear that minor historical differences, such as these, do not make against the actuality of the fact reported by all the writers; and Griesbach, after fully estimating the discrepancies, concludes that, whether explained or not, the story is unimpeachable and absolutely credible.

Waiving, however, any gain to be derived from rationalistic concessions, or any support that may be maintained from historical canons, useful as they are in this kind of study, we insist that the direct historical evidence of the resurrection of Jesus Christ is complete; as complete as the evidence of any event purely historical, so that it goes not begging for recognition; nor does it quietly assume itself to be true, as fable or tradition might also assume to be true, but it demonstrates its truth by such evidence as cannot be ignored, and in a way that is winning the confidence of minds capable of distinguishing the spurious from the genuine and the false from the true. Into the details of this evidence, or into any striking peculiarity of it, we do not now propose to enter; but if one will master the principles of testimony as laid down by Greenleaf, one will find that this historical, changed into a legal, question will answer those principles and be sustained as they are rigidly applied to it. The testimony respecting the death of Christ, the first point to be noted, is chiefly furnished by his enemies, and is therefore decisive; the testimony of Mary and the Roman soldiers respecting the happenings at the sepulcher and the conduct of the priests to prevent the spread of the story of the resurrection is unanswerable in itself; the testimony of the disciples respecting the ten appearances of Jesus during forty days after the resurrection is corroborative and defensible in every syllable; the fact that more than five hundred were witnesses of the risen Christ strengthens the case beyond any possibility of weakening or modification; and, lastly, the testimony of Paul, upon whose affidavit alone it would be safe to rest the whole scheme of Christianity, completes a record of evidence that has endured the sifting of the ages and made impregnable a religion that, unshaken in the future, will wheel the sin-disturbed world into blessed and harmonious relations with its Maker. Of all historical truths in the Scriptures none is more invincible in its evidence, none more heart-inspiring in its influence, and none more mind-convincing in the form of its statement, than the truth of the resurrection of our Lord.

In addition to the legal conclusiveness of the event, based upon proc-

esses employed in similar investigations outside of the Scriptures, it must not be forgotten that an element appears in this question that is somewhat peculiar to scriptural events, but is absent from the marked evolutions of profane history. We refer to the prophetical element in the sacred books. We are not aware that either the death of Napoleon on the island of Saint Helena or his final burial beneath the dome of the Hotel des Invalides in Paris—both events at one time strongly improbable—was a matter of prophecy, either of inspired or uninspired writers. Yet the same kind of proof, or the legal process of evidence, by which the death and burial of Napoleon are established is afforded in the study of the resurrection of Jesus Christ, and, what does not appear in Napoleon's case, it was in fulfillment of repeated predictions covering all the circumstances as reported by the evangelists; which distinguishes it from the events of profane history, because the latter does not claim for itself the unique vindication of prophecy. If we consider prophecy as the germ of history, or history as the fruit of prophecy, or both so linked as to embrace each other, in any case the two, like the pillars of Jachin and Boaz, stand to support the great temple of truth which, built in other days, is to remain until the end of time.

Affirming, therefore, on historical and prophetical grounds the absolute certainty of the event of the resurrection, it is next important to consider its meaning—its relation to the system of truth of which it is part—and in particular if it sufficiently establish the divine character of the Sonship of Jesus Christ. Evidently the resurrection of Lazarus did not prove him to be divine, nor did the miracles wrought by the apostles prove them to be divine, or any thing more than instruments in God's hands. Notwithstanding the great powers they exercised, and the influence even over death they seemed to possess, they were human, and to have claimed to be any thing else would have been more than the people, or the ages following, would have allowed. How is it, then, that Christ, by a miracle, is taken to be divine, and by his resurrection is demonstrated to be the Son of God—all divine in character, teaching, and life? Was it not possible to do, teach, die, and rise, as he did, and yet be human, provided divine power were granted him in sufficient measure for the purposes before him? If others, altogether human, approximated him in certain lines, why may not he have been human, though he exceeded them in command of ever-present resources, in personal self-control, and in his evident harmony with eternal order? Thus it happens that the question is raised as to the relevancy of the resurrection as a proof of the divinity of our Lord. Lessing holds that the truths of religion have nothing to do with the facts of history, and that therefore the resurrection does not establish Sonship. This is the doctrinal aspect of the subject, and must have a moment's treatment.

In reply to the rationalist it occurs to us to inquire, if the resurrection does not sustain or exhibit the divinity of Christ, what in the realm of facts does, or by what logical process may the alleged doctrine be maintained? If the greatest event connected with him does not prove him to be the Son of God, surely we cannot find such proof in the smaller

events of his life; if the greatest miracle fail to reveal the divine background of his life, other and minor miracles cannot be quoted in defense of it; if his teachings respecting the event are not conclusive adumbrations of his divinity, other teachings respecting other things will not awaken conviction of his divine character. The result of the inquiry is that, removing the resurrection from the list of evidences in behalf of the Sonship of our Lord, we are without evidence of it, and faith in the doctrine will gradually exhaust itself.

It seems a sufficient answer to all speculation as to the logic of the resurrection that, of his own accord, and doubtless weighing well his utterances respecting it, Christ himself, before the cross was in sight, not only foretold his death in its relation to atonement, but declared his resurrection in relation to religion, making Christianity to depend upon the fulfillment of that declaration. Had he rested the claim of Sonship on any thing he might have done or said during his life-time, it would have been open to the objection that he so manipulated forces or instruments as to sustain his claim; this was, indeed, the objection the Jews made to his miracles: but when he rested that claim upon himself when powerless in the vice of death; when it was not possible for him to perform by legerdemain any alleged act in proof of his declaration; when he could not have tested his purpose so certainly by any other proposition: when the risks were all against him except he were the Son of God, the resurrection becomes an indubitable sign of all the claims he made respecting himself, and of the final fulfillment of all the purposes he had in view in the establishment of the Church in the world. If, therefore, so great an event is not the logical proof of the claim to which it related, and upon which the system of religion of which he was the Founder rests, the claim cannot be established, and the overthrow of the system is inevitable. Either the resurrection must be admitted, or Sonship must be denied. The two are so related that they stand or fall together. If the one be a myth, the other is a fable; if the one be a fact, the other is a fact also. So wedded are they together, that Paul (1 Cor. xv) bases the religion of Christ upon his resurrection at the time stated, every-where preaching the latter as fundamental, and proclaiming it in proof of all that Jesus taught and of all that man must believe. So runs common Christian faith respecting it. The resurrection of Christ is the pivotal fact of Christianity, to be preached first and last as the chief and self-sustaining truth of the gospels, for without it nothing can be preached, and the doctrine of salvation from sin, hitherto an inspiration, is but a huge and disconsolate fiction. Without it every other fact in the gospels is worthless, every other doctrine dies at the root, faith rots in natural sunshine, and the whole superstructure falls because the substructure is a powerless mythical teaching born of a mind intensely bent on startling the world with the hyperbole of a dream.

From the prospective or eschatological view-point the resurrection opens up the vista to eternal life. It is not so much the abstract teaching of the future life that thrills the race as the fact that by resurrection it is

discerned—that is, recovery from death has an actual illustration, and immortality is made visible to mortal eyes by the scenes at the sepulcher. We are less interested in the process by which the fact of resurrection is accomplished than in the fact itself, which is a certificate of immortality. Nor is it of so great moment that we understand with what body Jesus came from the dead as that we accept the fact that he conquered death, and separated himself from it. In the presence of the great fact of resurrection other questions are of minor importance, to be wrought out at leisure, or to be held in abeyance until, as the ages come and go, they gradually determine themselves. If we can but grasp the fact that as Jesus rose from the dead so man will live after he will die, and recover himself in the fullness of a perfect nature, being immortal hereafter as he is mortal here, we shall snatch a flower from the sepulcher whose perfume will make welcome the bed of death when we come to lie upon it. In this faith the disciple may live, in this faith he may die; and "until the day break and the shadows flee away" he may hie himself "to the mountain of myrrh and to the hill of frankincense."

NATIONAL OPTIMISM.

Of all subjects in which the American patriot is interested there is none that so captivates his intelligence as that of the future of the Republic. In these days of enthusiasm over the survival of a century of constitutional government it is his constant theme, and as he discusses it, looking at it from many stand-points, he either becomes hopeful and eloquent in anticipation or fearful and unbelieving respecting the outcome of existent conditions and tendencies in national movements. While, however, it is fitting to take a realistic view of events, and interpret the trend of the age in harmony with the principles that govern it, we should avoid, on the one hand, a too optimistic view of the future, and, on the other, a gross pessimistic belief, which extinguishes aspiration and paralyzes the effort required to perpetuate the institutions of civic government. Before making a judgment, the judicial mind will be careful to consider all the elements of the problem, such as the origin and purpose of the Republic, the spirit of the people, the tests applied during the first hundred years of our history, the dangers that beset the triumph of the constitutional principle, and the moral and political guarantees of good government in the world. Considered from the political, educational, social, material, and religious stand-points, there is no sufficient reason for doubt respecting the safety and prosperity of the Republic, but, on the other hand, an unimpeachable ground for faith in its indestructibility. It must be confessed that the subject of the country's future is of such a nature, and involves so many interests, as easily to excite faith in the perpetuity of our institutions; and, while this is not a sufficient security against adversity, it will contribute much to the stability of things, and to the providential consummation of the mission of the American people.

Whatever others may see as adverse to this theory of national perpetuity, they should not forget one fact which is of great significance in all our calculations respecting the second century of the Republic. The fact of having survived one century is a prophecy of the ability of the government to pass safely through another. We have only to recall the leading events of the first century of the nation's existence, the problems that were solved under difficulties that have rarely confronted government-builders, and the reiterated faith of the people during the period of uncertainty, to understand how strong and well-equipped the nation is for a long career of development and usefulness. All the way from beginning to end the first century was critical in its spirit, formative in its events, and ever doubtful as to final results. There was not a decade in which it was not possible for disaster to have happened to the Republic, not, however, so much for the want of statesmanship as by the force and logic of events. The period of the Constitution, its origin, adoption, and the setting up of government, was, as Professor Fiske has ably shown, a very critical as well as decisive period in the history of the country, for it determined whether one republic, or several independent governments, or a monarchy, should prevail in the New World. Though beginning well, the presidency itself for several administrations was an experiment, liable to failure, and to a Napoleonic *coup d'état* by which the Republic would be transformed into a monarchy. With all his expressed loyalty to the new government John Adams was supposed to be in sympathy with a monarchical form of authority, and others shared this view with him. The war of 1812 was also a decisive conflict, convincing England that she could not conquer the United States, and developing in the American people a sense of nationality that hitherto was crude and only spasmodically operative. The slavery period was crucial, both in peace and war, and the severest test of the national character and life. For forty years prior to 1861 the government was conducted chiefly in the interest of slavery; the Constitution was amended, or perverted, or misconstrued so as to conserve the ambition and purposes of the South; iniquitous laws were enacted and enforced for the preservation of the social institution; the Churches were more or less involved in the huge crime, and the nation was in a state of division, corruption, and decay. That it endured under these circumstances is proof of a potency that promises a great future. The Civil War seemingly tested the government to the last inch of strength and last pound of resources; but it survived, demonstrating an internal vitality of which hitherto it was not conscious. With emergence from so great a conflict, purified, strong, energetic, its trials did not cease, but tests were reapplied, and fortunately with less vigor and uncertainty than previously. The reconstruction period is remembered as pregnant with danger, and was passed in safety, because our statesmanship was far-seeing and the national sense broad and liberal. Even the resumption period was not entirely free from forebodings, but it is behind us with no trace of calamity upon the body politic. One cannot contemplate the crises of the first century through which we have passed without a sense of gratitude to

the God of nations, who protected us from possible ruin; nor without believing that, as the nation has survived the formative period of its existence and settled many questions that cannot arise in the future, so, better instructed than in the beginning and more appreciative of national unity, it will go forward to the achievement of its purposes unhindered by obstacles within or threatenings from without. This kind of optimism is rational, healthful, and conserving of unity, stability, progress, and destiny.

Perhaps no single event has occurred in modern times of greater political significance than the centennial celebration of the inauguration of George Washington as the first president of the republic. Other cities becomingly responded to the centennial spirit, but the great celebration in New York, April 29–May 1, eclipsed every thing of the kind ever held in the country, and was both historic and prophetic: historic, in that it revived the constitutional period and the great figure of that period; prophetic, in that it gave assurance of a unity that cannot be broken. Of the details of the celebration, or of any special features, save two or three, we shall not write; but, as a whole, it confirmed the faith of the people in themselves and developed a loyalty that we trust will never expire. It was specially gratifying to note the representation of the South in the great military parade of April 30, governors, staffs, and troops, many of them rebels in the Civil War, saluting the flag, pledging fidelity to the country, and co-operating in every possible way to make the celebration both a success and a sign of stability. Governor Buckner, of Kentucky, a restored Unionist, was easier on his horse in Fifth Avenue on that day than when, more than twenty-five years ago, he suddenly retreated from Fort Donelson, breathing secession against the country. This participation of the South in the celebration was worth a great deal to the old slavery-ridden section, and the spectacle will not be lost upon the North. Not less significant and appropriate was the appearance in the parade of naturalized citizens from many lands—Germans, Irish, Italians, French, and Scotch—showing that they accepted in good faith their new citizenship with us, and were loyal in heart to the flag and country. It was a happy thought also to introduce several thousand school children into the ranks, for they marched with the precision of regular troops, and took lessons in patriotism that may serve the country hereafter in times of danger. It was not its vastness, nor the perfection of plan with which the centennial observance was executed, nor the variety of details of which it was composed, nor the singular magnificence of the great anniversary, that permanently impressed us; but rather the profound educational effect it must have upon the nation at large. For the time it educated the nation out of sectionalism into unity; out of foreign and native differences into a common nationality; out of partisanship into political sympathy as broad and deep as the country itself; out of darkened gloom into radiant hope; out of pessimism into bright conceptions of the nation's greatness and future. Notwithstanding the strifes, divisions, and partisanships of the past, the nation enters upon another century stronger in self-confidence,

loving justice, philanthropy, and morality, with an increased sense of their value, with centripetal forces more than equal to the centrifugal influences, and certain of a permanent evolution into Immanuel's kingdom, if it continue true to its best traditions and its holiest teachings.

Joyful over the outlook, we must pause to note the perils that threaten us and the obstacles that, unless checked and removed, may interfere with the achievement of a great destiny. If destruction ever overtake the Republic it is not probable that it will be inflicted by other nations, but, sadly enough, it will be the result of the nation's vices. The national policy of non-interference in the political affairs of the Old World is alone likely to prevent difficulty and rupture with other nations; and as they will be occupied with their own interests it is not reasonable to suppose that they will attack us for the sake of having something to do. Maintaining our reserve, we may safely count on immunity from foreign wars. The dangers to which the nation is exposed are internal; but the remedy is in our own hands. It is a hopeful sign that we exactly know what these dangers are, and it is a still more encouraging symptom that our statesmen, theologians, teachers, and many of the common citizenship are studying these troubles, and are anxious to deliver the nation from their grasp and power. If the antagonistic forces were secret, operating in a hidden and undiscoverable way, the nation would be at a disadvantage, and might find itself destroyed, or honey-combed with evil, before it could recover strength enough to resist its destroyer. Among the gigantic obstacles to civilization, and obstinate in its hold upon the people, is the wide-spread evil of the liquor traffic; but, with its tremendous strength, and aided by all other vices, the day of its doom has been foreseen by its supporters, whose fear is the measure of our hope. It cannot be that the people will submit another century to the tyranny of a curse that has not one redeeming feature and knows no law but that of its own enactment. It will not be enough to check it, or tax it, or brand it with epithets; *it must be destroyed.* This is the ultimatum of Christianity to this evil.

Absorbed as the nation will be with its conflict with this evil, it must not overlook that system of religion which on its educational side is strictly at variance with a sound republicanism, and which means to undermine the national order. We refer to Roman Catholicism as an independent educator in this country. If overcome now, posterity will thank us for their deliverance from a bondage that has extinguished intellectual life in Mexico, Spain, Austria, and Italy. We must also comprehend the scope of the educational work of the nation, which, regarding all classes, is vast in extent, and cannot too soon be performed. The ignorant populations in this country exceed the intelligent classes, and this proportion cannot long continue without exciting friction if not revolution. The school-house is the safety of the Republic, for it means the extinction of the evils of ignorance. The evils of immigration, of unrestricted suffrage, of spoils and bribery in elections, of greed and selfishness in the general manner of life, call for appropriate legislation and an appeal to the sense of honesty and good-will in the citizen. The spirit of anarchy requires repressive oppo-

sition, and should be quenched without delay. The ethical and religious spirit should obtain more and more in the national life; the Senate of the United States should be condemned when it holds a session on Sunday; railways should stop their trains on the Lord's day; and the Church should be more aggressive in evangelization, and consecrate its wealth and energies to the fulfillment of the commission to gospelize the world. Years will be required to relieve the nation of its burdens; sacrifices will be made by those who believe in man and God; and after many vicissitudes of reverses and successes it will finally dawn upon the American nation that it is a kingdom of God, purified of its evils, and ready for the service of Him who is on the great white throne. Let us believe that God intends to build up a great nation on this continent: a nation of freemen; a nation of intelligent, God-fearing citizens; a nation that in the order of Providence will order peace throughout the world by keeping peace itself with all nations; a nation born to minister to the earth the things that make for righteousness, justice, fraternity, equality, holiness, and heaven.

DENOMINATIONAL CONSCIOUSNESS.

It is not a misuse of language to speak of a religious denomination as having attributes of personality, for it manifests in every stage of its development and its adjustments to social conditions all the feelings and traits of character that possess the living man. We see both selfishness and philanthropy, egotism and humility, courage and timidity, zeal and indifference, sensitiveness and callousness, in all the organized religious bodies of the world; we see, moreover, in them, all the infirmities as well as the excellences, all the auxiliaries as well as the stumbling-blocks, to prosperity, as we see them in individuals. The denomination is a living organism, not only reflecting the idiosyncrasies of its constituency, but also exhibiting a peculiarity of temperament, or marks of individuality, that distinguish it from every other kindred body, and from its own component elements. Methodism, Presbyterianism, Episcopalianism, each is as distinct in mental and moral phenomena as Simpson, Crosby, and Knox-Little. Its self-consciousness is among its primary features, the recognition of which is essential to an understanding of its purpose and an explanation of its methods.

To say that self-consciousness is a necessity is the same as saying that it is a condition of existence, for as an individual without consciousness is morally powerless to act, and therefore without responsibility, so a denomination without a consciousness of itself, or a knowledge of its powers and functions, is incapable of movement and inefficient as an organization. Temporary suspension of consciousness is only a temporary evil; but an extinct consciousness in both cases is death. The first condition of activity, therefore, is denominational self-recognition; that is, it must be aware of its own existence, it must be acquainted with itself, apprehending its powers and resources, and in its introspection it must compass certain aims

and the methods by which they may be fulfilled. This much at least is implied in knowing itself; and as it knows itself, so the entire body moves and acts, harmonizing with its consciousness of existence and purpose. The Methodist is a special force so long as he feels that he is the embodiment of free grace; the Baptist energizes as he talks of the ordinances in their relation to the religious life; the Presbyterian feels as strong as a mountain, though he skips like the hills, when he preaches the sovereignty of God; and the Episcopalian steps with measured precision as he shouts that the apostles are behind him and making music for him. The denominationalist, whatever his name, is confident in his representation of a principle, and, holding his own individuality in abeyance, stands forth as the exponent of the larger individuality of his denomination. This identification of himself with his denomination is the acme of consecration, and this absorption of individual consciousness in the common and larger consciousness of the Church is a sign of efficient churchism, which, well regulated, may contribute to the enlargement of Christ's kingdom. In short, such consciousness is inseparable from churchism; it is the cement that holds it together, but it must not be dry or untempered.

Here is the beginning of the possibility of evil. Whether it is better that the man be lost in churchism than that churchism be lost in the man is a question that needs some turning over before it can be permanently dismissed from consideration. If we say there is or should be a limit to the manifestations of the spirit of churchism, it is because, viewing Christianity in its gospel wholeness, it is essentially better than denominationalism, and never was intended to be overshadowed by its growing proportions. We must outgrow the theory that a religious organism, with Christian impulses and a Christian surname, is necessarily the incarnation of Christianity; for the two may be, though, historically considered, they have not been, entirely distinct: but it is apparent that the tendency of modern churchism is to magnify the *raison d'être*, and to enforce Christianity through its channel, as if its communication through any other would be invalid and ineffectual. If we shall grasp the conception that Christianity is larger than any type of it, as the whole is greater than any of its parts, and that probably no denomination is in exclusive possession of the whole truth and nothing but the truth, we shall relate the one to the other in a just order. Such has been the triumph of denominationalism over Christianity that it has produced a species of bigotry the most blighting, proselytism the most annoying, and set in motion a type of religious machinery for the advancement of the peculiarities of churchism that must shock the world for its offensiveness; thus reversing the natural order of manifestation, which allows to Christianity the precedence, and locates denominationalism in a subordinate position. To charge this evil upon any single organization is not our purpose, for, in this respect, all are guilty at the bar of judgment, and reformation should commence every-where. If the peculiarity of a churchism is a doctrine, or an ordinance, or a ritual, or a song, or an instrument; if the ground of its existence and the end of its warfare are the maintenance of its specialty; if

its keenest sensitiveness is always manifest at one point—the point of separation from other bodies; if its most exposed nerve is the nerve of denominationalism, it needs to educate itself into a broader life and to subordinate its peculiarities to those of the gospel system, which, Johannean in one direction, Pauline in another, and Petrine in still another, was in the whole a Christ-system, richer than any of its individualities, and the source of their beauty and perfection. In this statement we are not suggesting the extinction of the denominational spirit, but merely upholding the supremacy of Christianity, and affirming that in point of order and relation it should precede and direct all denominationalism to its legitimate end. In other words, while denominationalism should be the instrument of Christianity, Christianity in no sense, nor to any degree, should be the instrument of churchism.

The evil of the reversed relation of the substantives is far-reaching, seriously affecting denominational life and character, and placing it at a disadvantage in its conflict with the world. Denominationalism, intensified into a persistence to nominate itself as supreme before man, degenerates into sectism, which, as history shows, is favorable to the growth of all the passions, methods, and irregularities of bigotry and self-centered religious enthusiasm. Sectism feeds upon itself, and, using Shakespeare's language, increases its appetite by its food. It believes in itself more than in any thing else—more than in Christianity, with which it claims to be identical. It becomes narrow in the interpretation of the Gospel, uncharitable in its relations with other bodies, haughty, dictatorial, egotistic in character, a twister of history in its behalf, a trimmer in the presence of moral conditions to gain its purposes, and a self-confident, overweening organization whose chief end is its own glorification. Roman Catholicism is an example of the general statement on a large scale, for it could light the martyr's fire, open the door of the dungeon, or subject the unrelenting heretic to torture, because he dared to exercise his religious freedom. But at this point, though perhaps in not so tragic a way, or to so great an extent, Protestantism is responsible for considerable mischief by reason of the exclusiveness of its sect-spirit, and the inherited taint of a selfishness that seems natural to religious organisms in general. We oppose transubstantiation; but is consubstantiation so far removed from the error of the papal sacrament as to justify the organization of a separate Church for its propagation? We oppose the fables of the papacy; but some of them are more tolerable, considering their symbolic uses, than the awful fables of predestination and the doctrine of a mathematical limit of the number to be saved and lost; yet upon the latter a great religious body stalks forth, as if it were commissioned from heaven to declare the foreordained mathematical results of redemption. We oppose the papal priesthood, with its celibacies, absolving prerogatives, and alleged control of the inhabitants of purgatory; but what excuse can be offered for a Church the logic of whose claim of apostolic descent would lead to the very powers exercised by the rotten priesthood of Rome? We oppose the physical mummery, the candles, bells, incense, and the external ritualism of the old Church; but a

Protestant body exalts baptism by immersion into so great prominence as to make the world believe that one's salvation is determined rather by the quantity of water applied to one's person than by his faith in the Son of God. We oppose the infallibility of the pope; but a Church rears itself on the dogma of the so-called historic episcopate, claiming to be *the* Church by virtue of its unprovable heredity, and vaunting itself as the chief proclaimer of the decrees of God. What is the difference between the inferential infallibility of the Church of England and the absolute prerogative claimed by Leo XIII.? We state the infirmities of Protestantism by contrast, and in this bold way, that the spirit of sectism that intrinsically characterizes it may be manifest and that its evil may likewise be recognized.

Fatal to spiritual development as is the sectism of the Church, which, interpreted, is a species of schism, for it prevents union, it is also a hinderance to that outward success that is contemplated in the visions of prophets and apostles and the teachings of the Master. What must the world think of the Church that seems more concerned for itself than for the Gospel? that will fight more valiantly for baptism than atonement? that is more wedded to history than to the prophetic future? that seeks proselytes rather in the spirit of bigotry than in the broad generosity of the apostles? that covets association with secular powers and agencies in preference to influences that are spiritual? that glories more in its name than in the highly exalted name of Jesus Christ? that points to its temples with pride, while the millions are wasting away in sin, and it is doing little to rescue them? that puts any thing in advance of its great commission to preach the Gospel to every creature and then declares that the world is on the verge of destruction? As sectism is promoted the power of Christianity is weakened, for as others detect the governing motive of a sect to be itself rather than the salvation of the world, they lose faith in, if not respect for, both the organism and that which it is supposed to represent. If Christianity is not multiplying its adherents so rapidly as might be expected in these days of its opportunity, it is quite as much because of the weakening influence of sectism as because of the depravity of the race. As Puritanism was in its purposes strong but weak in its methods; as the Reformation was both aggressive in design and offensive in its practice; as Greek Christianity is both an influence and a stagnation; as Latin Christianity is both a blessing and a calamity; so Protestantism is fortunate in its mission but unfortunate in some of its methods for the salvation of the race. Until denominational consciousness is subordinated to the larger consciousness of Christianity, by which zeal for Christ will eclipse zeal for sect, the union of Protestantism and the greater union of Christendom will be delayed, and so the final triumph of the kingdom of Christ will wait for a generation of Christians who will know neither bond nor free, male nor female, Protestant nor Greek, Latin nor Copt, sect nor creed-holder, but all who are friends of Christ shall be co-workers with him, and shall be one with him in the great regeneration.

THE ARENA.

COUNT TOLSTOÏ ON IMMORTALITY.

THE article by Dr. Ross C. Houghton, in the last number of the *Review*, on Count Lyof Tolstoï, omitted to represent the views of the Russian on one of the distinctive doctrines of our religion.

Coming out right after Easter, as did the *Review* article on the great Count, it is pertinent to quote, *without note and comment*, from Tolstoï's *My Religion*, pages 147, 151, 153, as follows: "The idea of a future eternal life comes neither from Jewish doctrine nor from the doctrine of Jesus, but from an entirely different source. We are obliged to believe that belief in a future life is a primitive and crude conception based upon a confused idea of the resemblance between death and sleep—an idea common to all savage races." If this is Tolstoïsm we question the statement of Dr. Houghton that the noted reformer is "enthusiastically prosecuting an independent search after the true religion as contained in the Gospel of Christ." Again, to quote Tolstoï: "As opposed to the personal life, Jesus taught us, not of a life beyond the grave, but of that universal life which comprises within itself the life of humanity, past, present, and to come." Finally, this modern apostle of a peculiar form of pantheism concludes: "The entire doctrine of Jesus inculcates renunciation of the personal, imaginary life, and a merging of this personal life in the universal life of humanity, in the life of the Son of man. Now the doctrine of the individual immortality of the soul does not impel us to renounce the personal life; on the contrary, it affirms the continuance of individuality forever." These teachings of strange admixture of truth and error help one, at least, to agreement with Dr. Houghton in the conclusion that, "The more we study and analyze Tolstoï's religion the stronger is our conviction that it is eminently of this world, and based largely upon terrestrial considerations." And as to such considerations, after trying to get at the true inwardness of these as set forth in his socialistic writings, one comes to accept, as alarmingly true, a recent statement of the *Review* Editor himself, that in reality "Tolstoï is a more dangerous anarchist than Herr Most."

Germantown, Pa. JAMES HEPBURN HARGIS.

A THEORY OF MIRACLES.

Under the above title there appeared in "The Arena" department of the *Methodist Review* for March–April an article which, to my mind, is open to grave objections, because tending to reduce the miracles of turning the water into wine, and raising Lazarus and the widow's son from the dead—the two principal miracles of Jesus's ministry—to simply masterly scientific experiments.

To the question whether there was any force in the dead body of Lazarus that by intensification could cause its reanimation, the writer answers, "Unquestionably;" but to the commonplace thinker this notion is

quite questionable. Nor does the fact cited, that the hair may continue to grow after the body is dead, which unquestionably does show the presence of vitality, furnish satisfactory proof of the correctness of the theory in question; for this is true of a tree all dead but one branch: there is vitality in the tree, but this vitality can only sustain the life of the part containing it. The case of the withered arm is like the case of the tree, only transferred to an animal body. If the vitality be diffused throughout the whole body, which only serves to animate a part, there must be a diminution of vitality in the part from which it has been drawn; and hence the body thus reanimated would possess only an attenuated life, which was not the case, evidently, in the instances cited. And the fact that these dead bodies were raised to life with a full supply of vitality shows that whatever of vitality remained in the body, if connected at all with the miracle, was re-enforced (strengthened with new force), not intensified, and implies, as an essential condition, the causing to be of more vitality, showing the Being performing the miracle to be possessed of creative power, an essential element of the power to work miracles.

As to the fact that "scientific writers have confidently asserted that there is nothing in the circumstances in the case either of Lazarus or the widow's son inconsistent with the possibility of their being merely instances of suspended animation," I would respectfully suggest, in addition to the Editor's foot-note, that there is one circumstance, at least, which to my mind renders such supposition impossible, and that circumstance is the assertion, by the same authority on which the fact of the miracles themselves rest, that these persons were dead. See John xi, 14; Luke vii, 12, 15. Is it safe to apply such rules of interpretation to the Scriptures? By such method of interpretation, how shall the common reader know the meaning of holy writ? These miracles of Jesus were accorded and handed down from generation to generation, that each generation of men might "believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx, 31. But if these miracles be reduced to scientific experiments, then what greater authority have they than any other scientific treatise? For they no more prove the divine Sonship of Jesus than other scientific works prove the divine Sonship of any other scientific experimenter. Science is a very profitable and delightful study; but when it presumes to declare what portion of the Bible we are to accept as unequivocally true, and what portion we must dilute with a large per cent. of allowance, we protest.

Either Jesus raised the dead or he did not; if he raised the dead, then the persons were dead whom he raised; else he did not raise the dead; and if when the Scriptures say of Lazarus, "which had been dead, whom he [Jesus] raised from the dead," the meaning may be that Lazarus was simply in a trance, or animation was suspended, how shall we know but that it may mean the same when it says, "And I saw the dead, small and great, stand before God?" A theory of miracles that must lean on such a supposition must be quite inefficient.

W. J. BARGER.

Sutton, Neb.

AN IMPORTANT QUESTION.

1. Could the Lord Jesus Christ have sinned, and thereby have defeated the plan of redemption?

2. If he could not have sinned, how then was he tempted in all points like other men?

North Adams, March 25. W. M. PADDOCK.

1. Most certainly Jesus *could* have sinned. He was a perfect man, and a part of his perfection was free moral agency. He therefore had the power to do as he pleased. He was no machine. He did right because he chose to do so. Had he sinned he would certainly have defeated the plan of redemption, but he did not sin. He kept the law, obeyed it to the letter, and the Father therefore said, "This is my beloved Son, in whom I am well pleased."

2. We have already answered the second question, but may add that our Lord's temptation was quite as complete and violent as any that ever assailed a human being, and he triumphed over it by prayer and faith, just as we may do. In this particular he certainly set an example that we should follow in his steps.

We cut the above from the *Michigan Advocate*. The editor of that able paper stands not alone in his opinion. We have often heard others express the same thought. But notwithstanding that many of the more distinguished divines of our Church entertain a like belief, the undersigned, though only a local preacher, is obliged to differ from them, for the following reasons:

First. Because our Lord Jesus Christ did not occupy the same plane as do all other men. They are all born with an inherently sinful nature; he was "holy, harmless, undefiled, and separate from sinners." In moral nature he had nothing in common with them. He was not begotten by a human and physical generation, but by a holy and spiritual begetting. Hence it was said of him, "That holy thing that shall be born of thee [of Mary, his virgin mother] shall be called the Son of God." His was an immaculate conception; not, indeed, in the sense the Romish Church erroneously teaches, because of the immaculateness of his mother, for she was no more immaculate than are other women, but because of the absolute freedom from sin of his divine Father—the Holy Ghost. This divine begetting—not creation—stamped this offspring of Mary with absolute purity of nature—and constituted that separateness "from sinners" of which the apostle speaks.

Second. Out of this entire purity of nature grew our Lord's holiness of character. Not having any tendency to sin, he naturally tended always to all that was "pure, and lovely, and of good report." There was no guile not only "in his mouth," or words, but none in any of his acts. He was consequently essentially holy.

Third. But not only was our Lord's nature absolutely holy, and all his tendencies to holiness, but he could not be otherwise than holy, nor do an unholy act; and as it was morally impossible for him to originate an unholy thought, purpose, or act, because of the perfect purity of his nature, neither, for a like reason, could he yield to one at the suggestion of another. The danger of temptation to evil lies in the susceptibility of the tempted to the evil suggestion of the tempter. Where such susceptibility does not exist, and cannot be excited, there can be no temptation. It is said of God that "he cannot lie;" before he can do that, or any other moral wrong, he must cease to be what he is. But he "cannot deny him-

self." So with our Lord Christ. His affinity to the Holy One is a bar to his yielding to sin.

Fourth. As to Christ being the exemplar of believers, he is set forth as such only in his patient endurance of suffering, in his readiness to forgive and love enemies, in the holiness and humility of his character, in his active benevolences; not in respect to the resisting of temptation.

J. LONGKING.

THE THUD OF SUPERANNUATION.

Methodism demands of all who enter her ministry these concessions: 1. A life of constant service in whatever fields she may be pleased to assign them; 2. That they shall accept such provision as those whom they are sent to serve shall feel disposed to make; 3. That they shall receive with modest meekness such relief as the Church shall be willing to afford them. "Aye, there's the rub!" The willingness of the Church is their only surety, and, being supreme, they must "commune with their own hearts and be still." Is this as it should be? Brother Moses's forty years of heroic devotion in the itinerancy, on hard fields, with scarce ever a just and equitable remuneration, now that the evening shadows have fallen upon his pathway are little reckoned, and tremblingly he awaits the report of the Conference stewards, which shall, more than likely, send him to his humble home, with an "empty void" in his pocket-book and a sickening pain at his heart, to dream of and long for that "good time coming," when our beloved Methodism shall give him something more substantial than kindly compliments and honeyed phrases—when something more solid and appreciable than rhetorical common-places shall reward the "venerable fathers" whose bravery and fortitude, wisdom and virtue, love and loyalty, bequeathed to their spiritual children a heritage that excites the wonder and admiration of the world. Thus only can we vindicate our righteousness and demonstrate our claims to the regard and fellowship of all who "love our Lord Jesus Christ in sincerity." Our practice in this particular must correspond with our profession, if we would be "sons of God without rebuke," "blameless and harmless" in the sight of Heaven, and clear at the bar of enlightened Christian conscience.

There is no excuse for our treatment of those who have given themselves unreservedly to the work of the ministry. They are every way worthy of—most certainly should receive—"a just recompense of reward;" and the "set time" has "fully come" to give them what they so richly deserve. With God's bounty smiling through all our borders, in these "plenteous years" of the "early and the latter rain,"—while our "noble army of martyrs," the bishops, agents, editors, and presiding elders, are shouting lustily from the "house-tops," "Millions for Missions, Freedmen's Aid, Church Extension, Education," and what not—grand objects, all of them, and worthy of our best endeavors—why not raise the cry, Funds, *Funds*, FUNDS! to comfortably shelter, clothe, and feed every

worn-out preacher, widow, and orphan looking expectantly to this pre-eminently godlike charity, which, among the "people called Methodists," should be as broad as the earth and as lasting as her hills? Thus we shall have the "righteous in everlasting remembrance," and display "something of a finer reverence for beauty, truth, and love."

Newberry, Pa. J. B. MANN.

NATURAL SCIENCE IN THE SCHOOLS.

The importance of the study of natural science has been of late years generally recognized in the colleges and universities, and liberal provision has been made for its prosecution. But little attention, however, has been given to the subject in the lower grades of the educational course. In the primary and grammar schools there is generally no study of natural science. In the high schools, the studies of that department usually form a part of the English course, but not of the classical course. It is the general belief of students and teachers of natural science that the present arrangement involves two conditions which are most deplorable: 1. The entire omission of science from the studies of that great majority of our youth who go no further than the primary or the grammar school. 2. The postponement, in the case of the select few who receive a college education, of the study of science to so late a period of the course that their powers of observation are nearly atrophied by disuse.

This conviction has recently found expression in the action of the American Society of Naturalists, a young but vigorous society numbering about one hundred and fifty members, the great majority of whom are professors of biology and geology in the colleges of the Eastern States. At the annual meeting in December, 1887, the subject was extensively discussed, and a committee appointed to prepare a report embodying the views of the society. The committee, consisting of Professors Clarke, of Williams; Rice, of Wesleyan; Farlow, of Harvard; and Macloskie, of Princeton, and Dr. Whitman, editor of the *Journal of Morphology*, presented at the meeting in 1888 a report which was unanimously adopted.

The following are the principal recommendations in the report: Instruction in the natural sciences should commence in the lowest grade in the primary school, and should continue through the course. In the lower grades, the instruction should consist chiefly of simple object-lessons, based upon the animals, plants, and minerals which are common and accessible. Rudiments of physiology should be early taught for the sake of its hygienic applications. Rudiments of physics and chemistry should be taught in the highest grades of the grammar school. More extended and systematic courses in science should be given in the high-school. Certain of the sciences (physical geography, botany, and physiology being suggested, as perhaps the most suitable) should be included in the classical course in the high-school, and required for admission to college.

Middletown, Conn. WM. NORTH RICE.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

For the present season the air is, and will continue to be, full of the spirit of the centenary of the Revolution, now being worshiped in France by the great Exposition established in its honor, and being tested by critical and hostile eyes. The best mind in Europe was greatly in doubt as to the wisdom of this apotheosis of the men of 1789, whose words and deeds it were, for many reasons, better to let lie and slumber, and in whose honor it were not wise to challenge the criticism of the age. But the radical spirit of the period has adopted the motto of one of the men of that age, "Audacity, and still audacity," and so, in the face of better counsels, it ventured on a crusade in favor of the first Republic pure and simple.

The result of this determined movement was to make it quite impossible for many of the peoples of Europe to take part in the Centennial Exposition, and to make others at least cool in regard to it. Its every movement will therefore be contemplated with critical eyes, and of the various groups of thinkers each will have its balm for the wounds that may be inflicted in the progress of the great centennial demonstration. No fraction of French thinkers is more active in analysis of the true inwardness of this event than the French Protestants, one of whose prominent workers and champions, Pastor Rabaud, has lately appeared before the public with an opuscule bearing the title, *For the Centenary of* 1789. In this pamphlet, which breathes with Republican warmth and political maturity, Rabaud examines, so to say, the conscience of the Republican party; passing successively in review the virtues which it needs—namely, *union*, *respect*, *morality*, *patriotism*. He shows with a wholesome frankness to what extent these virtues are wanting, and pleads eloquently for a revival of them.

A famous colleague takes up the text of Rabaud, and declares that to make the Republic better the people themselves need to become better, adding that the sole means to this end consists in evangelizing them. This thought is fast becoming the conviction of all Christian men throughout the Continent, where is frequently heard the assertion that every genuine and real progress is measured by the influence of the Gospel. Now this is well as a cry for the battle, but it is only an effective call when the men of God mingle with the crowd and make themselves known by words and deeds. The complaint against Christian men has been in France that they isolate themselves too much in their spiritualism, and are inclined to a narrow solidarity with their co thinkers and

workers. But the political and social interests of all are alike, and therefore to sustain the Republic, whose very name is composed of these liberties and rights, to prevent the Republic from degenerating, we have our duties as Christians and citizens at the same time to appeal to the conscience and judgment of our fellow-citizens. If those who now call themselves Conservatives in France were really worthy of the name they would for the nonce silence their theoretical preferences, and work for the maintenance of the present republican *régime*. This is the appeal of the *brochure* of Rabaud, and the style is so vivid and colored that he who reads it once reads it again. May it do a perfect work in France!

I. RELIGIOUS.

RENAN, at the Academy, has made quite an onslaught on the so called "men of 1789." The occasion was the introduction of a recently elected *Immortal*, and the celebrated romancer of the *Life of Jesus* was expected, of course, to bring forth some startling novelty in the line of his incurable skepticism. But his theme was a protest against naturalism in most striking terms: "Every thing that owes any thing to the caprice of the moment passes away as a caprice. What fashion makes, fashion unmakes. In a thousand years men will reprint only two old books of humanity—Homer and the Bible." Then, darting away from this flash, he went ungloved at the men of the old Revolution, now posing in the exposition as the heroes of 1789 in founding the first Republic. His first assertion was, that the general phenonema of that event appeared as one of those great movements of history ruled and guided by a superior will. But let us not suppose by these words that Renan proclaims it a providential action, for in the next breath he says, "It was a work as unconscientious as a cyclone, carrying off without regard every thing within its reach;" this is fatalism. As to the men of the Revolution he thus descants: "These workmen of a giant's work, regarded in themselves alone, were pygmies; it was the work which was great, and which made them great by taking possession of them. The situation seized and transformed them according to its needs. When the feverish excesses had passed they became again what they had been—that is, ordinary men."

Renan, therefore, is in no mood to accord to these men statues and honors, and he consequently speaks in no flattering terms about the superhuman efforts to embalm those whom the bandages of death have so long enveloped. He then hurls at his audience this bold question: "Was, in fact, the Revolution a good or an evil?" And the brilliant Academician exhorts his hearers in this regard to suspend their judgment—"If the work succeeds it is good." It will be better to examine that in ten or twenty years, when we shall be able justly to appreciate that great coefficient of human affairs—victory, which causes many foolish tentatives to be judged by success. This historical criticism amounts, therefore, to this, that the just and the unjust have no place in his conscience.

EMILE DE LAVELEYE.—In these days, when France is making such an effort to glorify the great Revolution of 1789 by opening in her capital a world exposition, and inviting thither as guests or contributors all the nations of the earth, it might be well also to hear the judgment of a well-known politico-economist and liberal publicist concerning the principles of '89. He declares that the events of recent periods strengthen in him more and more the conviction that the famous Frenchman, Quinet, was right when he declared that political emancipation could only be effectual with the condition that it is based on religious reform.

The French Revolution, which sprang from the great philosophical agitation of the eighteenth century, wished to lay the foundation of modern liberty on the basis of human reason, in spite of the Church, which condemned these liberties, and consequently opposed the Revolution. Now has this effort, which all Catholic peoples have imitated, been successful? How stands it to-day with France? What gives to General Boulanger his power? The clerical party. What is the rock on which the Republic threatens to strand? Challemel-Lacour designated it in his late great speech thus: "It is the religious question in the province of the school." All Catholic nationalites that would establish or preserve necessary liberties are forced into a blind alley from which there is no retreat. For what are they to do when the Church condemns these liberties? If the cause of education is intrusted to the Church, then will, sooner or later, the condemned liberty be limited, and finally totally abolished. But if the clergy, on the other hand, be excluded from the school, then offense is done to the Catholic people, and especially to the mothers, and a fearful opposition is engendered, and an opposition party called into life, which soon, alone and then in combination with all malcontents, as in Belgium and in France, will expose all our liberties to danger. In Belgium the "principles of '89" are conquered, the Church triumphs. In Italy the danger is so great that the nation, in self-defense, allies itself with the great empire of the north. The remedy, says Laveleye, is for Liberals to support a Church in which liberty is not under ban.

ITALY still has its troubles with the Vatican, which is always crying "Peace" when there is no peace. The Crispi ministry still holds its own against many attacks, but announces that all citizens must exert extra care to remain strictly within the limits of the laws; that means, in other words, that nothing must be done simply to irritate the Church and embarrass the situation. Crispi also declares that the Triple Alliance must and will be sustained; which means on the part of the government the most determined defense of State against the attacks and encroachments of the Vatican. The blind rage of the Vatican press falls more and more in the current of the Liberal and Republican press. The condition of things in Italy offers a peculiarly rich illustration of the beautiful song of the sirens, namely, that the papacy is a support of the throne. Not only does the Holy See quite openly ogle with France, and in the Orient work with this power against the Italian government, but the people are so ac-

customed to a systematic opposition in the clerical press against the government that they never expect or look for any thing else. And all this ridiculous phantom of the temporal power is nurtured only to please the holy father, for the mass of the Catholic people care very little about it. Take, for example, a few of the latest numbers of that most earnest of all the papal champions, the *Osservatore Romano*, and read its leading articles. One, for instance, is headed, "The State Policy of Italy," and commences thus: "Cries of anguish reach us from all directions," and many provincial sheets publish daily a tearful chronicle of famished Italy. Some demand immediate care and attention, others utter their most positive indignation at the cruel severity with which in these times of suffering the vultures of the government demand their dues.

Thus writes the official organ of the ruler of the Vatician, who, from the Peter's pence of the poor and the interest of the immense capital of the Curia, in the year past took in no less than thirteen millions of lira, to which was added no less than twelve millions in gifts that came to the papal jubilee; while all the expenses of the papal chair amounted to eight and one half millions (two millions alone to the cardinals), consequently a third of the total income. And on the day when this report was made in the *Osservatore* all the pulpits of Rome resounded with the appeal for more Peter's pence "for the support of our father in the faith."

THE ILLUSTRIOUS DÖLLINGER still lives to enjoy a jubilee offered to him by his friends and admirers to commemorate his ninetieth birthday, and he is still a professor, and president of the Academy of Sciences of Munich. Born in 1799, in the ancient and very devout city of Bamberg, the wise and sympathetic old man, who was one of the most courageous promoters of old-Catholicism in Germany, has lost nothing of the vigor and freshness of his prime. It was Döllinger who in 1869, by his letters addressed to the great and influential *Algemeine Zeitung* on the Papal Council, exposed and denounced the scheme of a new dogma. A few months afterward he showed, with as much skill as erudition, by what successive falsifications the papal system and the dogma of infallibility had seen the light. As long as he could see some vague gleam of hope, he exerted himself by an active and indefatigable correspondence, and by personal appeal to all the representatives of the opposition, to prevent what he rightly regarded as a catastrophe for civilization as well as for the Romish Church itself.

But when the fatal word was once pronounced he withdrew to his tent and sought henceforth only the society of his friends and his books. Several years ago he even withdrew from the old-Catholic Church, which no longer responded to the ideal that he had conceived, and which appeared to be condemned in Germany, as elsewhere, to a vegetative existence without a future. This, however, does not mean that Döllinger is in any way disposed to return to the trammels of the Romish Church. His well-known relations with eminent Protestant pastors are a proof of that,

and, besides, the present moment less than any other lends itself to an affiliation with the papacy; for never have more insolent challenges been cast into the face of Protestant peoples than just now. A little while ago a fiery mandate from the archbishop of Munich enjoined his bishops to use with extreme rigor all mixed marriages to the profit of the Church of Rome.

A GENERAL CAMPAIGN against vice is being waged in different parts of Europe. While Cardinal Lavigerie is running over sea and land to make proselytes, he is also pursuing a double crusade against slavery far and near. The Germans are waging an active war against a scourge which continues to increase in alarming proportions, namely, the use of intoxicating liquors, and also against vagabondage—that sad curse of German society. The Missionary Conference recently held in Frankfort-on-the-Oder took the initiative of a very courageous petition to the Emperor with a view to obtain, if possible, some more stringent control over the manufacture and exportation of rum. According to a report made to the conference, 69 per cent. of the freight destined for the negroes, and shipped from Hamburg, consisted of rum. And then, what rum! The sailors never touch it, for they know too well that it would kill them. But then the negroes! What matters it if it does kill them? "Am I my brother's keeper?"

And again, a noble worker in the effort to purify society of a great scourge is Pastor Bodelschwingh, who has undertaken to cure the tramp nuisance. He has been wonderfully successful in his tramp colonies at Bielefeld, and now he is forming a league against tramps in all parts of the German Empire. Frederick the Noble was the personal friend of that noted philanthropist, and was among the first in the ranks of the promoters of his work. Nothing equals the unflinching devotion and the holy passion that Pastor Bodelschwingh displays in this work. Only six years ago the fertile idea was proposed of gathering tramps into colonies to become tillers of the soil; and each year now new working colonies spring up in Germany. There are now not less than twenty of them. The net gain already is as follows: The number of bummers and others annually arrested for beggary and other crimes of the same order has been reduced from 33,000 to 22,000. A few years ago there was not a day when the pastors' homes in certain regions were not invaded by these unfortunates, who became wonderfully insolent, and would gather up a hat or an umbrella or any thing else that caught their eye, and always, if questioned regarding their home, would give a false address. To-day scarcely one comes a week, thanks to the efforts of Pastor Bodelschwingh, who says, "Send all such to my colony for assistance." This benevolent crusade is now greatly appreciated by the authorities.

II. LITERARY.

"THE FRENCH VAUDOIS" is the title of a little *brochure* just issued with the intent of calling public attention to this suffering people. The Protestants of France are not all of the same origin. In the Vaucluse and in the Upper Alps are Churches that to-day are included in the Protestant ecclesiastical organization but whose origin is anterior to the Reformation, and who are attached by an uninterrupted thread to that "heretical and unevangelical sect" to which a merchant of Lyons—one Peter Valdo—has left his name. Driven back by persecution into the elevated valleys of the Upper Alps, the Vaudois maintained their position there; when the Reformation came they joined the Huguenots, and shared their fate, and were persecuted with them, and one can say that they are all brothers, the Vaudois being the elder brothers. But unfortunately also they are brothers disinherited.

The Alpine valleys where they settled were never fertile, and their soil, now exhausted, no longer suffices to supply the wants of the inhabitants, and especially in the valley of Freissinières their misfortune is deep and incurable; the earth can no longer support them. The replanting of the crests, and the transformation of the fields into pasturages for a long series of years, seem to be the only means of rendering the soil a little fertile. These are remedies that are expensive and require time, and which can only be applied if the majority of the population abandon the valley and seek another asylum.

A committee formed at Lyons has assisted in establishing in Algeria a dozen families of the valley of Freissinières. The effort has been a success, and this committee of Lyons will pursue its work, but what it has done is little in comparison with what is to be done, and it is now absolutely necessary to act. On the one hand an opportunity is offered to obtain gratuitously an important concession of land near the Trois-Marabouts; on the other hand the letters of Pastor Liotard depict in the gravest light the most somber condition of the valley, where the people are literally dying of hunger.

EDMOND SCHERER, the great Protestant teacher and author of Paris, has been called to his reward, to the great grief of his colleagues and thousands of his countrymen. The doctrine taught by Scherer, in the lecture-room, the pulpit, and on the public forum, was that Protestantism must be no mere negative force, that would have in it no more life than Romanism itself. Scherer was of a family originally Swiss, but he was born in Paris in 1815. While a pupil of Voltaire in England the power of a living Christianity entered his heart, and after his conversion he immediately began a course of theological study. His preparation was so thorough and his talents so brilliant that he was soon called to a Protestant faculty in Geneva. Here, with the genius of a D'Aubigné and a Gaussen, he for awhile defended the sternest Calvinism. He wrote several noted works, as *Reformation in the Nineteenth Century*, *Alexander Vinet*, *Letters to My Curate*, and a dogmatic guide, *Prolegomena to the*

Dogmatics of the Reformed Church. But suddenly he was drawn into a crisis of belief the result of which was a great change in his convictions, even to going quite over into the liberal ranks. He soon began to write for the liberal *Revue de Theologie*, edited by Colam, and devoted himself exclusively to the study of literature and history. Then he became deputy, then senator, and finally played a political role; but through all this he was imbued with deep moral feelings. Through all his religious vagaries and wanderings he retained many of his early friends, and it is surprising to find so general an expression among Protestants of grief at his loss.

THE RUSSIAN MINISTRY OF WORSHIP has just issued an annual report that does not show the best condition or temper. The procurator in this report complains loudly about the Catholic and the Lutheran Churches, which are having triumph in the Polish territory and the Baltic Provinces. In the district of Volhyia the Roman Catholic peasants are pictured as being well inclined toward the Russian Church, but the Catholic landowners are not so, and do what they can to foster fanaticisms through their priests and the Polish traditions. In Podolia the Russian priests are having all they can do to stem the tide of fanatical propaganda now being waged by the "Polish Latinists." In Warsaw it goes slowly with the expansion of the Russian Church. It seems that according to the "new style" the feast-days of the Catholic Church come twelve days earlier than those of the Russo-Greek Church, and thus cast the festivals of the latter into the background by exhausting the people. And again, it is affirmed that baptism and the burial of the dead occur without the co-operation of the "Orthodox Church;" and, in a word, so far as the Catholic Church in Russia is concerned, the Orthodox Church has nothing but complaints to make.

But the Russians are encouraged by the grip which they are getting on the Lutherans in the Baltic Provinces. The procurator announces with joy that about six thousand souls have been wrested from the Lutherans without the possibility of their return. In this way the Russian Churches in the Baltic Provinces have increased from one hundred and fifty-six to one hundred and sixty-eight. But in spite of the fact that the Lutherans of the Baltic can make no headway against the Russian propaganda, the procurator complains about the persecutions of those who have come over to the Russian Church!

IN THE ORIENT we perceive by late reports that the patriarchate of Jerusalem is in a serious crisis. The patriarch Nicodemus, one of the founders of the Russian Palestine Society, and who, since 1884, has been advancing the interests of the Russian Church and trying to get possession of the holy places, has lately effected a loan of ten thousand pounds by pledging the estates of the Holy Grave situated in Bessarabia. The synod of Jerusalem, composed of about twenty bishops subordinate to the patriarchate metropolitan of Jerusalem, sent in a complaint to the ecumenical patriarch of Constantinople and the grand vizier in which they raise the

accusation against Nicodemus that he is squandering the property of the congregation of the Holy Grave, and that after spending all the cash in the treasury he has mortgaged the estates belonging to the congregation. The Porte thereupon enjoined the said Nicodemus from doing any more such transactions, when the patriarch, seeing the storm coming, handed in his resignation, which was accepted. The new election will give play to bitter conflicts, since Russia will not lightly let go of the advantages which she has already gained in Palestine.

Per contra, Beyroot is rapidly gaining an important place in the Orient. By its position and its lively trade it is fast becoming the key of Syria. Colleges, schools, and institutes of learning have been greatly increased in late years. The Catholics have come in of late, and the Jesuits have established the University of St. Joseph, in which are taught theology, philosophy, and medicine to about five hundred students in all. The American Protestant College of Beyroot thus finds quite a competitor, but it keeps nobly on in its work.

"ROMAN EXCAVATIONS" is the title of the latest story about the Catacombs, which in the year past have again surprised the world with revelations not before seen. The Catacomb of St. Priscilla, on the Via Salaria, has been the scene of the greatest activity, and it is now said to contain the oldest of the representations of the holy family. In the exhumed galleries and crypts have been found many mural paintings: Jonas, the healing of the blind, Adam and Eve, and another specimen of Orpheus playing the lyre. But of far more worth for archæological science is the discovery of an ancient Christian private house under the Basilica of Sts. Giovanni and Paolo. For some time it has been known that some cluttered vaults were under the Basilica and the adjoining cloister, and in 1887 Father Germano began to make excavations that are not yet concluded, but which now leave no doubt about the existence of an old Christian house under these structures. The said friar was guided by the topographical data of the two martyrs executed under Julian, and from whom the Basilica takes its name; and he was not deceived. Their Christian origin is attested by many Christian paintings, with which is allied an ornamentation in Pompeiian style. It is now to be tested whether these two groups of paintings belong to the same period. The paintings in the burial vault connected with the house where the two martyrs found a burial-place are very peculiar. An execution is very clearly delineated. Three persons, two of them women, are kneeling on the ground, their eyes covered with a narrow bandage. Two male figures, evidently executioners, are near them. The picture belongs possibly to the fourth century, and if so it is the oldest scene of martyrdom that has hitherto been depicted in Christian art. We may hope that Father Germano will come to a happy and clear result in his excavations, carried on with so much zeal; for this alone can give a reliable solution of the problem involved in this Christian monument. It may in the meantime be safely averred that the outcome of these excavations will be of the utmost importance.

PROGRESS OF CIVILIZATION.

HISTORY is without explanation except as its movements are referred to that invincible spirit that broods over the ages, and which is slowly conducting the world out of moral chaos into the beauty and perfection of righteousness. Christianity in one form or another, notwithstanding Buckle's materialistic theory of civilization, is the root of human progress and the inspiration of the ceaseless activity of the race. The world is evolving into shape according to an underlying and overruling plan of Providence, which, sometimes permitting apparent reverses to schemes of reform, philanthropy, patriotism, and millennial good-will, in the end again grasps the reins and directs events toward the distant consummation. History is a divine plan, engineered by the divine hand, working out a purpose lofty and beneficent, and employing every thing, even the adversity that mocks at divine wrath, for the successful intrenchment of righteousness in the earth. Christianity is the agent of the world-wide and age-long progress which the nineteenth century has witnessed and is emphasizing. There is no reform that it does not stimulate, no philanthropy that it does not suggest, no patriotism that it does not sanctify, no industry that it does not approve, no calling that it does not beautify, and no race that it does not endow with the rights of brotherhood and a share in the providential work of establishing paradise again in the earth. Whatever Gibbon's explanation of Christianity, it is here as the instrument of progress; whatever Buckle's theory of history, there is little left with Christianity as the impulsive force omitted; whatever Comte and Häckel may attribute to humanity, it owes to Christianity the spirit of development that now is manifest. Interpret history from materialism, atheism, infidelity, agnosticism, or from humanity apart from the significant influence of the religious element, and it is inexplicable, or it appears a gigantic failure; interpret it from the stand-point of Christianity, even from the accident of Eden, and riddles disappear, while truth shines with its own illumination.

The Jesuits have scored another victory in Canada. That the Quebec Legislature should vote the payment of $400,000 to the Roman Catholics on the ground that certain estates had been wrongfully taken from them many years ago is an evidence of the preponderating influence of the Romish Church in the governmental affairs of the Dominion. We do not often learn of the spiritual work of the old Church, but it is no new thing to hear of its financial conquests, secured by tricks in legislation, frauds in will-making, or indirect confiscation of the property of its members. We hear of temporal projects on a grand scale; of its political maneuvers in all lands, of schemings for office and control of empires, but little of reforms, public philanthropies, popular education, patriotic enterprises, and spiritual achievements. Why should a Church be the foe of civil government? Why should monarchs tremble at the keys of *St. Peter!*

What spiritual power has the lonely inhabitant of the Vatican over the nations? Neither Methodism nor the American Republic fears the infallible mortal nor bows to his mandates. Let Canada, England, Europe, quench the viper, or expect to be bitten by it and die!

Chemistry yields to the inevitable, and vacates its long-taught maxims concerning elementary substances. Of the seventy elements supposed to enter into the composition of the earth's crust, it was found that only thirteen were prominently active, and of these only four, oxygen, carbon, silicon, and nitrogen, could be obtained in quantities. Recently, the chemist who believes in going on until something new is discovered has contradicted the theory of the principal elements, declaring that they are compound, and therefore resolvable into many constituent, or simple, elements. A chemist of Vienna has announced the decomposition of some of the simple elements. Dr. Kruss, of Munich, has decomposed cobalt and nickel, which have been on the list of elementary substances. Lord Crawford, of Scotland, has found bright lines in the spectrum, a discovery that startles astronomers as well as chemists. This is all in harmony with Dr. Prout's theory that hydrogen is the atomic unit, a starting-point of the universe; a theory ridiculed at first, and supposed to be shaken by subsequent discovery, but recent data confirm the general view of an atomic unit which, under the manipulation of divine power, evolved into the universe. We believe in the atomic unit, whether it be hydrogen, oxygen, or any thing else; and that the compound implies the simple, and the simple implies the original unit. In this way the unity of the universe is deciphered, and when proclaimed it makes for the unity of God. Thus chemistry is theology in disguise.

The civilization of Africa depends more upon the agencies employed by the nations engaged in that responsibility than upon any resuscitating energies and concurring influences supposed to exist in the native tendencies of the two hundred millions now inhabiting the great and dark continent. Degenerate peoples do not, by their impulses and intuitions, lift themselves into regenerate conditions and environments, but must be assisted by external and superior forces. The lower is not of itself projected into the higher, but the higher stoops down and lifts the lower to its level. The antecedent condition of the regeneration of Africa is a civilization imparted to it by nations themselves civilized and Christianized, but the method of this impartation is one of serious concern, as it involves the introduction of vice as well as virtue. England forced the opium traffic into China, and is now largely responsible for intemperance in India, making the civilization of the one an uncertainty and that of the other a burdensome task. Africa is in danger of the double influence of civilization. The Congo Railroad, uniting the eastern and western sections of the Congo basin, and to be completed in two years, is offset by the introduction of rum from Boston into the pleasant valley. Thus the destroyer

goes with the builder, and brandy is mixed with the mortar that cements the walls of the temples of justice and nationality. Temperance battles must, therefore, be fought on the Congo, or rather, they should be fought for the Congo, before the nations settle down to their great work. But civilization has always and desperately tried to uncivilize itself; and its policy to-day is in no wise different; it blesses with one hand and curses with the other; it speaks peace and makes war; it teaches virtue and practices vice; it shouts the divine name and suddenly profanes it; it professes philanthropy but exhibits selfishness; it assumes the Christian spirit and prostitutes it to its own ends of greed and lust of power. This double or contradictory influence of secular civilization out of the way, and Christianity can soon redeem Africa. Still even the hinderance may be a providential help, and all things may work together for the salvation of the continent.

Vassili Verestchagin, the Russian artist, was the sensation in American art circles during the winter. His father designed him for military service, but he repudiated the plan, and is now in the enjoyment of merited fame throughout the world as a painter of rarest qualities. In addressing a company of New York celebrities he boldly declared, what is suspiciously true, that Americans have no American art, and are devoid of a flowery taste. This defect in our national and individual life may be owing in part to the fact that our republic is too young to have acquired by this time a full equipment of æsthetics, but we attribute it largely to that commercial spirit that threatens to extinguish among us the love of the beautiful and a belief in the ideal. The American products of sculpture, painting, architecture, and monuments are not worthy of euphemistic commemoration in song or history. Prang's chromos do not relieve the national honor from reproach; Girard College is not a contagious example of architectural perfection; Willard's "Pluck," if the measure of individual taste, does not rival Raphael's "Transfiguration" as the exponent of a people's cultivation; Washington's unfinished monument is not the equal of the Arc de l'Etoile in Paris: nor will the Roman Catholic Cathedral or the Temple Emanu-El in New York compare with St. Sophia in Constantinople, St. Paul's in London, or St. Peter's in Rome. We must not, however, forget our Hudson River school of artists, or our more advanced painters who have taken lessons in France and Holland. In water-color the influence of Holland is prominent; and in general method the influence of Paris and Italy is very striking. Notwithstanding the foreign element, American art, in Thomas Moran, J. C. Nichol, Jervis McEntee, W. J. Linton, Church, Harding, Inness, and Holmes, is asserting itself, and has the promise of independence and richness. Art is not without a mission in the higher realms of life. Its relation to education and religion is clearly manifest in European countries, where, however, as cause or effect of superstition, it perverts public taste and falsifies the purest religion. Redeemed from its thralldom, Americanized in spirit and method, and developed according to its possibilities, art may attain

new glories—the glory of the lily, the glory of the sun, the glory of the heavens—ministering alike to the spiritual and æsthetical in man, and rescuing the nation from the domination of mercantilism and the coarseness of every-day impurity and stolidity.

The confederation of governments of similar language, laws, aspirations, and tendencies is not an improbable sequel of existing conditions, or of national and international symptoms in both hemispheres. The "triple alliance," temporary or stable; the mutual sympathy of Latin nations; the greedy absorption of territory by Russia; and the colonization schemes of England, portend the rise of nations vast in territorial area, immense in population, and mighty and majestic in strength. In Central America efforts are already in progress for the union of the five republics into a great nation, the only apparent hinderance being a dispute between Costa Rica and Nicaragua over a canal project, which must soon subside, and the consummation of union will be proclaimed. Even Canada, our pettish neighbor, is in a ferment over the necessity of a change in the *status quo*, many citizens prophesying independence, imperial federation, or annexation to the United States. Whatever may immediately happen, the drift of things is toward enlarged nations, ample in the resources of self-development and strong in theocratic and democratic characteristics. In the ancient days small nations, as Palestine, Egypt, Greece, and Phenicia, were in the ascendant; but the world gravitates toward unity of language, literature, and religion, which can happily be secured by the extinction of small political sovereignties and the growth of those already large into mammoth kingdoms. Hence the disintegration of the petty government, and the extension and solidification of the large, may be interpreted as the unfolding of a wonderful providential plan for the unity of the world.

If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising; and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and when no Mohammedan people, province, or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.

SPIRIT OF THE REVIEWS AND MAGAZINES.

LOOKING through the Reviews of the last three months one cannot help noting the number of their papers written in a spirit of apprehension, as if inspired by forecasts of impending evil. The *Review* of the Church South, for example, has a writer who says, "The race problem in the South is coming to the fore. It will precipitate a political crisis in the near future." The pressure of the claim of the Negro to "social and political equality," he says, "means reckless revolution." In the *Review of the African Methodist Episcopal Church* it is said that patriotic men have grasped the astounding truth that the nation is slowly but surely drifting to a crisis which may prove a catastrophe. In the *Forum* Judge Tourgee asserts that the Negro question "still confronts us as unsolved, and growing more perilous every hour," because the South keeps the "Negro as a constituent, but neutralizes him as a factor in the government," as it did in slave-holding days. Again, the *Forum* has a strong writer, Rev. Dr. W. Barry, who sees "signs of impending revolution" in the prevailing "callous indifference to every instinct which does not make for wealth;" in the fact that "the worship of the almighty dollar, incarnate in the self-made capitalist, is a deification at which Vespasian himself, with his '*Ut puto, deus fio*,' would stare and gasp;" in the further fact that the aim of "the average man is by some lucky stroke to become a silver-king, railway-king, cattle-king, master of a syndicate, or creator of a corner," and in "the growing number of workers who look upon capitalism as their worst enemy," and aim at a revolution having for its purpose "the redistribution of wealth on a reasonable basis." In a similar spirit a *Baptist Review* writer says that "Laxity of public morals, too many instances of which confront us in the social, political, and commercial life of the people, is a sowing of dragon's teeth, and the harvest of armed men may have to be reaped with the sword." Finally, we have in the *North American* a declaration by Rev. J. B. Wasson that "in no department of American life is the power of money greater than in the Churches. It shapes policy, blinds the view, and compels Christians, as a whole, to take the rich man's views of every moral and social question. American Christianity is confronted by the problem that involves not merely its well-being, but its very existence!"

What do these voices mean? They speak almost simultaneously from very different quarters, but in one tone of apprehension. Grant that much thinking on the evils whose impending effects they anticipate has inclined these writers to magnify the ills of which they speak, and to be despondent rather than hopeful, there yet is at least this much significance in their utterances: they call attention to what no candid thinker can deny, namely, that society, having in many things turned away from right action and surrendered itself to the direction of selfish impulses, is

thus far at variance with the divine law of righteousness, and is thereby exposing itself to the penalties which Providence inflicts on nations and churches for unrighteous conduct. The shadows of possible—ay, and probable—judgments have cast a gloom over the quickened consciences of these writers. They speak as they do because their moral judgments are in harmony with divine law. Though not prophets, they are yet like the prophets of antiquity in that they stand in closer sympathy with the divine mind than the majority of men. If other men would as closely observe passing events, and view them as steadfastly in the light of God's eternal laws, they would share their feelings and respond in startling echoes to their warning voices. As it is, though they may not express a wide breadth of public opinion, yet Christian thinkers will do well and wisely to regard them, not as pessimistic croakers, but as men whose strongly expressed fears, originating in convictions which, if exaggerated, are yet substantially right, ought to infect the Christian mind of the country and lead to a corrected public opinion. Such a quickening of the people's moral judgments would work out a national escape from possibly impending judgments by demanding justice for the Negro, greater fidelity to ethical truth, and such condemnation of existing worldliness on the part of the Churches as would save them from that materialization, that subjection of their policy to the demands of sentimental but ungodly capitalists, which Mr. Wasson deplores, and which, if it were general, would work spiritual death in every branch of the Church. These voices ought not therefore to be despised, since they prove that the moral consciousness of society is not stagnant, but living in some and ready to assert itself in many more.

The Quarterly Review for April treats of: 1. "The Public Life of the Prince of Wales;" 2. "Motley's Correspondence;" 3. "The Old Age of Goethe;" 4. "Waste;" 5. "The House of Percy;" 6. "Mr. Norris's Novels;" 7. "The Civil Service;" 8. "Raleigh's Poetry and Life;" 9. "Wiclif and his Work;" 10. "French and English Jacobinism." The first of these papers places the Prince of Wales among the philanthropists of the times, and points him as a man more worthy of the proud name he bears than is generally believed. The second paper sketches with a master's pencil the career and character of one of the noblest of our countrymen, who as historian, diplomat, patriot, and gentleman won high reputation and imperishable fame. The third article, while appreciative of Goethe's genius, deals faithfully with his failings, and finds little in his character worthy of imitation. The fourth paper shows one source of want in England to be the wasteful habits of both its people and government. The "House of Percy" outlines the romantic history of one of England's most ancient, famous, and fortunate aristocratic families. The article on "The Civil Service" shows a regretted tendency, in England, to plunge civil service into that political sewer which threatens to absorb it in this country. The eighth paper throws the light of great Raleigh's poetry

upon the facts of his eventful life. The article on "Wiclif and his Work" is an admirable paper, which fairly portrays a man who profoundly impressed both his own age and "all time." This number of the *Quarterly Review* is exceptionally interesting and valuable.

In the *Bibliotheca Sacra* for April we have: 1. "Our Notable Decade;" 2. "Dr. Lyman Abbott on Paul's Letter to the Romans;" 3. "The Uniformity of Nature;" 4. "The Scriptural Doctrine of the Holy Spirit;" 5. "Notes on Dr. Riddle's edition of Robinson's Harmony of the Gospels;" 6. "Uses and Abuses of an Important Principle of Interpretation;" 7. "Septenary Time and the Origin of the Sabbath." 8. "Attributive Aorist Participles in Protasis in the New Testament;" 9. "The Lost Writings Quoted and Referred to in the New Testament;" 10. "Critical Notes." In the first of these vigorously written papers Dr. D. L. Leonard presents an array of facts concerning the events which transpired between 1830–40, which justify him in naming that period "Our Notable Decade." Of the thirty years between 1820 and 1850 he rightly observes that "it may be doubted if before or elsewhere changes so numerous and so varied, so radical and so momentous, have ever occurred over such vast spaces in so brief a period, and affecting such multitudes." But of those three decades, that between 1830–40 was the most notable. In the second of the above named articles, Dr. G. H. Gilbert reviews Dr. Abbott's Commentary on Romans with a pen dipped in the ink of acute and sound discrimination. While conceding the suggestiveness and occasional helpfulness of Dr. Abbott's treatment of this great epistle, he finds it lacking in accurate scientific scholarship, in correct conceptions of Paul's character, in a tenable view of Paul's conversion, in a proper apprehension of the great apostle's teaching respecting circumcision, and in sound interpretations of the words and phrases which constitute Paul's key-notes in this profound letter. He shows Dr. Abbott to be misleading when he insists that by "the righteousness of God" Paul meant divine love, that by "justification" he meant not an act of God by which a believing sinner is declared righteous, but a *process* by which the soul is set right in its relations to God. Thus, as Dr. Gilbert shows, Mr. Abbott confounds justification with sanctification, between which Paul clearly discriminates. The reviewer also finds the commentator eminently astray when he interprets Paul's doctrine of propitiation as signifying that Christ died "to deliver men from a crude, barbaric, pagan conception of religion," and his death was "a necessity of God's love;" whereas Paul emphatically taught that God "set forth Christ to be a propitiation to declare his righteousness," that "he might be just and the justifier of him that believeth." The reviewer makes it manifest that Dr. Abbott's gospel is not the gospel of which the great apostle was "not ashamed." In "The Uniformity of Nature" Dr. C. Walker elucidates the principle that while the phenomena of nature are not invariable there are "indications of the invariable" sufficient to demonstrate that "we are not in a chaos but in a cosmos. . . . There is diversity in unity. . . . Uniformity of causation

is productive of uniformity of effect. . . . There is not uniformity of phenomena, but of substances, energies, and modes of operation." . . . Thus the reign of law is the reign of the "Infinite Lawgiver." These ideas Dr. Walker works out with philosophic acuteness and literary skill. In "The Uses and Abuses of an Important Principle of Interpretation," the weakness of current rationalistic methods is exposed by showing that it neglects or perverts the important principle that "we are to interpret the Bible according to the analogy of faith." The rationalist limits the meaning of texts of Scripture to the bare letter in its isolated position, ignoring the fact that every single passage of Holy Writ is part of an organic whole, and should, even on scientific principles, be interpreted according to the analogy of faith. He also errs in overestimating the knowledge which he brings to the examination of Scripture, as when, for example, he applies general views concerning historical development, which rest on very uncertain grounds, to the question of the late or early origin of the Pentateuch. This paper, which is anonymous, is very suggestive. "Septenary Time and the Origin of the Sabbath," by Rev. J. Q. Bittinger, is a learned historical examination of the origin of the seven-day week.

The *Theological Monthly* (English) for April contains: 1. "Partial Exegesis;" 2. "The Question of Inspiration;" 3. "The Problem of the Worlds;" 4. "The Dollinger-Reusch History of the Intestine Conflict on Morals in the Church of Rome;" 5. "A Critique on Dr. Hayman's Translation of St. Paul's Epistle to the Ephesians;" 6. "Current Points at Issue." The first of these articles, by C. H. Waller, is a vigorous assault on "the destructive one-sidedness of modern criticism," which rests the "authority and interpretation of Scripture on human authorship," and makes "the authorship itself depend almost entirely upon the vocabulary of the books," and this only "partially examined." It rightly insists that the style and aim, as well as the vocabulary, of a writer should be studied in the light of the general teaching of holy Scripture, which "is far more really the work of *one* author than of many scribes." In "The Question of Inspiration," Professor Watts, after showing that doctrinal agnosticism is a result of denying the infallibility of holy Scripture, proceeds to a terse but lucid examination of the testimony of Christ and his apostles to the infallibility of the Old Testament. He exposes the fallacy of Dr. Farrar's argument on Saint Paul's use of the term "seed;" sharply criticises the revisers' translation of 2 Tim. iii, 16, 17, as being without either exegetical or grammatical authority, and as tending to unsettle the minds of Bible students. He concludes that the *language* of both the Old and New Testaments was determined by the Holy Ghost. "The Problem of the Worlds," by Prebendary Reynolds, strikes heavy blows on the theory of evolution, which he designates "that central lie of materialism and atheism." His paper is lucid, suggestive, and written in a philosophical vein. The *Theological Monthly* is an aggressive, well-equipped force against the destructive criticism of the times.

The Cumberland Presbyterian Review for April has: 1. "The Two Codes;" 2. "The Southern Church and the Negro;" 3. "The Doctrine of the Human Conscience;" 4. "Prayer—Its Efficacy and Limitations;" 5. "Moral Influence of the Pictorial Art;" 6. "The Sunday Newspaper;" 7. "Memorial Value of the Mosaic Types;" 8. "A Hopeful View of our Social Difficulties;" 9. "Faith-Healing as a Medical Treatment;" 10. "Workers with God;" 11. "Editorial." This is the second number of a new quarterly, issued by the Board of Publication of the Cumberland Presbyterian Church. Its publication augurs the confidence of the leaders of this Church in the literary tastes and demands of its one hundred and fifty thousand communicants and its fifteen hundred ministers, on whom they must mainly rely for its support. Its articles are all ably written, but we have only space to comment briefly on Dr. A. G. Haygood's "Southern Church and the Negro," and on "The Sunday Newspaper," by the Rev. J. M. Hubbert. It is a hopeful sign that such a paper as Dr. Haygood's is printed in a periodical which must chiefly depend on Southern patronage. Bravely asserting that "in a world which belongs to Jesus Christ slavery is not defensible," the good doctor contends that, even while in slavery, the Negro made more progress in Christian civilization than all his kindred in Africa have made," and that what he learned "before 1865 made it possible for the facts of 1889 to exist." This latter point is, we think, fairly made out; but we are not so certain that he is right in asserting that it was the "divine election" which brought the Negro to this continent, or that Southern people "did better for the Negro than any other people in their case would have done." To us it seems that it was not God's election but human selfism that brought the Negro to America, and that the still impending difficulties of the "race problem" may yet fill up the measure of those divine judgments which manifest the displeasure of God against people guilty of such great oppression as was Southern slavery. We agree, however, with his insistance that the South should cease to ostracize those Northern philanthropists who have already done so much for Negro education, and that the Southern States, especially Southern white Christians, should at once engage most earnestly upon their duty to educate and Christianize the colored people. Dr. Haygood writes with rare ability and with the sagacity of a Christian statesmen. In "The Sunday Newspaper," Mr. Hubbert deals with a question of morals of more serious import to our national well-being than the majority of the people imagine. After showing that the publication of a newspaper is a secular pursuit, in which its publisher is under the same obligations as men in other secular pursuits to rest one day in seven, and that the patrons of a Sunday newspaper share the moral responsibility of its publishers, he proceeds to sustain the charge of Sabbath-breaking against both the publishers and the patrons of the Sunday paper with three specifications, to wit: 1. The employees of the newspaper office are robbed of their Sabbath rest. 2. The Sunday paper occasions an extensive and demoralizing traffic on the Lord's day. 3. The Sunday paper secularizes the home and invades

the sanctuary on the Lord's day. These points being clearly elucidated, the writer riddles the objection made by the readers of the Sunday paper that less Sabbath labor is done upon it than in the preparation of the Monday paper, by citing the admissions of newspaper publishers that, as Horace Greeley once said, "Six daily papers a week can be prepared in six days without infringing on the workingman's lawful day of rest." Thus Mr. H. demonstrates that both they who publish and they who patronize the Sunday paper are Sabbath-breakers.

The Presbyterian Review, for April, treats of: 1. "The American Sunday-school;" 2. "The Theology of Ritschl;" 3. "The Difference Between the Oratorical and the Rhetorical Styles;" 4. "Concessions to Science;" 5. "Romanism as a Factor in Canadian Politics;" 6. "The Egyptian Nile as a Civilizer;" 7. "Consilia Evangelica;" 8. "Woman's Position and Work in the Church;" 9. "Manifold Personality;" 10. "Editorial Notes." Of these papers "The Theology of Ritschl," by the Rev. G. Galloway, has special value for theological students. It is a finely executed analysis of the writings of the most influential of German theologians since Schleiermacher. Following this analysis is a discriminative criticism of Ritschl's philosophical speculations and of his theological opinions, which are "at present dominant in Germany." The reviewer concludes that his characteristic views have "too slender a basis in Scripture to enable his theology to gain permanent currency as biblical." His speculative presuppositions, which are theoretically agnostic, lead him to views of theological doctrines which are not in harmony with holy Scripture fairly interpreted. Ritschl's death, recently reported, will, it is thought, bring some new theological leader to the front, and lead to new discussions of fundamental theological principles. The paper on "Romanism as a Factor in Canadian Politics" is by Rev. T. F. Fotheringham. It bristles with incontestable facts which show that the Roman Catholic hierarchy, especially in the Province of Quebec, where the ignorant French population is enslaved by superstition, is deliberately and energetically working to reduce the papistical theory of the subordination of the State to the Church to actual practice. So great has been their progress in this direction, and so determined is their action, that, says this intelligent writer, "if not checked by advancing Anglo-Saxon enlightenment, civil war must inevitably become the only cure."

The Quarterly Review of the Methodist Episcopal Church, South, contains: 1. "The Christianization of Money;" 2. "How Shall I Educate my Girl?" 3. "A Biological Thermidor;" 4. "Systematic Theology;" 5. "Joshua Soule;" 6. "The Human Side of Praying;" 7. "Paul Hamilton Hayne;" 8. "The Race Problem in the South;" 9. "Problem of Methodism;" 10. "Bishop Pierce in California;" 11. "The Methodist Revolution;" 12. "Image Worship in the Early Church;" 13. "A Layman's View of Ingersollism;" 14. "Two Books;" 15. "Maurice Thompson;" 16. "Ed-

itor's Table." Of these vigorously written articles the eighth and eleventh have special interest for Northern readers. In the former the Rev. Dr. Leftwich discusses the "Race Problem" from a Southern point of view. He predicts a political crisis in the near future: asserts that the two races can never live together upon any basis of social and political equality, and prophetically announces that attempts to bring about Negro equality mean "reckless revolution with all its untold horrors! And this will come, not because of the Negro's color, but for the alleged reason that neither education, character, nor special legislation can overcome the constitutional instincts of the two races." To affirm the contrary, he politely informs us, is "Northern fanaticism." "Social equality is impossible," he says, "without amalgamation, and amalgamation is too revolting to be entertained for a moment." This very cool assumption wears a sinister aspect when confronted with Judge Tourgée's statement that there is probably "nearly as much white as colored blood in the veins of those ranked as Negroes in this country." But being confident that neither social nor political equality is possible for the Negro, Mr. Leftwich sees no other way of peacefully settling the race problem but to colonize him in Africa at the expense, not of the States that once enslaved him, but of the United States, which spent billions of dollars and sacrificed a million lives in breaking his bonds. In this our Southern brother reckoned without his host, for it may turn out that the Negro will prefer his own native land to that of his ancestors. A surer solution of this race problem, it seems to us, is to treat the Negro justly, to educate him, and to respect his rights as a man and a citizen. If this be done the problem may be solved without revolution, because heaven will favor it. But if the South is resolved to be unjust, it will do well to remember that God is just, and in the day of providential judgment he is on the side of the oppressed. The paper named "The Methodist Revolution," by Dr. J. W. Hinton, briefly surveys the "past, present, and future of Methodism." He speaks of the great change, "properly called the revolution," when Southern Methodism in 1866 invested laymen with "legislative rights and duties." The ulterior result of this change, and of the zeal in behalf of education previously aroused by the centennial services of 1839, was a marked increase of the wealth, learning, culture, and refinement of both clergy and people. Methodism was elevated in the estimation of the public, ministerial support greatly advanced, and missionary collections largely increased. Dr. Hinton, rejoicing over these fruits of the investment of laymen with legislative rights, next inquires, What next? Looking at his Church he detects a "lamented decay" in practical morality, a remissness in the enforcement of discipline on the part of the clergy, signs of doctrinal aberration, and a disposition to efforts to improve accepted theology. In view of these probable mutations in the future career of Southern Methodism Dr. Hinton's tone is one of hope, though evidently shaded with foreboding apprehension. His article, we may presume, gives an intelligent inside view of the Methodist Episcopal Church, South.

The Andover Review for May has a philosophical paper which discusses: 1. "What is Reality?" 2. "Was our Separation from England Needless?" 3. "Bryce's American Commonwealth;" 4. "A Preface of a French Critic;" 5. Editorial discussions of "The Real Issue" and "Church Union in Japan;" 6. "Social Economics;" 7. "Theological and Religious Intelligence."——*The Forum* for May discusses: 1. "The Perils of Democracy;" 2. "The Republican Party and the Negro;" 3. "Woman's Place in Nature;" 4. "Where Darwinism Fails;" 5. "The Christianity of Christ;" 6. "Edward Atkinson's Economic Theories;" 7. "School Examinations;" 8. "Success in Fiction;" 9. "The Saloon as a Political Power;" 10. "Art in Popular Education;" 11. "The Closing of the Doors." In the second article E. L. Godkin assures us that there is no legal remedy for the Southern practice of "counting out" the Negro vote. To educate the Negro, he thinks, is the only means of securing his political rights, and this, he says, the South is trying to do. Perhaps so, but is not a better political education of the Southern whites also necessary to teach them their *duty*? "Woman's Place in Nature" is a biological argument by Grant Allen in support of the dogma that "in man the males are the race. The females are merely the sex told off to recruit and reproduce it." Mr. Allen's paper would cause a cyclone in a woman-suffrage convention. "The Saloon as a Political Power," by E. H. Crosby, puts the "saloon" in the pillory, but instead of proposing to impale it on the spike of prohibition offering it an indefinite prolongation of life on the upholstered bed of high license.——*The African Methodist Episcopal Church Review* for April has twenty articles, the literary excellence of which does credit to the ability and culture of their writers, who, with one exception, are Negroes.——The *Unitarian Review* for April discusses: 1. "The Law of Righteousness;" 2. "The Woman's Kingdom;" 3. "The Kalavala;" 4. "Wasson's Essays;" 5. "Our Future."——The *Century Magazine* for May is rich in illustrations, and valuable in its varied literary contents. It has papers on Art, on Samoa, the Monasteries of Ireland, Modern Jerusalem, the Trans-Baikal, Lincoln, the Western Soldier, etc. He must be a dullard, indeed, who cannot find both amusement and instruction in its pages.——*Harper's New Monthly* for May sustains its high reputation in a very attractive list of articles which are profusely and admirably illustrated. We note "Social Life in Russia," "The Royal Academy," and "A Chapter from My Memoirs," as of special interest to general readers.——The *Catholic World* for May treats of "Religion in Spain," "The Supernatural," "The Late Father Hecker," "The Educational Grievances of Catholics," etc. In the latter article, Mr. Sheedy flatters himself with the conceit that because his Church has forced the discussion of the school question on the public, therefore we are nearing a solution of the school difficulty.——The *Church Review* for the quarter ending with April is filled with excellent matter, ecclesiastical, philosophical, historical, literary, critical, and religious. The preface states that the publication of this Review has "involved an expenditure of over $100,000 in excess of its receipts from regular subscriptions!"

BOOKS: CRITIQUES AND NOTICES.

A RICH COLLECTION.

OUR Book Department is crowded with notices of works of more than ordinary value. We hesitate to stamp a few as superior to all the others, but the following are worthy of special consideration: *History of German Theology in the Nineteenth Century*, by F. Lichtenberger; *Ancient Rome in the Light of Recent Discoveries*, by Rodolfo Lanciani; *The Life of John Price Durbin*, by John A. Roche; *The American Commonwealth*, by James Bryce; and *The Testimony of Justin Martyr to Early Christianity*, by George T. Purves.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

History of German Theology in the Nineteenth Century. By F. LICHTENBERGER, Dean of the Faculty of Protestant Theology at Paris. Translated and edited by W. HASTIE, B.D., Examiner in Theology, University of Edinburgh. 8vo, pp. 629. New York: Scribner & Welford. Price, cloth, $5 60.

For at least three centuries Germany has been, as it is now, the center of Protestant theology. In the seventeenth century its religious thought was formal and mechanical; in the eighteenth, technical and rationalistic; in the nineteenth, critical, being both destructive and constructive in its various departments of research and learning. In the realm of apologetics and dogmatics, in biblical introduction and biblical theology, and in Christian ethics and the history of the Christian Church its sceptered thinkers have taken the lead and initiated investigations, inquiries, and developments to such an extent that the theologians of other countries have but echoed the findings of the more astute scholars of the land of Luther and Melanchthon. Coleridge was among the first in England to recognize the precedence of the German thinkers; but, as a class, the English theologians denounced German thought as supremely rationalistic and destructive. Whatever the opinion of English and American scholars as to the character of German theology, it is certain that Protestant theology, as a whole, is *Germanized*, and acquaintance with it is a necessity.

For this purpose the reader should avail himself of the magnificent work of Dean Lichtenberger, who, in tracing the current of theology in Germany for a century, notwithstanding the numerous branches and eddies that interrupt the flow of the main stream, and in biographical characterizations of its exponents, is minute, comprehensive, and trustworthy, and so sets forth the whole subject that the reading of other works in the same line will scarcely be necessary. He considers in regular order the old school of thinkers, such as Röhr, Bretschneider, and De Wette, or rationalists and supranaturalists; the great conservative influence of Schleiermacher, Neander, and Julius Müller; the rise of the new orthodoxy in Claus Harms, Hengstenberg, and Krummacher; the speculative school of

which Strauss, Daub, and Marheineke were the principal teachers; the influence of Richter, Schlegel, Heine, and Knapp; the radicalism of Feuerbach, Karl Vogt, Büchner, Weisse, and Hartmann; the biblical criticism of Bauer and the Tübingen school, with notices of Hilgenfeld, Köstlin, Lücke, Stier, Ebrard, Ewald, Reuss, Gesenius, and Wellhausen; the rise of the Neo-Lutheran party under the leadership of Stahl, Delitzsch, and Luthardt; the origin of the school of conciliation, of which Tholuck, Dorner, Lange, Martensen, Hagenbach, Rothe, and Bunsen are representatives; the growth of the new liberal school of Hase, Pfleiderer, Wuttke, Hitzig, and Stoecker; the proclamations of the Neo-Kantian party, as represented by Ritschl and Schultz; and the development of the Catholic theology in Jahn, Henhoefer, Möhler, Döllinger, and Reinkens. From this, the briefest outline possible, it is apparent that the theological schools and parties in Germany are numerous, and frightfully bewildering, and, as there is wanting a unity of purpose in their pursuits and investigations, the study of German theology is quite a vexation, and withal a burdensome duty. This book is a substitute for a whole library of German theologies, and will answer the demands of the average scholar. We therefore urge its purchase and use.

Lectures on the Augsburg Confession, Delivered in the Theological Seminary of the General Synod of the Evangelical Lutheran Church, Gettysburg, Pa. First Series. 1866–1886. 8vo, pp. 888. Philadelphia: Lutheran Publication Society. Price, cloth, $3.

This mammoth volume is a thesaurus of theological discussions, expressive of the faith and teaching of a venerable evangelical Church, the first-fruit of the Reformation. The Augsburg Confession was prepared in 1530, chiefly by Melanchthon, though Luther's counsel and influence were of great service, and submitted to the diet of the empire, which had been called by Charles V., as the creed of the Protestants. It consisted of twenty-one articles, covering all the essential doctrines of holy Scripture, and differed in many particulars from the circumlocutory dogmas of the Roman Catholic Church. An exposition of these articles by twenty-one theologians of the Lutheran Church, reputable for scholarship and acute in interpretation, is presented in this volume, and cannot but be useful not only to the large body of believers composing that Church, but also to Christians every-where who are at all interested in the doctrinal peculiarities of the denominations. As to a majority of the doctrines here discussed, such as the Trinity, justification by faith, Christ's return to judgment, civil polity and government, and the relation of faith and good works, it is sufficient to say that the creeds of Christendom hold with little variation to every one of them, and usually in precisely the same phraseology or its equivalent. Concerning other articles, or the interpretation given of them, there are just grounds for difference of opinion among the Churches; but as these distinguish the Lutheran body from others it is proper that they should appear, and be maintained with vigor, in a work professing to declare the *essentia* of Lutheranism. In particu-

lar, we note the Tenth Article, which teaches that the true body and blood of Christ are truly present in the holy Supper under the form of bread and wine, and communicated to those who eat and drink thereof. Dr. Diehl, who supports the article, distinguishes between consubstantiation and transubstantiation, opposes the Zwinglian theory that the eucharist is a commemorative ordinance, condemns the Calvinistic doctrine that participation in the body of Christ is by faith, and then defends with more ingenuity than logical force the doctrine of the real presence in the sacrament. As Methodists we reject consubstantiation as theoretically cannibalistic, philosophically absurd because self-contradictory, scripturally false if not blasphemous, and practically harmful when understood. We must also express dissent from the Eleventh Article, which reembodies the Roman Catholic doctrine of absolution and confession; however, as Dr. Wedekind, who analyzes the article, says the practice has fallen into general disuse it is unnecessary to remark further concerning it. Writing of these lectures as a whole, and in the light of their purpose, we are thankful that they are published in one volume, because they represent a great body of divinity which, notwithstanding its peculiarities, has a strong hold upon the Church, and as an exponent both of faith and scholarship, and a monument of Protestant genius and purpose, is unexcelled by any of the many later confessions and creeds that the reformatory spirit of the world has suggested.

Christian Manliness, and Other Sermons. By JOHN RHEY THOMPSON, D.D., of the New York Conference. 12mo, pp. 303. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Aside from the immediate use made of it, pulpit literature, if published, has an historical value in that it permanently reflects the ethical spirit of the period, the prevailing religious sentiment of the country, the specific theology of the Church in general, the style and method of preaching, the influence and individuality of the preacher, and the changes that may have taken place in sermon-making, and the general function of the pastor in his relation to the community. Not all published sermons serve all these ends; but those of masters substantially fulfill this purpose. We have outgrown the sermons of Barrow, Saurin, Blair, South, Jonathan Edwards, and Thomas Chalmers; but it is gratifying that their sermons are in published form, as we learn therefrom what they preached, how they constructed their sermons, and how far in advance of them in the spirit of refined teaching is the pulpit of to-day. Dr. Thompson has produced a series of sermons of great historical value, showing the spirit of the city pulpit, the tendencies of its thinking, the precision of its aims, and the high ethical purpose coupled with a devout and holy endeavor to develop noble and religious ambitions in the people. But the work has also a current value that will introduce it at once to those who appreciate elevated instruction and eloquent representation of those truths that concern the race and are indispensable to individual well-being and a successful career in this life. Of the twenty-one sermons here given not all are of equal

value, but not one will fail to awaken an honest aspiration in the soul; and taken together they most vividly and forcibly outline the methods and conditions of the attainment of the highest Christian manliness. Such sermons as "Jesus and the Great Masters of Literature," "Christian Manliness as Tested by Poverty," "The Brave Choice of Moses," "The Greatness of Jesus," and "The Reasonableness of Immortality," more than compensate for the reading, for they leave a permanent impression, and, as if they had a force of their own, turn one's life into new and wider channels of activity and usefulness. In a very striking degree the preacher is manifest in these sermons. They read as if he were pronouncing them, and they are remembered as if we had just listened to their delivery. The volume cannot fail to be of service to the Church at the present time in stimulating the development of the Christian virtues in those who believe in genuine character, and, passing into history, it will correctly and adequately represent to the next generation the tone, purpose, and extended influence of the New York pulpit of to-day.

The Text of Jeremiah; or, A Critical Investigation of the Greek and Hebrew, with the Variations in the LXX. Retranslated into the Original and Explained. By Rev. GEORGE COULSON WORKMAN, M.A., Professor of Old Testament Exegesis and Literature in Victoria University, Cobourg, Ont., Canada. With an Introductory Notice by Professor FRANZ DELITZSCH, D.D. 8vo, pp. 398. New York: Scribner & Welford. Price, cloth, $3 60.

In these days of rationalistic criticism it is gratifying to examine a work that, while thoroughly critical in spirit, is based upon the highest scholarship and confirmatory in its results of the genuineness and authenticity of the sacred text as it has been transmitted to the Church from age to age. Professor Workman has devoted his great abilities to a most careful and unpartisan investigation of the versions, Greek and Hebrew, of the text of Jeremiah, reporting omissions, additions, transpositions, alterations, and substitutions, as they were discovered, and summing up the results of this patient investigation in statements of great value and in conclusions that must satisfy the most fastidious critic of the general correctness of the Book of Jeremiah, as it passes current in these times. Perhaps the most important chapters are those on "The Origin of the Variations," and "The Results of the Investigation," as they answer nearly all the questions likely to be suggested by the subject. He concedes two editions of Jeremiah—an Alexandrian, written by the prophet, and a Babylonian or Palestinean, sanctioned by the Jewish synagogue. He also concedes differences between them, owing to redactors and copyists. As, however, his criticism relates to the trustworthiness of the Septuagint, and its harmony with the Hebrew, of which it is a translation, he deems it not so important to decide as to the respective merits of the two editions of Jeremiah. In his vindication of the Greek text he is justly impatient with Graf, who depreciates the Septuagint and declares that it is without critical authority. After a most painstaking comparison of the Greek with the Hebrew he concludes that "the Septuagint translation will be found to be of the utmost value for the purposes of text-criticism." Thus he restores

confidence in the LXX., and relieves the Book of Jeremiah of fatal and injurious corruptions and imperfections. This work we commend to the scholar who wishes to be intrenched in his faith in the prophetical books in general and in Jeremiah in particular.

The Testimony of Justin Martyr to Early Christianity. Lectures Delivered on the L. P. Stone Foundation at Princeton Theological Seminary in March, 1888. By GEO. T. PURVES, D.D., Pastor of the First Presbyterian Church, Pittsburg, Pa. 8vo, pp. 302. New York: Anson D. F. Randolph & Co. Price, cloth, $1 75.

As the tendency of historical criticism is to confuse the evidences in behalf of Christianity, we welcome the appearance of this book because it counteracts the destructive work of the rationalist and upholds by conclusive testimony the integrity and canonicity of the books of the New Testament. As a contribution to Christian apologetics, it is one of the few that have recently appeared that may be unqualifiedly recommended for use in the conflict with the opponents of the Christian system of faith. The opinion of exegetes, theologians, and scholars of the second century of the Christian era respecting the sacred writings, is invaluable in determining the problems of hermeneutics, as well as the origin and significance of Christian institutions. Patristic literature just now is in demand as affording a solution of some of the difficulties that beset biblical investigation. Justin Martyr's testimony is as discriminating and trustworthy as that of any of the fathers; and as it reflects the social and civil relations of the period, and also distinguishes between Gentile and Jewish Christianity, it is opportunely presented to the public in this book. Nor does his testimony end with ethical and religious distinctions as derived from the gospels, and conflicts then existing over creeds and rituals, but he also records the influence of philosophy on Christianity, and is emphatic in statements respecting the New Testament and the organization of the post-apostolic Church. It is useless to try to master the literature of the fathers; but there are a few works, of which Martyr's is one, that may be studied with profit and effectively used against the adversaries. The lecturer deserves a vote of thanks for reviving an interest in the testimony of Justin Martyr.

Commentary on the Old Testament. Vol. I. Genesis and Exodus. By MILTON S. TERRY, D.D., and FALES H. NEWHALL, D.D. 12mo, pp. 570. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $2 25.

Gradually this magnificent work approaches completion. Ten volumes have been published, three more being necessary to fulfill the general editor's plan of a commentary on the entire Bible. The present volume is of rare value, having been prepared by two eminent scholars, and covering the earliest period of human history and more or less involving all the initial questions that pertain to biblical criticism. Dr. Terry's introduction to the Pentateuch is a masterly discussion of the great subject, including a consideration of the traditional views of the books and the results of the latest historical investigations, with a conclusive affirmative argument in favor of the Mosaic authorship of the whole

collection. Dr. Newhall largely shares in the comments proper on the text of Genesis and Exodus. As a whole, especially for popular use, the volume is the most satisfactory now before the public, since it evades none of the usual difficulties of the narrative and yet is not burdened with exhaustive attempts to settle what presumably, in the light of science and history, must remain forever as unsettled problems. Scholars will read with new interest the interpretation of the first twelve chapters of Genesis, and may not except to the facts as given, or to the conclusions as stated. It is agreed that this is the most difficult portion of the Scriptures to understand correctly, whether it be considered as history, or the source of theology, or a poetic representation of events that occurred in the beginning of time; and the commentator who, without dogmatism and as if supernaturally guided in his studies, approximates a reasonably harmonious interpretation of the whole may be regarded as having succeeded beyond the general expectation. Such a success has been attained by the writers of this volume. As the scholarly reader also studies the results of their labor respecting the twentieth chapter of Exodus he will see that they have not failed to discern the spirit and majesty of law and its relation to the moral progress of the race. In short, every chapter is a witness of scholarly research, prayerful inquiry, and the play of the historical and religious spirit in beautiful combination for the ascertainment of the meaning of the records of the man Moses. It is also fitting to remark that the work is neither rationalistic, on the one hand, nor Calvinistic, on the other; but it is an unbiased exposition, free from theologic prepossession, of the oracles of history, without which we should know little of the Mosaic period and nothing whatever of the prehistoric eons of the creative week. The merits of the volume are a guarantee of a wide circulation.

The Book of Isaiah. By Rev. GEORGE ADAM SMITH, M.A. In two volumes. Vol. I. Isaiah i–xxxix. 8vo, pp. 456. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

The author develops the Book of Isaiah, not according to the canonical arrangement of its chapters, but according to the chronological order of the prophecies, so far as he was able to determine that order. This method enables him to trace the progress of the composition of the book and to interpret its meaning in harmony with the events to which Isaiah must have referred. While the author closely follows the text he is quite free in interpretation, perhaps drawing inferences not always so clear to other minds as to his own; but on the whole he represents the original purpose of Isaiah without compromise and without circumlocution. He is elaborate, but not prolix; careful in exegesis, but neither slavish nor mechanical in his work; and rich in suggestion as well as devout in spirit. As this volume deals with but thirty-nine chapters, another volume will soon appear discussing the remaining chapters; so that a conclusive statement as to the value of the author's work cannot be made until the second volume shall be in hand. In the first volume the author does not discuss the question of a double authorship of the Book of Isaiah.

The Moral System and the Atonement. By Rev. SAMUEL DAVIES COCHRAN, D.D. 8vo, pp. 546. Oberlin, Ohio: Edward J. Goodrich. Price, cloth, $3 50.

A theological defense of the atonement, both as an historic fact and a continuous influence in human development, working out, because of certain observed conditions on the part of the human family, the final redemption of the majority of mankind, is not altogether an unnecessary work in these times of indifference to the fundamental doctrines of religion. An exposition of a mere theory of atonement is not desirable; but the presentation of the doctrine in its scriptural character and relations, enforced by a certain historic authority that the doctrine has gained, notwithstanding that numerous and perplexing misinterpretations have been substituted for the simple teachings of the sacred writers, will relieve the subject of the *odium theologicum*, and fix the mind of the student upon the stupendous event or method, of redemption in Jesus Christ. Finding certain theories in his way, because they are more or less accepted in many quarters, the author devotes considerable space to the elucidation of their unfitness as explanations of the doctrine, especially the moral and governmental theories, and then elaborates what he conceives to be the true scriptural view of the subject. In this discussion he does not turn theorist himself, but is an expositor of the law, the divine government, and its function, and the terms employed, both in the Old and New Testaments, to represent the actual intent of the sacrificial system as portrayed in both, and which found its majestic and triumphant consummation in the person of our Lord. Ostracizing theories in general, however, he proceeds at some disadvantage, for, imperfect as they are as interpretations of the great doctrine, there is not one, even the untenable moral theory of Bushnell, that is not suggestive of a phase of truth and is not necessary to a clear conception of the whole. It is, therefore, questionable if he has pursued the best method for the vindication of the scriptural fact or doctrine of atonement, to which all theorists as well as himself subscribe.

Unlike theological expositions, this is unsectarian in general drift and bearing, though the author is a Congregational minister and might be supposed to harbor special theological prepossessions. He is an independent thinker, rich in his scholarship, and is not the exponent of any school of thought, except as he advances in his work, studying the truth in its compass and as a revelation, he unconsciously adds to the Arminian safeguards and guarantees of the doctrine in question. A Calvinist by inheritance, he is to some extent an Arminian by intellectual necessity and as the result of a free and warm communion with the truth. When he must grapple with "election" (pp. 189–218), he diverges from the New England school of Calvinists and marches toward the Arminian conception of that theological dogma. It occurs to us that logic triumphed over inherited faith, and the result is a strong and sensible putting of the doctrine on which, if on any doctrine at all, the final agreement of Christians may be expected.

Some of his positions are open to challenge, and he will have something to do to maintain them. We cannot surrender on his *ipse dixit*, though

it is entitled to more than ordinary respect. Butler's distinction between natural and moral government, or readily acquiesce in the doctrine of substitutional suffering, though we do accept the doctrine of a *substitutional offering*, or yield to not a few other points which, stated incidentally, are yet of primary significance. On the other hand, we quite agree with him when he says that no probation after death is possible to those who die in sin; that God's government is not merely paternal, but is positively moral in its relation to intelligences; that there is a difference between natural and retributive consequences of obedience and disobedience; and that the exclusive purpose of the atonement was, not to show God's abhorrence of sin, but to establish conditional relations of an eternal fellowship between God and man. The work embodies the results of years of labor and inquiry, pursued by the author with confidence in the truth, and is commended to the attention of all who would study the doctrine from another and higher view-point.

System of Christian Ethics. By Dr. I. A. DORNER, Oberconsistorialrath and Professor of Theology, Berlin. Edited by Dr. A. DORNER. Translated by Professor C. M. MEAD, D.D., formerly Professor of Hebrew in Andover Theological Seminary, and Rev. R. T. CUNNINGHAM, M.A. 8vo, pp. 616. New York: Scribner & Welford. Price, cloth, $3.

Because the present is an ethical period of inquiry, it is fitting that Professor Dorner's invaluable work be re-read, and theories respecting human conduct be modified in accordance with the Gospel standards so ably expounded and defended by this German author. An exacting student, endowed with rare intellectual gifts, ever seeking to know the truth, he devoted his energies and abilities to the elucidation of the principles of the Gospel, especially in their bearing upon the theanthropic Christ and the doctrine of justifying faith. Dissatisfied with the empirical and utilitarian theories of morality, which are essentially materialistic, and therefore antagonistic of supernatural morality, he gave himself to diligent study of the Scriptures, that he might set forth the true ethical ground of life, and also the goal of the moral system, as intended by its divine Founder and Teacher. In this search he employs *a priori* and intuitional methods, tracing the notion of morality to its divine source and then finding its expression in objective law, to which all men so soon as they apprehend it are amenable. He emphasizes moral order in the universe as the end toward which all things are working and to which all teachings point. The fact of law and the authority of law are urged against all theories of life based upon eudemonism, utilitarianism, and every other phase of empiricism, as recognized in philosophy. But the learned professor does not stop with the destruction of empirical ethics, but goes on to show the imperfection of law, the instrument by which he routed the materialists, as the sufficient ground of ethical action, claiming that the principle of love, illustrated throughout his career by the Saviour, precedes every other principle and supersedes every other notion or ground of morality. This is the acme of ethics taught in the Gospel, and is in spirit and form an

advance over all systems of ethics that science, philosophy, and other religions have propounded for the government of man in his relations to the race. In order that the principle, as he formulates it, may seem practical and available he applies it to society, the individual, the family, the nation, and to various temporal conditions, showing that it is neither fictitious nor Utopian, but adapted to progress, and if obeyed will contribute more to the advancement of mankind than any other single principle or any institution of religion. The work is fundamental; the translation, though not exact at all times, is approximately perfect; and the teaching is elevating, wholesome, and full of comfort.

The Biblical Illustrator; or, Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical, and Homiletic, Gathered from a Wide Range of Home and Foreign Literature, on the Verses of the Bible. By Rev. JOSEPH S. EXELL, M.A. Vol. II, St. Mark. 8vo, pp. 742. New York: Anson D. F. Randolph & Co. Price, cloth, $2.

The author has undertaken the Herculean task of illustrating the books of the Bible, not by engravings of any kind, but by homiletical and scientific comments on each verse, the comments being in part original, but on the whole drawn from various eminent scholars both in Europe and America. The plan is without limit; hence, a large volume may be expected on each book. The second volume is a monument of labor, exegetical in a general way, but historical, geographical, anecdotal, and homiletical in almost every chapter. The list of auxiliary writers is too long to report; but it includes H. W. Beecher, Lyman Abbott, H. M. Luckock, R. Parkinson, A. Maclaren, F. W. Robertson, C. M. Southgate, G. Brooks, C. J. Vaughan, A. Bibby, J. Morison, C. H. Spurgeon, A. Barnes, Francis Jacox, Dr. Talmage, Canon Liddon, S. Clarke, and Henry Varley. Enriched from these sources, so large a volume has been produced that few will take the time to read it from cover to cover; but its classification and sermon-like treatment of the verses will enable one in search of the latest interpretations to find, perhaps, exactly what is desired. This, if any, is the criticism to be made upon it: that it is overweighty in material, and with its divisions and subdivisions too much like Matthew Henry's Commentary to attract the rapid worker or the diligent reader. The treatment of "The Sigh of Jesus" (pp. 296–300) is suggestive of this exuberance of style and matter. *St. Mark*, however, is a valuable treasure, and should be placed on one's list of reference books.

Analysis of Sacred Chronology; with the Elements of Chronology, and the Numbers of the Hebrew Text Vindicated. By S. BLISS. Revised, with Notes. Together with *The Peopling of the Earth; or, Historical Notes on the Tenth Chapter of Genesis.* By ALONZO T. JONES. 16mo, pp. 298. Price, cloth, $1. Oakland, Cal.: Pacific Press Publishing House.

While Mr. Bliss has consulted the works of Prideaux, Jackson, Usher, Blair, the Duke of Manchester, and others, and is deeply indebted to Dr. Hales for suggestions, he has patiently studied and carefully traced the Hebrew chronology, with all the accessory light from pagan history, furnishing a reliable chronological chain from the Creation to New Testament

times. Every Bible scholar has felt the need of a revised scheme of dates and events, as given in the Old Testament, especially from Adam to Abraham, "the great disputed field in chronology;" and this monograph, if not complete in every respect, is more satisfactory than many diffusive works on the same subject. Mr. Jones's recital of the original distribution of the inhabitants of the earth is borrowed from Lenormant, Gibbon, Anthon, Grote, Josephus, Herodotus, Rawlinson, Kitto, Labberton, and contains nothing new. Condensed into brief space, it is interesting; but, lacking originality, it adds nothing to an intelligent reader's resources.

Christ in the Bible. By Rev. A. B. SIMPSON, Pastor of the Gospel Tabernacle, New York. Vol. I. Genesis and Exodus. 8vo, pp. 394. New York: Word, Work, and World Publishing Company. Price, cloth, $2 per vol.

The Old Testament is symptomatic, directly or typically, of the leading truths of the New Testament. Not every reader or student, however, is able alone and unguided to pick his way through the pentateuchal wilderness, or along the highway of the prophets to the Beulah-land of Christ and the apostles. Nevertheless, the path, though hidden from common view and circuitous enough to bewilder the expert traveler, may be found, and will lead ultimately into the larger spaces of the new dispensation. The author of this work is especially felicitous in discovering hints of the redemptive plan in the various dispensations of the old *régime*, and this without straining a figure beyond warrant, or reading into the Pentateuch what evidently was not originally intended to be there. He finds less of Gospel foreshadowings in Genesis than in Exodus, though Genesis lays the foundation for redemption in the fall of man, while Exodus typifies his deliverance. The main thought of the book is steadily followed, and is rich in its tracings, developments, combinations, and applications. Its homiletical portions and the historical and geographical supplements are of minor value, and not essential to the direct purpose in the light of which the Old Testament seems almost like a new book.

Future Probation Examined. By WILLIAM DELOSS LOVE, Pastor at South Hadley, Mass. 12mo, pp. 322. New York: Funk & Wagnalls. Price, cloth, $1 50.

Dr. Love has rendered a needed service to the Christian ministry by compiling, in brief form, the opinions of many writers, some of whom preceded and others succeeded, by centuries of time, the days of Christ, concerning the new dogma of future probation. He quotes from the Targums, Josephus, Clement of Rome, Ignatius, Tertullian, Origen, Lactantius, and also from the Scriptures, without which human opinion is valueless, to show that punishment, as taught by the Scriptures, was considered eternal, and that no other view obtained in those days except in isolated cases, and then such view was held as a speculation and not as a truth. Origen, as all know, was on both sides, and should be ruled out of the discussion. The weight of testimony, commencing three hundred years before Christ and coming down to our day, is against the heretical notion of another probation. The author deals valiantly with the heathen ques-

tion, showing the possibility of the salvation of the unevangelized heathen and establishing his conclusion on the Scriptures. He annihilates the doctrines of annihilation, soul-sleeping, and prayer for the dead, and confirms the orthodox doctrine of one probation by arguments, quotations and scriptural teaching with such force that the reader of the book will not be tempted to plow with the new theology.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D. London. Volume IX, O. T. Series. 1 Chronicles x–2 Chronicles xx. 8vo, pp. 364. New York: Funk & Wagnalls, 18 and 20 Astor Place. Price, cloth, $1 50.

Like its companions, this volume is rather homiletical than exegetical and, therefore, refreshing, spiritually nutritious, and intellectually suggestive. Dr. Parker is not a critical expositor; he rarely indulges in close investigation of textual harmonies and difficulties, but is transparent in his appreciation of the evident and inner beauty of the Scripture under consideration. He has not the assumption, solidity, and scholarship of a commentator, but the imagination, perception, and inferential spirit of a holy preacher. Without employing the canons of the mystics, he is a first-class allegorizer; sometimes reading explanations, suppositions, and theories into the sacred word that are not there *ab initio*, and sometimes extracting honey from deeply hidden cells that other explorers have not found. These tendencies are quite manifest in his treatment of "Divine Interposition," and "Whose is the Battle?" and usually operative in his studies of Old Testament history. When completed the author will have furnished many volumes of rare excellence, some of them phenomenal for the hermeneutical richness of their contents, and others healthfully inspiring for the Christian reader.

Probation and Punishment. A Rational and Scriptural Exposition of the Doctrine of the Future Punishment of the Wicked, as Held by the Great Body of Christian Believers of all Ages, with Special Reference to the Unscriptural Doctrine of a Second Probation. By Rev. S. M. VERNON, D.D., Author of *Amusements in the Light of Reason; History and Revelation*, etc. 12mo, pp. 300. Philadelphia: J. B. Lippincott Company.

Controversial from the opening, the book addresses itself to the orthodox sense of Christendom touching the fate of the incorrigible, and is a powerful antidote for the poison of second probationism that threatens the peace of the Church. Regarding hell as the offspring of the love of God and the government of God, the author proceeds along scriptural lines to show its nature and extent, concluding finally upon its endless duration by arguments that have not been answered. In the handling of the Scripture passages used in defense of the new heresy of probation after death he is resolute, scholarly, and conclusive. His positions are the expression not only of conviction, which in matters of doctrine is not a sufficient test of their truthfulness, but also of profound insight of the scriptural sense, and of almost easy and incontrovertible argument from it. Firm and decisive, he is not a partisan; eager to announce the truth he does not resort to strategy or finesse in supporting it; studying Canon

Farrar as the apostle of the late dogma, he examines his suggestions with a juridical and unprejudiced mind, and gives as a result an answer to the delusion that may well be held as standard if not final. Troubled or untroubled minds on this phase of eschatology will find in this book, if not a comforting view of the future, at least a settlement of one of its tremendous problems.

Paul's Ideal Church and People. A Popular Commentary with a Series of Forty Sermonettes on the First Epistle to Timothy. By ALFRED ROWLAND, LL.B., B.A., London University. 12mo, pp. 304. New York: E. B. Treat. Price, cloth, $1 50.

In general form this book is a commentary on the First Epistle to Timothy; more particularly, it is a homiletical treatment of, or a collection of sermons on, the epistle; more closely examined, it aims to elucidate, both exegetically and homiletically, the great apostle's idea of the Church, and the character and status of its membership. Addressed to Timothy to meet recurrent difficulties in church affairs, the epistle contains principles of permanent value and of universal application. Respecting the organization and government of the Church, Paul prescribed a simple form, with few officers and an elastic constitution, that might be contracted, or enlarged, and certainly modified, as conditions, or civilizations, or countries, might require. With this interpretation of the author we fully agree, and find the book in other respects, though not specially profound, a treasure of spiritual and helpful instruction.

Medium Theory of the Atonement; and Review of Dr. Burney's Soteriology. By Rev. G. H. SHELDRAKE. 12mo, pp. 403. Nashville: Cumberland Presbyterian Publishing House. Price, cloth, $1 50.

We frankly confess that we are weary of *theories* respecting the atonement, or any of the great truths of the Scriptures. Theorists are every-where assailing well-established conclusions, or constructing original opinions different from those held by others, seemingly to acquire notoriety rather than to advance the cause of truth. Theology is too much a theory. It ought to be reduced to a scientific statement approaching accuracy, and then defended on the strongest philosophical grounds. To be sure, some of the truths of revelation are mysteries, to be solved, if at all, only slowly and by gradations in interpretation; but such solutions should be heralded as not final, but tentative, and should be advanced rather with hesitation than supreme confidence in their integrity and stability. The theorist, however, is always sure that he is right, and treats all opposing or differing views as Samuel treated Agag. That the Calvinian soteriological system is obnoxious to the Arminian school of thinkers, and that the Arminian notion is unacceptable to the disciples of the Genevan teacher, is the natural result of the antagonistic stand-points the two parties occupy; but though both systems are vulnerable in culture and imperfect in statement, it does not follow that a theory that combines the best elements of both is any truer than, or as true as, either system with which it differs in name and content. This book is of the nature of a compromise; and

while it absorbs more Arminian than Calvinian elements it does not solve the mystery of atonement or make clearer any teaching concerning it. A theory of atonement is not wanted, and so far as this book is a theory it is valueless. Considered from another view-point, it is worthy of examination. In emphasizing the necessity of an atonement it is clear and strong; in reviewing the theories of atonement it is accurate and informing; in discussing the nature of atonement it is courageous and plausible; and in style it is transparent and progressive. In theology, however, it is too Laodicean to command favor; it may excite curiosity, but it will not satisfy reason; it may lead out of the wilderness, but it cannot lead into Canaan. Up to date there is no work on the subject of atonement equal to Dr. John Miley's, to which our readers are respectfully referred.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

First and Fundamental Truths. Being a Treatise on Metaphysics. By JAMES MCCOSH, D.D., LL.D., L.M.D., Ex-President of Princeton College, Author of *Method of Divine Government, Laws of Discursive Thought, Psychology of the Cognitive Powers, Realistic Philosophy*, etc. 12mo, pp. 360. New York: Charles Scribner's Sons. Price, cloth, $2.

Of the imported philosophers in America, Dr. McCosh easily occupies the first rank, and, nationality aside, he is one of the greatest of living metaphysicians, and, with few exceptions, as safe to follow in his inductions and teachings as any who ever wrestled with realism, idealism, or first principles. That he spiritually apprehends truth, or studies man, the universe, and God from the view-point of Christian intelligence, adds immensely to the conclusions he reaches in these departments of investigation, for a purely metaphysical conception of things and truths must be inferior to that conception based upon a spiritual interpretation of what exists or of what underlies existence. Not that the venerable professor is in bondage to a specific creed that directs him in observation or study; but that a sanctified mind is more far-reaching in its range, and by its sympathy with everlasting truth more likely to discover it and give it fitting portraiture, than the mind under materialistic impulse, or swayed by a skeptical influence that it constantly recognizes and approves. In this, the last volume from his pen, Dr. McCosh seeks to determine and then arrange and classify first and fundamental truths into a science—a task that others have in part accomplished but which is so much better performed in this book that it must supplant all others as a guide in preliminary study. In carrying out his own plan he often comes into collision with the notions of other philosophers, as Locke's theory of innate ideas, Kant's criticism of intuition, and Mill's definition of mind and matter; but whatever he discusses, whether primitive cognitions, primitive beliefs, primitive judgments, gnosiology, ontology, or the metaphysics of the sciences, he is independent in thought, original in formal statement, transparent in meaning, forcible in diction, and apparently conclusive of the issue involved. He is an inductionist, so rigidly attached to this method of

reasoning that he is narrow where he might be broad, and at times fails to include all the factors of the problem he is discussing. This is clearly manifest in his treatment of native beliefs. The scholarly reader will also lament the brevity of the discussions pertaining to those "principles" that are fundamental to philosophy, though they are given in outline and reduced to the lowest terms of expression. Waving all exceptions of a general nature, the book answers its purpose and deserves the dignified consideration of all who are in search of a resting-place for the mind, or a Mount Ararat whence to begin a survey of the metaphysical world that lies around him.

The Physiology of the Soul. By J. H. WYTHE, M.D., D.D., LL.D., Professor of Histology and Microscopy in Cooper Medical College, San Francisco. 12mo, pp. 332. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The title must not frighten the timid or conservative reader, for it means only a scientific discussion of the problem of life, or what is involved in consciousness and its development in connection with the physical organism. Dr. Wythe recognizes the dualism of matter and spirit, assigning to each separate and independent properties and functions, and insists that a true philosophy is impossible on any other basis. In the course of his argument he disposes of the monistic theory of Häckel, the hylogoism of Tyndall, the "organization" theory of Huxley, the cosmoplastic and other theories of materialists, and advances his own view of a psyche in each organism, with abundance of facts and illustrations and cogency of logical statement. He deals with automatism and freedom, heredity and trichotomy, in their relation to science and theology, with evident acquaintance of their meaning and with a bearing on the conclusion he desires to establish. In respect to the resources necessary to his task he is not wanting in any particular; in respect to the aim of his book it is lofty, opportune, and quite fitting to present emergencies; in respect to the arguments employed they are coherent and satisfactory, whether they relate to destructive scientific errors or to the maintenance of his own special physiology; and in respect to the utility of his theory, only those who differ with him will be found to question it. Some objections will be raised to some of his positions, as that life is not an entity, and that the soul is not life but the cause of life. But the main positions are impregnable, and his "doctrine of psyche" is a solvent of many difficulties and furnishes a pleasing ground for belief in immortality. We regret that the author did not devote more space to the elucidation of the sphinx of theology—the resurrection of the dead; but, taken as a whole, the book is strong in argument, helpful in influence, and satisfactory in its exegesis of the problem of the soul.

LANGUAGE AND EDUCATION.

A Grammar of the Hebrew Language. By WILLIAM HENRY GREEN, Professor in the Theological Seminary at Princeton, N. J. New Edition. Carefully Revised Throughout, and the Syntax Greatly Enlarged. 8vo, pp. 418. New York: John Wiley & Sons. Price, cloth, $3.

For nearly thirty years Professor Green's Grammar has been in use, both in the theological school and the private study of the scholar, subjected to every possible test that could be applied to it, and has been improved from time to time by corrections and additions, so that it is as nearly perfect as such a work may be expected to become, and may therefore be regarded as the standard grammar of the Hebrew language. In quotations from the Old Testament the author has followed the text of Baer, and has frequently consulted him as to rules for the employment of Methegh and the poetic accents. He has also informed himself as to the latest results of philologic and exegetical researches, and conformed to them whenever it was necessary. In all respects, whether in the treatment of orthographic symbols, in which he is very careful to point out the mutations of vowels and consonants, or in the still larger discussion of etymology, in which the perfect and imperfect verbs are reported with great clearness and faultless accuracy, or in the elaboration of the department of syntax, which for the most part has been re-written, he is strikingly forcible in statement, transparent in definition, and complete in information respecting all questions except those concerning which neither the language itself, nor history, nor authorities afford any special or prospective solution. While the chief value of the work is its grammatical character, it also so acquaints the student with the language from the time it became a providential instrument of revelation until its degeneracy during the Babylonish captivity, and the various changes wrought in it since its decline, that it is an excellent history of Hebrew, being worth more in this respect than any historical *résumé* of the language we have seen. As illustrations of this feature, it is related that the original sounds of many of the consonants are unknown; that the forms of the characters now in use are not the original forms; that the order of the letters in the alphabet is purely arbitrary; that the original significance of the letters is doubtful or obscure; that in Hebrew writing and printing words are never separated from each other; that the Masoretic, or vowel, points are an invention necessary to aid in speaking and reading the language; that it has a triliteral, while other languages have usually a monosyllabic, basis; and that grave doubt exists as to the integrity of the suffixes, the paradigms of verbs, and the rules of syntax. In short, the historical features of the grammar show the language to be loosely put together, modified in its structure by successive etymologists, and uncertain in nearly every thing that pertains to elementary principles and teachings. A great relief from the ambiguities and uncertainties of the language is found in its paucity of words, forms, and rules, and general simplicity and transparency of structure. We commend Professor Green's Grammar, without reserve or qualification, as the best extant; and so

helpful in its instructions that the student of Hebrew who undertakes to pilot his way without it through its mysteries will probably fail of reaching the goal of wisdom and knowledge.

Our English. By ADAMS SHERMAN HILL, Boylston Professor of Rhetoric and Oratory in Harvard University. 12mo, pp. 245. New York: Harper & Brothers. Price, cloth, $1.

This is a collection of papers recently published in several magazines, but so valuable as to deserve the permanent form of a book. Not a paper, however, bears the marks of a scholar, though every one is the product of thought, investigation, and of deep interest in the spread of a strong and correct English among those who use it. The author considers English in schools, colleges, newspapers, novels, the pulpit, and in ordinary speech, insisting upon purity of diction, strength of expression, and appropriateness in language on all subjects, at all times, and in all places. This is not a book on English grammar, or English rhetoric, or the philosophy of the English language, but a plain defense of good English by all classes of English-speaking people.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Correspondence of John Lothrop Motley, D.C.L., Author of The History of the United Netherlands, The Life and Death of John of Barneveld, The Rise of the Dutch Republic, etc. Edited by GEORGE WILLIAM CURTIS. With portrait. In two volumes. Vol. I.: 8vo, pp. 395. Vol. II.: 8vo, pp. 423. New York: Harper & Brothers.

Mr. Motley is known to the world as the distinguished historian and the honorable diplomat; but he comes forth in these posthumous volumes under the magical editorship of Mr. Curtis as a charming letter-writer, with domestic tastes and romances in full play, and as possessed of reserved characteristics seldom observed in his public and official life. In this biographical aspect the real man in his gentleness, affection, love of order, sympathy with home-scenes, and those natural traits that transfigure him in the eyes of his children and parents, appears; and thus studied he grows in general appreciation because he enlarges in his own character. The task the editor undertook was delicate and, therefore, difficult; for he had to sift the correspondence of years, retaining for publication only those letters that, tender, simple, and reflective of the inward life of his subject, did not trespass upon courtesy, or break the deathless seal of privacy that belongs to all. At the same time he had to select those letters that would evoke interest in the reading, and should be rescued from oblivion because of their intrinsic value. If he carried discretion too far, it was in the omission of letters that bore upon public affairs and public men, for Mr. Motley was a public man himself, and in a position to write with some intelligence concerning them; but it is possible that in letters never intended for publication he exhibited the passions and prejudices not uncommon to men in high places, especially as he had tasted the

bitter fruit of disappointment, and was somewhat intense in his opinions and expressions. We also regret that a brief biographical notice does not precede the correspondence, as a part of it cannot be understood without some knowledge of the career of Mr. Motley, and to refer the reader to the memoir of Mr. Holmes is not completely satisfactory. Nevertheless, we are bound to state that Mr. Curtis has displayed extra genius as an editor in the collection and preparation of this correspondence for publication, and deserves the thanks of the lovers of literature for performing the task so efficiently and gracefully. The first volume is devoted to letters written in the school period of Mr. Motley's life, both in this country and Germany; letters of travel from Austria, France, Italy, and Russia; letters relating to his work on his histories; letters that depict London society and the crises in America. More than one half of the second volume contains letters written from Vienna during our Civil War, relating to his experiences as minister to the court of St. James. Letters written after his retirement from ministerial life, addressed to many distinguished persons of culture, are both pathetic in their undertone and beautiful in sentiment, showing the man in his profoundest points of excellence and dignity. Not every eminent man is a success as a correspondent. Mr. Motley is on a level with the best, and excels the majority of those who invoke the pen to express themselves in epistles to others.

Ancient Rome in the Light of Recent Discoveries. By RODOLFO LANCIANI, LL.D. (Harv.), F.R.A.S., Professor in the University of Rome, etc. With one hundred illustrations. 8vo, pp. xxix, 329. Boston: Houghton, Mifflin & Co. Price, cloth, $6.

Professor Lanciani's work, as a scientist, was of that specific sort that combined details with generalizations, and in its results it is invaluable to those interested in the least degree in the general subject of Roman antiquities. Whether his book be regarded as a history of ancient Rome in the light of its archæology, or as a contribution to archæology in the light of the history of Rome, it is of vast importance to scientists, historians, and lovers of ancient phenomena. It is evident that as an excavator of the hills of the old city, and a profound student of his discoveries, he was patient and enthusiastic, and was eminently successful in linking together the archæological evidences of the early history of the city on the Tiber. Nor has he failed to recognize and appropriate the results of other laborers in the same field, and, putting together all the discoveries made in the last twenty years in and around the city of Rome, he has furnished a treasury of facts that cannot but be conclusively illustrative of many enigmatical problems in the prehistoric and traditional eras of the Roman people, as well as confirmatory of events in the historic periods. The statistics of discoveries since 1872 of amphoræ, terra cotta lamps, and works of art, marble sarcophagi, bas-reliefs, busts and heads, pictures in polychrome mosaic, and coins of gold, silver, and bronze, are simply enormous; and when it is remembered that this vast art collection includes some of the masterpieces of the artists, it is not difficult to

see that, their historical value is very much enhanced, and that nearly every object found is a testimony of the truth of history as known, or a revelation of history until now unknown. It is impossible in a page to specify the results of these recent investigations, but we may say that they throw light upon prehistoric events, the sanitary condition, the public places of resort, the palace of the Cæsars, the house of the vestals, the public libraries of both the ancient and mediæval city, the police and fire department, the Tiber and the Claudian harbor, and the social and religious condition of the people both during the Empire and the Republic. Of the destruction of ancient ruins and monuments, especially in the *Renaissance*, and of the difficulties and embarrassments in the prosecution of excavation, the professor is startling in his statements, but they are necessary to an understanding of both archæology and history. Of all books issued within a score of years concerning Rome this is the most complete and the most valuable, because it is in a new field, and as reliable as the facts will warrant.

The American Commonwealth. By JAMES BRYCE, Author of *The Holy Roman Empire*, M. P. for Aberdeen. In two volumes. Vol. I.: The National Government, the State Governments, the Party System. Crown 8vo, pp. 750. Vol. II.: The Party System, Public Opinion, Illustrations and Reflections, Social Institutions. Crown 8vo, pp. 743. London and New York: Macmillan & Co. Price, cloth, $3 per vol.

More than fifty years ago De Tocqueville produced a profound sensation in the literary world by the publication of a work on *Democracy in America*, in which with singular aptness and brilliancy he discussed our governmental form in both its advantageous and disadvantageous aspects. Again a foreigner undertakes a similar task, varying from it so far as to include a portrayal of our whole political system in its theory and practice, as exhibited in the National, State, and Municipal governments, and also a representation of the ideas, temper, and habits of the sovereign people. Professor Bryce entered upon his task chiefly with the view of enlightening England and the Continent in respect to the political civilization of the New World, since misapprehension, if not absolute ignorance, prevails concerning the design, motive power, and future probabilities of the experimental republic. The American citizen, however, will read this work with even greater curiosity and interest than will the foreigner, in order to learn what impression our institutions have made upon an observing and judicial mind, to see the defects of our political machinery, to discover the dangers to constitutional government, and to be able to forecast the grounds of its perpetuity and permanent influence in the world's progress and its relation to the world's destiny. These points are clearly brought in view in the plain but animated description of our various types of government, and may be inferred from the philosophical discussion of the essentials of a true civilization. We are not surprised that, while eloquently acknowledging the merits of the federal system, he heroically, but with a spirit of fairness, criticises its manifest faults; and that European systems are sharply contrasted with the American system, since it is

his object to reveal the latter in its strength and weakness to his foreign readers. He makes much of the influence of public opinion in our public life, seeing in it both an auxiliary in our progress and a danger to right development; and, as we believe, he magnifies the party spirit entirely beyond its actual proportions, though it must be confessed that party agency is an organic factor in republican history. He writes of American affairs as one familiar with them, and yet in a non-partisan way, apparently aiming at accuracy of detail and intelligible statement of the facts as they came under his observation or within the range of his inquiry. He does not write at second-hand, but, having visited the country and put himself in communication with responsible and well-informed citizens, he offers the public a work not entirely exempt from errors as to facts and principles, but sufficiently correct to be trustworthy, and which must be accepted as a most careful and justly philosophical exposition of the American spirit and purpose. We must express regret that, elaborating with evident enthusiasm the political system as a whole, he devotes but thirty pages to the churches and the clergy, or the influence of Christianity in the republic. The religious factor is pre-eminent in our history, and, being unusually aggressive at the present time, it deserved a hundred pages in a standard work on our commonwealth. Waiving objections, however, we must pronounce the work as remarkable for its general integrity, and deserving of recognition by the American people, who, believing in the future of their country, are prepared to estimate both eulogy and criticism upon the same at their proper value.

A History of Methodism. Comprising a View of the Rise of this Revival of Spiritual Religion in the First Half of the Eighteenth Century and of the Principal Agents by whom it was Promoted in Europe and America; with Some Account of the Doctrine and Polity of Episcopal Methodism in the United States, and the Means and Manner of its Extension down to A. D. 1884. By HOLLAND N. MCTYEIRE, D.D., one of the Bishops of the Methodist Episcopal Church, South. 8vo, pp. 692. Nashville: J. D. Barbee. Price, cloth, $2.

Methodism is such a world-wide subject that it deserves to be treated from time to time by different writers of a differing national sense, and of observations, predilections, and experiences quite unlike those who have preceded them. Rev. Luke Tyerman advertised Methodism in England; Dr. Abel Stevens gave it character as an historic movement to all English-reading people; but Bishop McTyeire, believing that no writer has interpreted the movement from a southern point of view, undertakes here, in addition to presenting its common historical features, to represent its spirit, purpose, and achievements in a manner peculiar to one reared under our Southern civilization. He disavows in the beginning that he is writing a history of Southern Methodism, and claims that he is only elaborating the characteristics of Methodism from his Southern tendency. The distinction is vivid, and the book is proof of a steady adherence to it. As might be expected, the author consults his predecessors and avails himself of documents of all kinds. Conference minutes, magazines, reviews, letters, pamphlets, books, every thing that would aid him in the

narration of the religious movement from the Wesley family until 1884. To old Methodists this portion is old; but its style is captivating, and to many of the present generation perhaps the record will be new, and therefore of great value. Closely following the historian, we have found it difficult for nearly three hundred pages to discover the Southern spirit by which he professes to be governed; but, as historical truth *does* know the points of the compass, he quietly and gradually exhibits that spirit in the movements of Methodism from Jesse Lee's entrance into New England to the centenary celebration in Baltimore four years ago. He magnifies the labors of the Southern preachers in extending Methodism in the difficult regions of the country, and credits them with great efficiency in establishing missions among the slaves in the South, and also among the Indians. This representation, however, is not in extravagant terms, but is written with historic candor, whether correct or not. It is when he comes to consider the influence of abolitionism in the Church that he is a loyal Southerner, and yet he writes with a becoming reserve, seemingly anxious to record only the facts as he understands them. The struggle of 1844 he considers the outgrowth of the abolitionism which, failing in the Church, was successful among the people, and compelled the separation of Methodism, and finally led to the attempt at the disunion of the States. The Bishop firmly holds to the view that a "plan of separation" was agreed to by both sections of Methodism, and that the Supreme Court declared it valid and enforced it. To the Northern view there is some truth and some fiction in this representation, but it may pass, as it will do little harm. He speaks of the last fifteen years as the "era of fraternity," recounting the Cape May Commission, the Ecumenical Conference, and the great celebration at Baltimore. On the whole, the book excites no belligerent, but rather a fraternal, feeling, and as it exhibits Methodism as a great national force, and as the most evangelical and aggressive religious movement of the present century, it will exert a wholesome influence upon the people of the South, and will hasten the adjustment of the differences between the two Methodisms.

The Life of John Price Durbin, D D., LL D. With an Analysis of his Homiletic Skill and Sacred Oratory. By JOHN A. ROCHE, M.D., D.D. With an Introduction by RANDOLPH S. FOSTER, D.D., LL.D., Bishop of the Methodist Episcopal Church. 12mo, pp. 369. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

Dr. Durbin was the architect of his own fame. By a life of patient industry from youth to age; by persistence in acquiring knowledge, only equaled by the skill with which he used it; by effective service in every position to which the Church called him, and by a holy consecration of all his powers to a definite end, he reared a monument that speaks for itself, and such as will outlast the marble temple of a Christopher Wren, or the granite column of a fame-seeking and selfish Napoleon. He needs no monument other than that he himself erected; he needs no embalmment, even in a biography, in order to live in the hearts of the generations to come. It is because of his independence of the need of commemoration

that a record of his character and services is a necessity, that others may learn of the secrets of his greatness and the sources of his enduring success. Not for his sake, but for ours, is the biography of so eminent a man a treasure to the Church, and its writer a benefactor. He was one of the few men, as Bishop Foster intimates in the Introduction, who could stand the strain of a biographical exposure, and who therefore should be described just as he was, and in explicit terms as to his character, work, usefulness, and influence. Dr. Roche, peculiarly gifted for the task, was stimulated to prepare this record by the request of several Conferences and the urgent appeals of friends who knew his intimacy with Dr. Durbin and his eminent fitness as a biographer. It is not enough to say that the author has produced a remarkable book, or that he has faithfully portrayed the career of one of the most remarkable men of the century; for, while both statements are true, he has gone beyond the ordinary range of the biographer in analyzing the character of his hero, and pointing out the chief elements of power in his subject. Unlike books of its class, this is historical, psychological, homiletical, and philosophical; its contents are knit together in a logical manner and woven into a close and beautiful revelation of a standard life. With the character thus revealed blends the spirit of the author, warm with affection, and devout and sympathetic in every utterance, whether descriptive or philosophical. The details of his childhood and youth, with their struggles; the vicissitudes of his early ministry, with the accompanying trials; his influence as a professor in two colleges; his constant advancement until he reached editorship, a college presidency, and the Missionary Secretaryship, in which he fulfilled the great expectations of the Church, are given with a fullness that is satisfactory and in a style that falls little below that of Boswell, and occasionally reminds the reader of the excellence of Motley. But it is when he is depicted as the orator that Dr. Durbin appears in his greatness as a man and the author appears to the best advantage as a writer and thinker. He has no ordinary subject in his hands, and the duty before him is one of extraordinary compass. In order successfully to perform his task he must somewhat partake of the elements or of the spirit of the character he seeks to describe. This is difficult, and the attempt is heroic. But he rises to the magnitude of his task as he proceeds in its performance, analyzing his eloquence, now didactically, then by comparison with Summerfield and Bascom; depicting his style as plain, animated, and sublime; characterizing the dramatic elements of his oratory, even to voice and unction, and representing his homiletical taste and his power in the pulpit with evident accuracy and brilliancy. As Dr. Durbin was the matchless orator, so the book is an unexcelled biography in its force of statement, breadth of sentiment, and usefulness as a guide to the ministry and public speakers in general. We most cordially commend it to the clergy and the Church: to the former that they may be instructed in those things that pertain to an effective ministry, and to the latter that they may know something of one who was born to be a leader and a hero in the service of the Master.

Western China. A Journey to the Great Buddhist Center of Mount Omei. By Rev. VIRGIL C. HART, B.D., Fellow of the Royal Asiatic Society. Illustrated. 12mo, pp. 306. Boston: Ticknor & Co. Price, cloth, $2.

Western China is a *terra incognita* to the American people; yet it is a region of populous cities, with varied climatic, agricultural, and mineral resources, but owing to the conservatism that has brooded over the kingdom since the days of Lao-tse few travelers risk their interests in invading it, and few explorers have ventured to besiege the rocks, mountains and rivers for their stories of the past or their significance as respects the future. The missionary often precedes the scientist, as Livingstone preceded the great scientific explorations of Africa. Methodism has a missionary hero in China in the person of the author of this book, who in April, 1887, in company with trusted colleagues, left Hankow, a city situated on the north bank of the Yang-tse, and six hundred and fifty miles from its mouth, for Chungking, where they proposed to reestablish the Methodist mission that was tragically closed by the riot of 1886. The visit of these missionaries was practically an exploration of country, for the author's account includes descriptions of mountain ranges, the river system, customs of the people, temple-worship, the sway of the prevailing religion, the study of historic monuments, the causes and results of the famous riot, and the loyalty of the provinces to the government of Pekin. Mount Omei, or the sacred mountain, within the prefecture of Kia-ting, receives a minute description, as also the superstitions associated with it. As this is the latest work on Western China, and the narrative is entirely trustworthy, the book deserves more than a casual reading; it should be *studied*, chiefly to increase one's knowledge of, and awaken one's civilized sympathies with, those who believe in Buddha, spiritual elephants, and in the more inexcusable superstitions of the Jesuits, who menace the empire.

Marching to Victory. The Second Period of the War of the Rebellion, Including the Year 1863. By CHARLES CARLTON COFFIN, Author of *The Boys of '76*, *The Story of Liberty*, *Old Times in the Colonies*, *Building the Nation*, *Drum-beat of the Nation*, etc. Illustrated. 8vo, pp. 491. New York: Harper & Brothers. Price, cloth, $3.

The year 1863 was notable in our North-South war for the achievements of the Army of the Cumberland, at Stone River, in Tennessee; of the Army of the Potomac, at Gettysburg; and of the Army of the Tennessee, at Vicksburg; and also for the emancipation of four millions of the African race—all of which were turning-points in the struggle for the preservation of the Union, and practically decided its outcome. With these tremendous successes against it the Confederate government found it impossible to obtain recognition from any foreign power, and then prosecuted its rebellion with the heartlessness that was anticipatory of defeat, and under the shadow of an oppressive and ever-widening despair. The rebel triumphs at Chancellorsville and Chickamauga, being but temporary, did not assuage Southern grief or inspire the Southern army with a permanent belief in final victory. Mr. Coffin has reproduced the events of that

momentous and decisive year with great vividness, if not picturesqueness, and with a fullness of detail that constitutes veritable and comprehensive history. The movements of armies; the evolution of military plans, now in the West, then in the East; the description of battles and battle-fields, horrifying and yet necessary to an intelligent study of the contest; the great campaigns of Grant, Meade, and Thomas; the destruction of railroads, and the provisioning of the armies; France coveting Mexico and planting itself there, with England in sympathy with the Confederates; these and kindred topics make up the volume under the title of *Marching to Victory*. The Messrs. Harper are to be congratulated on securing so capable an author, and on the form and style in which they send forth this contribution to war history.

A Budget of Letters from Japan. Reminiscences of Work and Travel in Japan. By ARTHUR COLLINS MACLAY, A.M., LL.B., Formerly Instructor of English in the Ko Gakko-Rio, Tokio, Japan. Second edition. 12mo, pp. 391. New York: A. C. Armstrong & Son. Price, cloth, $2.

Books of travel, whether in the form of narrative or put up as a volume of lectures, retaining the flavor of the traveler, or sent forth as letters from a particular land, of which kind is the present book, are educational, and, therefore, of more than temporary value. The traveler who is accurate in observation and faithful in his reports, bringing to view the reign of the social and religious principles of the strange or foreign people whom he visits, is a school-master to his readers and a pioneer in the general work of civilization. Among books that are helpful in the historical sense we place the *Budget of Letters from Japan*. The writer was more than an observer of nature; he was a student of customs, principles, and of the conflict of Christianity with Buddhism in the New England of the Oriental world. Japan is on exhibition in these pages both in its historic colors and in its present every-day activity and development. The present aspect of affairs in Japan as delineated in this volume is of thrilling interest, and when read must awaken the sympathetic endeavors of the American people for its further evangelization. The epistolary form in which the story of travel and experience is told will not commend itself to every taste, but the book as a whole is strong, vivacious, and attractive.

John the Baptist, the Forerunner of Our Lord: His Life and Work. By ROSS C. HOUGHTON, D.D., Member of the Society of Biblical Archæology of London, etc.; Author of *Women of the Orient, Ruth the Moabitess*, etc. 12mo, pp. 372. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

As a biographical writer Dr. Houghton is not only unexcelled but is *primus inter pares*. He has a genius for detecting the secret springs of character and tracing the development of the forces that transform his subject into a hero or a conspicuous figure of his times and country. This is true whether he is delineating a novelist, as Hawthorne, a social reformer, as Tolstoi, or a Bible character, as Ruth or John the Baptist.

His special capabilities in this direction appear, in a marked degree, in his latest work now under review. He was specially prepared for this task from having visited Palestine and studied the geographical materials of the subject, for geography often serves to illuminate biography. Every page of the book shows an attractive familiarity with the customs of the period in which the Baptist lived and the details of his career, with its tragic consummation; and we also find in it an interpretation of the work of the prophet, which is even more valuable than the descriptive and preliminary portions, because after all his mission is of no interest to us unless we understand what he undertook to do. The book, however, is not polemical, but rather historical. The curious and the controversial will be disappointed with his treatment of the mode of John's baptism, which he does not undertake to decide, as he has other ends in view; and they may also regard his discussion of Christ's baptism as adroitly incomplete and unsatisfactory. But the general reader will be thankful for the omission of theological discussion, especially as it is unnecessary to an understanding of what was really accomplished by the forerunner of our Lord. He who purchases this book will obtain satisfaction in its contents and be inspired to heroic endeavor as he contemplates the fidelity of the noble and courageous John the Baptist.

What to Do? Thoughts Evoked by the Census of Moscow. By Count LYOF N. TOLSTOÏ. A New and Authorized Translation from the Unabridged Russian Manuscript. 12mo, pp. 244. New York: T. Y. Crowell & Co. Price, paper cover, 50 cents.

Many of the books of Count Tolstoï are correlated, as *My Religion* is a sequel to *My Confession*, and *What to Do?* is a sequel to both. But they may be read independently and profitably, as in a restricted view they show the working of a sincere though often misguided mind, and in their larger value are the symptoms of a Russian intellectual fermentation other people should calmly consider. The count, wealthy and influential, was disturbed by the nightmare of poverty that brooded over the great masses of the Russian empire, and, extending his vision to other countries where he saw the social impulse tending downward, he was moved to proclaim a remedy for earth's wrongs, and has invited co-operation in its application. He studied the New Testament with great seriousness, and finding the lesson of self-abnegation and self-sacrifice paramount in its teachings and examples he declares against wealth, corporations, governments, taxation, and all the legitimate instrumentalities of society for its preservation and amelioration. In his intensity he goes so far as to favor socialism or a developed anarchism, since he arrays himself against laws, officers, trials, and punishments. The doctrine is an anachronistic inexpediency in our nineteenth century civilization, and to be restrained rather than encouraged. The reader is impressed that this doctrine is the outgrowth of Russian conditions, but even in Russia anarchy would be a poor remedy for social ills. It is not surprising that this work cannot be circulated in Russia, because it is inimical to the public welfare,

and were its spirit to become contagious here it would be followed by suppression. If man is in slavery to unbearable social laws and customs he should not turn rebel or anarchist, but resort to education, ethical culture, and religious truth, as the sure weapons of righteousness in his conflict with oppression. Count Tolstoi invests his doctrine with a gospel glamour, but it is a perversion of gospel teaching, and carried out will result in the subversion of social order. The book is written in the usual charming style of the renowned novelist.

Famous Women of the Old Testament. A Series of Popular Lectures Delivered in the First Baptist Church, Montgomery, Ala. By MORTON BRYAN WHARTON, D.D., Pastor, Late United States Consul to Germany; author of *European Notes; or, What I Saw in the Old World.* 12mo, pp. 318. Illustrated. New York: E. B. Treat. Price, cloth, $1 75.

Until the Christian period woman had few opportunities to exhibit all the possibilities of her character, and rarely appeared in aspects of beauty or symmetry of life. We see her in restraint, or over-courageous, or with masculine aptitudes, or sunk in helpless degradation, until the Master sets her free. Every nation has had its Amazons, its heroines, its great mothers, its noble wives, and many maidens; but without an uplifting religion woman rose only to fall. That the women of the Old Testament stand out as statues in the niches of history, and are admired and honored, is proof of the influence of a higher than pagan religion upon their lives. Dr. Wharton has depicted the career and pointed out the characteristics of several of these famous women. Eve, Rebekah, Ruth, Miriam, Deborah, Hannah, Abigail, and Esther, with others, are made to speak of motherhood, widowhood, maidenhood, and queenly grace and authority; while Delilah, the witch of Endor, and Jezebel proclaim the falsehood and heathenism possible under good conditions. In general, the estimate of the author, whether of approval of the faithful or condemnation of the deceptive, is generous, and rests upon a sound ethical basis; but when he avows that Samuel did not appear at the call of the witch of Endor we must say that he has assumed entirely too much, and injures the cause he pleads. Nor is it at all incumbent upon him in his preface to inform his readers that the book was hurriedly prepared in the midst of arduous pastoral duties, as one is not inclined to waste time over matter immaturely offered to the public. The lectures scarcely vindicate the apology, so thoroughly and well digested is every one of them.

The Boy Travelers in Australasia. Adventures of Two Youths in a Journey to the Sandwich, Marquesas, Society, Samoan, and Feejee Islands, and Through the Colonies of New Zealand, New South Wales, Queensland, Victoria, Tasmania, and South Australia. By THOMAS W. KNOX, Author of *The Boy Travelers in the Far East, In South America, In Russia,* and *On the Congo; The Young Nimrods, The Voyage of the Vivian,* etc. Illustrated. 8vo, pp. 538. New York: Harper & Brothers. Price, cloth, $3.

As three millions of Australians celebrated in 1888 the centennial anniversary of their first settlements, Mr. Knox, the veteran traveler and prolific author, considered that a book giving the history, not only of the

five principal colonies that compose Australia proper, but also of islands in juxtaposition, was a *desideratum*, and so prepared the handsome volume on our desk. As a companion volume of the many books of travel he has issued, this, if not the best, is at least equal to any of them. Concerning a people whom Americans scarcely regard as foreigners in the offensive sense, because English-speaking and enlightened in Christianity, and aspiring toward a republican form of government, it is all the more interesting, and being trustworthy in details is all the more valuable. In his representations of missionary work in the islands the author is judiciously honest and safely eulogistic, showing its great success and answering the ill-timed criticisms of unbelievers in that phase of evangelization with a firm denial of evil charges and reports. It is pre-eminently a book for the family, parents and children alike finding in it most entertaining reading, and a revenue of instruction not easily obtainable elsewhere.

The National Hand-Book of American Progress. A Non-Partisan Reference Manual of Facts and Figures, from the Discovery of America to the Present Time, Historical, Biographical, Statistical, Documentary, Financial, Political. Edited by E. O. HAVEN, D.D., LL.D., late Chancellor of Syracuse University, N. Y., formerly President of the North-Western University, Illinois, and President of Michigan State University. Enlarged and Revised by Hon. T. E. WILLSON, Editorial Staff *New York World*, and J. SANDERSON, D.D., Editor *Pulpit Treasury*. Illustrated. 12mo, pp. 575. New York: E. B. Treat. Price, cloth, $2.

Three gifted editors here unite in producing a statistical panorama of the progress of the New World for four hundred years. The facts are marvelous; the figures are astounding; and the historic evolution is as traceable as the development of the animal kingdom from the days of Noah. The compressed style of presentation is a necessity, so multitudinous are the materials in their hands, and yet it is not without its fascination, because of the lessons involved and the suggestions that follow. To the American student the book will be as useful as a dictionary.

The Poetry of the Future. By JAS. WOOD DAVIDSON, A.M., Author of "*The Living Writers of the South*," "*A School History of South Carolina*," "*The Correspondent*," etc. 12mo, pp. 182. New York: John B. Alden. Price, 60 cents.

This monograph is a criticism of the poetry of the present, furnishing a basis, as the author believes, for a correct forecasting of the poetry of the future. In pointing out the imperfections, not to say absurdities, of the poetic art, he certainly is skillful and ingenious, but it is a question if the new poetry will exactly conform to the rules he prescribes for it. He makes his own definitions of the poetical and the beautiful, and indicates the subtle relation that subsists between poetry and the poetical, which is well enough if he is as correct as he is bold. We must refuse assent to his statement that in this life we must deal, not with absolutes, but with relatives. This dictum is the bane of philosophy, poetry, and all forms of fancy and speculation. Science deals with lower absolutes, religion with higher absolutes; and that philosophy that will anchor in the absolute, and that poetry that will court

realities instead of relatives, will have an abiding place in the future thought of the world. Without doubt poetry is an improvable art; the Spondee and the Pyrrhic, as non-existent forms, should be excommunicated; the Iambic, Anapestic, Dactylic, and Trochaic should be reformed; and future poets should excel Longfellow, Tennyson, Bryant, Pope, and Byron. But a poetic reformer, we modestly suggest, should be a reformed poet, if he expects to secure observance of his new canons of poetic composition. Whether this author meets the condition that would give weight to his suggestions is not exactly clear to his reviewer.

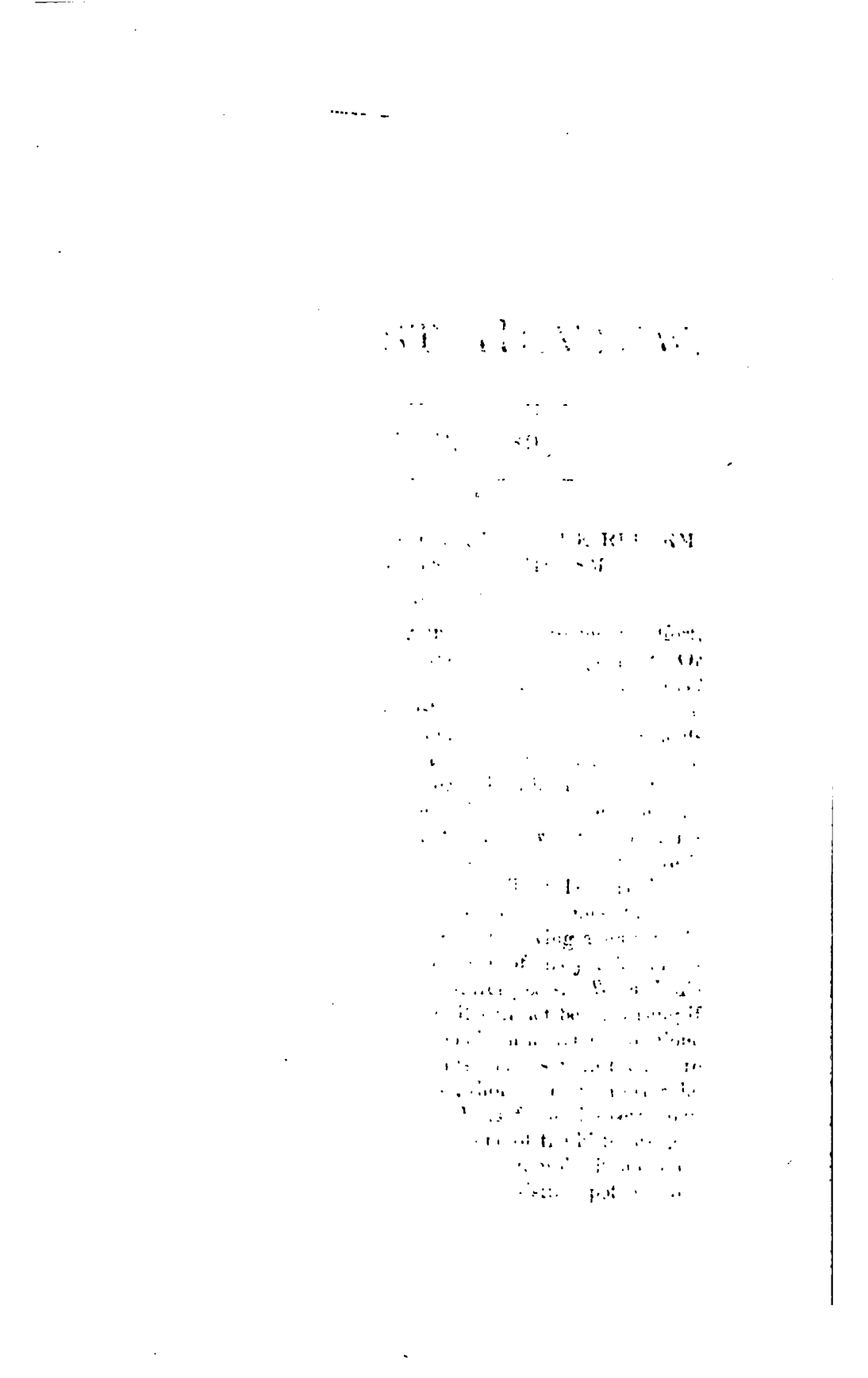
Sevastopol. By Count LYOF N. TOLSTOÏ. Translated from the Russian by ISABEL F. HAPGOOD. Authorized edition. 12mo, pp. 262. New York: Thomas Y. Crowell & Co. Price, cloth, $1.

In 1854–55 Sevastopol was the center of European interest, for France, England, and Turkey were besieging it, and its defenders were replying from bastions with cannon-balls and a persistence of spirit that proved them to be heroes. Within the walls Captain Obzhogoff, Staff-Captain Mikhailoff, and Adjutant Kolugin, representative military, but vain and quarrelsome aristocrats, walked to and fro, displaying mutual hostility on the brink of the city's destruction. The people all were soldiers, but the defense was inadequate. We read of terrible slaughter, but of no compromise. Regiments of Cossacks hurrying to repel the enemy; bombs flying mid-air, with malicious intent; stretcher-bearers at the corners of the streets; the boulevards filled with processions of the dead; trenches here, bayonet charges there, field hospitals every-where. Such items enter into this record of the experiences of that city from December, 1854, to September, 1855. Sevastopol in these few months was a pandemonium; at the close it was a ruin. This is its chief history; though recovered, it has made none since. The count is brilliant in description, salient in detail, transcribing actual scenes to the printed page, showing the horrors of war in its grouped calamities, and yet leaving the impression that, diabolical in itself, war is sometimes the mightiest instrument of civilization. The siege and fall of Sevastopol are nowhere better narrated than here.

Old Songs. With Drawings by EDWIN A. ABBEY and ALFRED PARSONS. 4to, pp. 122. New York: Harper & Brothers. Price, ornamental leather, $7 50.

This book addresses the taste, and is suited to the study or drawing-room. The publishers have excelled themselves in its production. The calendered paper, the wood-engravings, the exquisite binding, and the general appearance win the eye and gratify the most cultivated love of the elegant and the beautiful. The "songs" will excite emotion in the youthful and revive memory in the aged. Love, both in its disappointments and successes, breathes in these old ballads, while the ingenuity and by-play of souls mutually attracted find expression in the poets of these pages. It is a book not for holidays, but for the whole year: a gift-book, but also one to be appreciated by the purchaser.

Jacob Sleeper



METHODIST REVIEW.

SEPTEMBER, 1889.

ART. I.—RELIGIOUS SIGNIFICANCE OF THE REFORMATORY MOVEMENTS IN HINDUISM.

[SECOND ARTICLE.]

Is this new Theistic Uprising in India a spasmodic effort, without relation to the general thought of the people? Or is it a logical growth, and important to the life of India? Studied in any light, it is of vast moral and religious significance. Men of such pure life and rich mental endowments as Rammohun Roy and Chandra Sen may be charged with that vanity, confined to no age or race, which takes its supreme pleasure in molding the opinions and bending the purposes of men, and through them as willing adherents in founding a new social and religious structure. But there is a more just solution of such careers. That Dayanand, the least admirable of the Brahmic apostles, and the most unfavorable to Christianity, was a deceiver, and playing a stage-trick, is denied both by the voluntary sacrifices of his youth and his steady preaching of theism in his maturer years. When India shall have become wholly Christian, it will not be surprising if it shall appear that the bright day has been hastened, not alone by the sublime labors of Christian missionaries, with their pure Gospel from the Occident, but also, though in an inferior degree, by those grosser and weaker efforts from the very body of the Hinduism of the Orient. It is one of the historical glories of Christianity, that for its greatest triumphs it not only marches to victory by virtue of its own irresistible potency, but

that it transmutes all that is good in the hostile ranks to minister to the final achievement. There is every indication that the theists, who have laid the foundations of all the Samajes, are, like neo-Platonism and other predecessors of all Christian ages, building more wisely than they know.

The appearance of Rammohun Roy at the head of the whole theistic movement of the last half century is not the first time that better thoughts, gathering around the finest elements of monotheism, have crystallized in distinct approaches to the scriptural conception of the divine unity. As the Hindu goes back to the eldest hymns of his Vedas, he finds that they breathe the spirit of monotheism. Even the pantheism of India has its foundation in God's unity. The present Hindu idolater, when closely questioned, does not deny the oneness of the Supreme Ruler.* He holds that his many gods are only manifestations, incarnations, and material forms of the one God. Every now and then, in the better and purer periods of Indian history, a new emphasis has been placed on monotheism. Apostles of a weak form of theism have arisen and protested against the gross idolatry.

In the twelfth, thirteenth, fifteenth, and sixteenth centuries the Vaishnava reformers protested against the degradation of the original monotheistic faith. They inculcated a doctrine which was an approximation toward the Christian idea of God's unity and personality, as set forth in the first article of the Church of England: "The one Supreme God, of infinite wisdom, power, and goodness, the Maker and Preserver of all things," was taught clearly and forcibly by those four great reformers—Ramanuja, Madhva, Vallabha, and Caitanya. But the apple of gold was set in a picture of spurious silver. That this one God could descend and become incarnate in warriors, thinkers, and even lower animals, was a fatal weakness. A Supreme God of many possible descents was no god at all. Reactions came on, and the last idolatrous state was worse than the first.

The great reformer of the sixteenth century was Kabir, one of the twelve disciples of Ramananda.† He set before him-

* Monier Williams, *Religious Thought and Life in India*, pp. 475, 476.

† Monier Williams places Kabir in the sixteenth century (*Religious Thought and Life in India*, p. 476). Slater assigns him to the fifteenth century (*Keshab Chandra Sen*, etc., p. 21).

self the impossible task of fusing Brahmanism and Muhammedanism. He rejected both the Vedas and the Quran; discarded idolatry and caste; preached the unity of God; and made brotherhood, based on love to God and the practice of good works, the spiritual bond of his disciples.* His followers came from both the Hindu and Muhammedan folds, and at his death he was canonized. Shortly after him arose, in the sixteenth century, the "Luther of the Punjab"—Nanak Shah. He founded the Sikh sect, which still exists, and has its stronghold in the Punjab. Govind, the tenth Sikh teacher, impelled by the persecutions of the Sikhs by the Mohammedans, so shaped the policy of his adherents that the Sikhs and Muhammedans have ever since been implacable enemies. Thus the brotherhood became as much a fiction as that of the Jews and Samaritans. Even the Muhammedans, who have never claimed any sympathy with idolatry, have attempted the same undertaking of reconciling the conflicting religions of India.

Of the five Mogul emperors, Akbar was in many respects the greatest. He was also the most tolerant. He was the Marcus Aurelius of India. He borrowed from all the faiths of which he knew, and thus set up his fabric of the divine monotheism on Hindu, Parsi, Mussulman, Jew, and Christian foundation. He was so eclectic in his opinions that the passion gave color to his matrimonial tastes, and this "guardian of mankind," as his subjects adoringly called him, was so impartial as to take one empress from the Hindu fold, another from the Muhammedan, and a third from the Christian.

All these efforts at producing a reaction against the idolatry of India were failures. All possible zeal and voluntary poverty were employed. In vain was it declared that the original teachers of Hinduism were monotheists. There was no basis of general truth on which to build. There was no Gospel from which to learn the true incarnation; no Christian Church to serve as a model; no consecrated Christian lives in which to see the practical lesson of the divine unity in human existence.

From the days of Nanak Shah and the great Akbar, in the sixteenth century, down to Rammohun Roy, there was no serious attempt to find in the Vedas a principle of divine unity

* Slater, *Keshab Chandra Sen*, etc., p. 21.

and to preach it to the people. For three centuries the millions of India were destitute of a teacher in whom could be seen the faintest approach to one who had caught sight of a syllable of the divine oracles. It has been only in the present century, since the missionaries planted the banner of the cross in all the centers, and carried it into the very jungles, that a new race of reformers has arisen, and preached the abolition of caste, the brotherhood of all men, and the unity of God.

That there is variety in the theological bases of the four Samajes need not surprise. The three Samajes which arose in Calcutta have most affinity with Christianity. The leaders breathed the very atmosphere of the Gospel. They saw its preachers, churches, schools, and press. It was the faith of the conquerors and rulers of their country. Would these reformers ever have arisen without the practical lesson of the Gospel before their eyes? No. Take the rays from the Scriptures out of the words and work of all three, and there would be nothing left. The most eloquent periods of Chandra Sen were spoken of Jesus, while the greatest book produced by any of these theists—*The Oriental Christ*, by Mozumbar—was an attempt to give to Christ an Eastern character. The Arya Samaj, which has little to say of Christianity, and speaks of it only to oppose, arose in a part of India where Christianity is less dominant. But even its very methods are borrowed from those adopted by the missionaries. After the manner of these missionaries, its seven itinerant preachers of the Veda go through the country, pitch their tents at the melas, or fairs, and preach three or four hours a day. They are establishing an Arya college at Ajmere, and already have an orphanage in Ferozepore, and are starting one in Bareilly. The president of an Arya Samaj proposed to the Rev. Mr. Neeld to join him in opening schools among the low-caste people of Budaon.

The plausibility of the arguments of the preachers of this most hostile of the four Samajes is so well conceived, so forcibly presented, and so safely guarded that the common people are easily led astray. Some of the native members of the congregation of the Rev. Mr. Neeld told him, after hearing the preaching of the Aryans, that those preachers were Christians! What wonder? The methods which they employ—their advocacy of schools and female education, their bold repudiation of

all forms of idolatry—in a word, their strong emphasis on every thing which the new theism has in common with Christianity—are in every way calculated to make the natives regard for a moment the cause as identical with Christianity.

The most specious of all the arguments employed by the preachers of the Arya Samaj, and by the great body of Hindu people and priests who are still in the toils of the old idolatry, is the claim that all the best forms of Christian civilization and of Western culture have their real basis in the eldest Vedas. No Hindu doubts the great superiority of the new age to any former one. He knows that without the Englishman his India would be as far in the background as it was a thousand years ago. But how has it all come about? To whom does India owe even the civilization of the Englishman and even the American? To none other than to the far-back founders of his own faith.

The apostles of the Arya Samaj declare that every modern conquest over the brute forces of nature was anticipated by their seers and foretold in their Vedas. It is difficult, even when they quote these precious promises, for a dull Western mind to see the appositeness of the prophecy. But that is the misfortune of the Anglo-Saxon's dull perception. Here is where Dayanand finds the Vedic formula which lies at the root of all medical science: "O God, by thy kindness whatever medicines there are, for us they are givers of ease; and for those who are injurious, evil, and our enemies; and with what injurious ones we keep hatred, for them they are injurious." Far journeys were known—so says the founder of the Arya Samaj—to the primeval teachers of his faith.

In the chapter "Concerning Travel," in the *Satyarth Prakash*, Dayanand says that the Munis, and Rishis, and others used to travel in foreign countries. Viyash Muni, who lived five thousand years ago, and translated the Vedas, and his son Sukhdeo and their disciples, went to Patal—that is, America—and dwelt there! One day the son asked the father for knowledge, and received for answer that he must go to Hindustan and ask the raja. It is related that Krishna went to America and brought back Udalak Muni, to the sacrifice prepared by Raja Udhistir. At another time an Indian raja went to America, fought and overcame the American raja, who gave

his daughter in marriage to the conqueror. Dayanand declares that all the English knowledge of the railway, the steamship, fire-arms, and the telegraph has come from the Vedas, and that the English have only developed this knowledge received from the Aryan Vedas. In his chapter on "The Science of Traveling"* he holds "this science of rapid transit in the sea, on the earth, and in the sky as taught in the Vedas." He says: "Whatever man is a desirer of excellent knowledge, and of gold, and of other things from which his nourishment and pleasure arise, he may fulfill his desire for the acquisition and enjoyment of that wealth and success by means of the things that are written further on. Whoever, having made various kinds of steamships of gold, silver, copper, brass, iron, wood, and other things, and having added fire, air, water, as wanted, and having filled up with cargo for merchandise, comes and goes in the sea and rivers, then there is increase in his wealth and other things. Whoever spends his manhood in this way acquires these things, and cares for them, and will not die in misery. For he, being in full manhood, is not slothful."†

Dayanand explains that the vehicles for rapid transit are of three kinds — for travel on land, in the sea, in the sky. Now Dayanand says that Ashwi, found in the Vedas, means the motive power for all these vehicles! It is either fire, flame, water, wood, metals, horses, lightning, air, earth, day, night, sun, or moon! Therefore, we have the railway-car, the telegraph, the universal application of steam for "traveling." The same apostle of modern Hinduism finds in the Vedas a description of the division of the Indian railway carriage into six compartments; the speed with which it is drawn; the machinery for drawing and backing a train. He even describes a sky-vehicle. It is to rest on twelve pillars, must have machinery in sixty parts, which must be fastened by three hundred large nails or screws. If, therefore, we are destined to be blessed with comfortable and safe flying-machines, the quick-witted Aryan will be ready to say, "Did we not tell you so? Lo, it lies in the Vedas of our ancestors."

The Hindus not affected with the theistic heresy of the

* *Rig Vedadi Bhashya Bhurnika*, pp. 191–200.

† Forman, *The Arya Samaj*, pp. 50, *ff.*

Samajes go further than Dayanand or any of the Brahmists. They hold not only that the Vedas contain prophecies of all modern inventions and discoveries, but that Brahma is a being of various incarnations. The application of steam is a recent incarnation, and therefore is a part of the Hindu system. When the railway was introduced into India the high-caste Brahmans would not ride in them. To travel in contact with one of lower caste, and especially with foreigners, was regarded as a mortal sin. The difficulty was great. The pundits rolled their eyes in ecstatic wonder. The waiting for reply was intensé. At last it came, substantially as follows: "The Vedas prophesied the railway. Brahma has undergone a new, blissful incarnation. Hurry up! Get aboard." Therefore the most exclusive Hindu can now crowd into any railway of India or Burmah, and from Bombay to the Mandalay can coolly take his tramway ticket from the dog-paw of an Englishman or an American.

Taking the theistic movement, prompted by the four great Samajes, as a whole, it must be admitted that the missionaries are greatly divided in their estimate of it. Some regard it as a great evil, promising no good. But there are others who take a more hopeful view. They can see in the three progressive Samajes, especially, some elements of advantage to the good cause of the Gospel. The Rev. Mr. Neeld finds in even the grossest and worst Samaj, the Arya, some indications of help to Christian work. I believe the latter class are correct, and for the following reasons:

1. Every thing which tends to break up the solidarity of the polytheistic mass of the Hindu faith must be advantageous to the spread of the Gospel. The whole history of the territorial expansion of Christianity shows that every disintegrating factor proved a blessing. It caused weakness, a loss of confidence, a fear that Christianity would find an entrance wherever an open door was left.

2. The reforms at which the four Samajes have aimed are not only in harmony with missionary work, but actually parts of regular missionary operation. The education of girls, temperance, opposition to child-marriage, the founding of schools, and the printing of books and newspapers are alike parts of Christian enterprise and the theistic machinery.

3. The many discussions and publications of the preachers of the Samajes relate to European topics, and familiarize the native mind with the advance of Christian nations. Every new piece of information concerning any part of the Christian world, every recognition of a direct or indirect triumph of the Gospel, is only a new reminder of what the human mind achieves when blessed with the light of the Gospel.

4. The forms of service in all the Samajes are merely feeble imitations of Christian worship. Many natives who attend the theistic service see a world-wide difference between it and the idolatrous temple-service, and, being accustomed to the new order, can never again feel at home in an idolatrous temple. The estrangement is final and complete.

5. Through the emphasis of the Samajes on the Vedas it will yet appear to the whole Hindu mind that the Vedas are empty fables, and deserve to stand beside the myths of Hesiod and the visions of Muhammed. The awe with which the typical Hindu regards the Vedas is amazing. The Vedas are in Sanskrit, and not one learned Hindu teacher in a hundred knows that language. It is to him what the Greek and Latin are to the Englishman and American. It is a dead language, and was dead fifteen centuries before the Christian era. Those who translate it, as Dayanand and others, do as they please with it. They make its *Ashvi* mean steam, and its *Patal* mean America, and the poor uneducated native must believe it. But others are translating the Vedas, and showing that even the Hindu translators have been only playing on the blind credulity of the natives. Amazing progress has been made by the missionaries, since the rise of the Samajes, in unfolding the true meaning of the Samajes. Dr. Martyn Clark, of the Church Missionary Society, has published at Lahore a most valuable series of pamphlets on the "Principles and Teaching of the Arya Samaj," in which he shows, by exact reproduction of the language of the Vedas, that the Arya Samaj cannot find authority for its principles in them, but that they teach idolatry and many of the grosser forms of the present polytheistic worship in India.* Is he not right? Is it

* Some of Dr. Clark's Lectures, which I have before me, are fine specimens of critical skill. Among them may be mentioned the following: "The Origin and Age of the Vedas," "The Justice of God," "The Nature of God," "The Knowl-

not safe to judge the tree by the fruit? Every temple in India is the natural child of the Vedas. Hence, by going back to them it is only a return to the corrupt fountain of a corrupt faith. Had the Arya Samaj done nothing else than to bring the missionaries now laboring in India to take up the Vedas for a new study, not because they are a Sanskrit classic but because of their theological absurdities, and subject them to the burning lens of Christian examination, its indirect and undesigned service would have been incalculable.

6. All the Samajes repudiate the temple. They build their own prayer-houses, or churches. Now the very sight of these new edifices is a reminder to every native passer-by that here is a structure in opposition to the temple. It is a drawn sword against the faith which underlies the Golden Temple of Amritsar and the holiest fanes of Benares.

7. The divergences among the Samajes are an open declaration of the fruitless search for unity even in a return to the Vedas. There are minor divisions among even members of the same order. When the leading teacher dies the Samaj is lost for a time. When Chandra Sen departed his Samaj lost all aggressive power. Since Dayanand's death some of his followers declare that he has come to life again. At this time there is a serious division among the Aryas on this very ground. The attacks of these Aryas on Christianity are becoming so violent as to affect even the persons of missionaries. They have stirred up mobs, who have assailed and beaten Christians. In Lucknow they have abused also the Mohammedans. Strange to say, the latter are now joining hands with the Christians against their persecutors, and say to the Aryan preachers, "You may speak against Christians as much as you like, but not against Christ; we hold him a sinless prophet, and when you attack him you will have us as well as the Christians to oppose." *

8. The brotherhood of man preached by all the Samajes is an

edge of God," and "The Vedic Doctrine of Sacrifice." All these are published in Lahore, and the first four in a second edition. These little works, unfolding the inner absurdities of the Vedas, and the absolute antagonism of them to the very doctrines which the Brahmas would draw from them, would be good reading for some of the English and American admirers of the early sacred literature of India, who profess to find in the Vedas a very fine and about equal companion-work to that other Oriental work, the Old Testament.

* Rev. B. H. Badley, D.D., in letter from India.

ax laid at the root of the old Brahmic tree. All the apostles of the four theistic societies declare relentless war against the despotic cruelty of the caste system. Every word spoken against this monster must, in the end, be helpful to the Gospel.

9. The public advocacy of the moral element in education in the government schools by the savages is in the very line of missionary operation. In a recent very able article on "Moral Education for Young India," in the *Calcutta Review*, by T. J. Scott, D.D., Principal of the Methodist Episcopal Theological School in Bareilly, we find copious extracts from the *Liberal and New Dispensation* and the *Arya Patrika*, in which the government is severely attacked, not only for allowing infidel writings from Europe to be used in the schools, but for the general want of thorough ethical culture in government schools. Surely, it is no little significant that the leaders of the new Hinduism should advocate the introduction of the best ethical writings of Europe into the schools of India.

It must not be forgotten that the first stages of a movement of this radical character do not furnish the best opportunity for safe judgment as to final effect. When the Samajes shall have gained a larger following, and theism shall have become the central dogma of multitudes now in idolatrous bondage, it may come to the light that the Gospel shall reap a rich harvest among them. The theists have turned their backs upon the old faith. They do not incline to enter the Christian temple; but many of them are slowly advancing toward the outer court. Like Plato, Seneca, and Epictetus, they are unconscious searchers for the true light.

John F. Hurst

ART. II.—WHAT IS THE PROVIDENTIAL DESIGN OF GERMAN METHODISM?

FIRST of all let us define the scope of the phrase "German Methodism." It does, of course, include all that work of God which he has wrought among the Germans in America and Europe through the instrumentality of the Methodist Episcopal Church, which constitutes an integral part of that branch of the Church of Christ; but it embraces still more than that. It applies also, self-evidently, to the Wesleyans in Germany, though comparatively small in number, and not any less to the Evangelical Association in America and Europe, which claims under God the Rev. Jacob Albright as its founder. Doctrinally we may also count the United Brethren in Christ in this category, although they never based their Church organization on the Discipline of the Methodist Episcopal Church as the Evangelical Association did, and their German membership is numerically quite small. We therefore limit our present remarks to the German work of the Methodist Episcopal Church and the Evangelical Association.

After having thus stated the purpose we have in view in our paper we take a few long steps backward, to some first principles.

1. Paul very profoundly says to the Athenians: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts xvii, 26, 27. This providential arrangement, or "determination" of national "times" and "bounds," includes certainly also the Teutonic (German) nation in the divine purpose, that "they might feel after him and find him."

2. It is God's providential way to select and prepare, at certain periods of time and history among different nations, certain men, and to use them as his "chosen vessels," or instruments, to promote and execute his purposes; as, for instance, Abraham, Joseph, Moses, David, Daniel, Paul, Luther, Wesley, and many others. In some instances he also chooses nations as his instru-

ments through whom to exert certain influences and accomplish certain ends promotive of his divine counsels

3. Although prophecy sheds a clear light upon some cardinal events to occur in the unknown future, the "times and seasons," and the details of the fulfillment, are generally left either untold or enshrouded in figurative language, and hence the full understanding of them may be obtained only by a contemporaneous observation of the "signs of the times," or a subsequent review of prophecy and history combined, explaining each other.

4. When under divine providence one nation or race renders good services unto another, the nation thus served is thereby placed under an obligation of gratitude and moral indebtedness to the other. This just principle is frequently referred to in Paul's writings as obtaining between Jews and Gentiles in matters of salvation. Keeping these principles in view, we now approach our subject more directly, and will endeavor to find the proper answer to the question which forms the heading of this article.

The German race is ethnically original; its existence reaches back into the early times of the Romans, even centuries before Christ. Cæsar found them in the way of his conquering march, and in making war upon the Teutonic tribes he realized that they were more than a match for his otherwise victorious legions. The Germans were then a robust, sturdy, and comparatively well-organized heathen nation, practicing the virtues of chastity, honesty, and patriotism, but also indulging some national sins that cling to them still. Their patriotic valor defeated the proud Roman invader in the Teutoburger forest; and until this day no other nation and no Napoleon could destroy this people. They stand to-day unamalgamated in their Teutonic peculiarities. And this nation sent into Great Britain one of its strongest tribes, the *Angel-sachsen* (Anglo-Saxons), which has become the dominant element in the composition of the British nation.

When the Church of England, in course of time, became vitiated in doctrine and depraved in morals, and the better portion of it almost hopelessly entangled in a "part law and part Gospel" legality, so much that even the earnest, sincere Wesley brothers sailed across the Atlantic and went among the Indians

in Georgia to convert them, in order to obtain salvation for themselves—as John Wesley afterward clearly saw it—an overruling providence employed German Moravians—Bishop Spangenberg and his godly companions—to teach Wesley what he yet lacked, namely, salvation by faith. When the Wesleys had left Georgia, and returned to England in great distress about their own salvation, it was again a German instrumentality that showed John Wesley the way of faith. He heard some one read Luther's Introduction to the Epistle to the Romans. While listening to this exposition by that great German teacher, he began to see the simple way of salvation by grace through faith, and the Holy Spirit led him, even while thus listening, into this mighty truth. His heart was "strangely warmed," and the blessed Spirit witnessed that his sins were forgiven, and that he, *even he*, was a child of God; and it is well known that from this experience of saving truth, which was also the prime moving force of the German Reformation in the sixteenth century, English Methodism appeared in the eighteenth century, and has since spread over Great Britain, and even to the ends of the earth.

Let us now take another retrospect. In 1709 some thirteen or fourteen thousand Palatine emigrants ("Pfälzer") emigrated from the Rhenish provinces to England and encamped near the city of London for a short time. About eight thousand of them were shipped by the government over to New York province, and settled along the Hudson River, where the present towns of New Palatine (Neu-Pfalz), Newburg (Neuburg), Rhinebeck (Rheinbecken), and others still testify of their German origin. Some five hundred "Pfälzer" families were sent into North-Ireland, followed by eight hundred persons (Germans) soon after, and they were "fruitful and multiplied." Their children, of course, learned to understand and use the English language.* Wesley and his collaborators found them in their sins and led them to Christ. Among them were the Heck and Emerich families. Barbara Heck and Philip Emerich (Embury) came across to New York, and, behold, in the providence of God that German woman Barbara Heck stirred up the spirit of Emerich, who became one of the earliest preachers of English Methodism in the United States.

* Kapp's *Geschichte der Deutschen Einwanderung in Amerika*, p. 91, etc.

Behold what a great fire of righteousness and holiness these historically German sparks of truth have kindled!

We now direct our attention again to Germany. After the decease of Luther, Melanchthon, and other leaders, the spirituality of the great Reformation ebbed rapidly away, and a sad transformation into dry confessionalism, bigoted orthodoxy, and consequent degeneration in morals took place. Later on, rationalism invaded the German universities and pulpits, and French infidelity and communism leavened the masses to a considerable extent. And the unhappy union of State and Church proved itself a great detriment to true, evangelical religion, even until this day. True, the great Head of the Church raised up from time to time godly men, such as Arnold, John Arndt, Spener, Bengel, Rambach, Francke, Zinzendorf, and others, but they could not effectually stem, much less reverse, the tide of unbelief and ungodliness, and the State-Church proved itself in general, with few exceptional instances, an iron-clad environment preventing a general revival of true evangelical preaching and experimental and practical godliness. Where a mere form of godliness is predominating, the power of godliness will be depressed, and, alas! by millions, even the form has become so discarded that many churches are almost entirely deserted, while the Christian Sabbath is turned into a day of frolic and revelry. While the ministers of the State-Church address to a great extent vacant seats, the millions enjoy the "Biergarten" and the dance. The clergy presuppose and address the masses as Christians because they have been naturally born into the State-Church, and baptized, and catechized, and confirmed, and admitted to the sacrament, according to law, by a legally appointed ministry, although millions of them afterward habitually absent themselves from the Church services; and there being not even a pretense of Church discipline, as enjoined and practiced by the apostles and the primitive Church, the church registers bear the names of hundreds of thousands of open sinners, and of all the different grades of unbelievers, even the rankest atheists and materialists. And there seems to be no power left even to dismiss from the pulpits of so-called evangelical Churches outspoken unbelievers and reckless blasphemers. Witness, for instance, the intolerable scandal of having such blasphemers as Revs. Schwalb and

Schramm dealing out unhindered their shocking stigmas upon the blessed Lord Jesus Christ, through the press and from their pulpits, in the good city of Bremen!

There exists great ecclesiastical distress ("Kirchennoth") in many respects in Germany. The better portion of pastors and Church periodicals deplore this truly pitiable condition of things in a tone of lamentation. Are these Germans to be left thus in such spiritual destitution? But who is to be the instrument in the hands of God to save them?

Let us now turn our attention into another direction. During one hundred years (1683–1783) more than one hundred thousand Germans immigrated, chiefly from the Rhine provinces, into Pennsylvania, and by natural increase swelled their numbers to at least two hundred and fifty thousand, occupying chiefly the counties of Montgomery, Bucks, Northampton, Lehigh, Berks, Schuylkill, Lebanon, Dauphin, Lancaster, York, Cumberland, Northumberland, Union, Centre, etc., in eastern Pennsylvania, and also parts of Maryland, etc.* Religious deterioration became very great among them, and Church privileges were very scarce. The demoralization produced by Indian wars, the French war, and more especially the Revolutionary War, was so fearful that Rev. Dr. Muhlenburg and his collaborators Brunnholz, Handschuh, and others, who had been sent from Halle, Germany, as missionaries, described the religious condition of things among the Lutherans as bordering on heathenism;† and Rev. M. Schlatter, who had come from Switzerland to look after the German Reformed, declared that the first native generation of them was in danger of becoming worse than the heathen aborigines.‡ Did the Saviour of all men intend to leave these Pennsylvania Germans to moral and eternal ruin? The answer to this question leads us directly into the aim of our article.

As we have already seen, English Methodism in America was started under divine Providence by Barbara Heck and Philip Emerich, and found a large field ripe for the harvest among the English population of the original colonies and their descendants. Wesley sent a few laborers into this large

* Professor Seidensticker's *Geschichtsblätter;* Fischer's *Pennsylvania Germans,* and Professor A. R. Horne's *Pennsylvania Germans.*

† *Hallische Nachrichten,* in many places. ‡ *Schlatter's Briefe,* A. D. 1752.

field. How wonderfully God blessed their labors! Bishop Asbury on his tours over the colonies and States frequently passed through eastern Pennsylvania, and preached at Halifax, Harrisburg, Middletown, Lancaster, etc. He often stopped at the house of a pious German, Martin Boehm, in Lancaster County, and became deeply interested in the German awakening and revival through the labors of Otterbein, Boehm, Geeting, and others, of which we find frequent notice in his journals. But this German movement never made much headway among the Pennsylvania Germans. These good men did not fully adopt the itinerant plan in their day. Bishop Asbury says they lacked an energetic leader.* Otterbein and Boehm were very pious and godly men, but they were no organizers or generals, such as the times and circumstances required. Asbury himself declined to enter this German field. He thought the German language would die out in twenty years in America,† and Methodism had its hands full already with the English work. Was there then no salvation for this quarter of a million of Pennsylvania Germans, who have kept their language alive even until the present time?‡ Yes, the Lord was meanwhile preparing a "chosen vessel" for this purpose.

Jacob Albright, a Pennsylvania German, and a Lutheran too, born in 1750, was converted in 1792, largely through the instrumentality of Rev. Anthony Hautz, who was one of the very few ministers who preached repentance and conversion in the Reformed Church of Pennsylvania. Soon after his conversion Albright joined the Methodist Episcopal Church, which had an English class, in his neighborhood, consisting largely of converts made through the grace of God by Rev. Benjamin Abbott, who made an evangelistic tour through the more English portions of Lancaster County about the year 1780. Albright acquired the English language sufficiently to

* "There was no master-spirit to rise up and organize and lead them. Some of the ministers located, and attended only to partial traveling labors; and all were independent."—*Methodist Magazine*, vol. vi., pp. 22, 249; Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 365-376.

† *Albright and His Co-laborers*, p. 76.

‡ One hears in our day rather more German than English in cities like Reading and Allentown, and in many rural districts exclusively. It is worthy of note that after such a long interval of time the Philadelphia Methodist Episcopal Conference proposed at their late session to establish a mission among the Pennsylvania Germans.

take part in the class-meetings. The chief reason why he joined the Methodist Episcopal Church was their excellent discipline and Church government, which he prized very highly, he being constitutionally a methodical man. But his heart went out with great solicitude toward his German brethren. He had no thought of becoming himself a preacher, much less a founder of a denomination. But one day while he was engaged in earnest, tearful prayer that God would in mercy awaken and send to the Germans true and exemplary teachers who would preach the Gospel in its purity and power, and lead them into a saving knowledge of Christ, he says: "All at once it seemed to become light in my soul; I heard, as it were, a voice within, saying, 'Was it mere chance that the wretched condition of your brethren affected your heart so much? —Was it mere accident that your heart, yea, *even your heart*, was so overwhelmed with solicitude for their salvation? Is not the hand of Him here visible whose wisdom guides the destiny of individuals as well as nations? What if his infinite love had chosen *you* to lead your brethren into the path of life?'" Albright refused for some time to listen to this voice, but the divine call became stronger and louder, and the rod of chastisement was applied in such a manner that he finally yielded, and then commenced his itinerant missionary labors, in October, 1796, among the Pennsylvania Germans, calling them to repentance wherever he went. God gave him many souls, and in a few years also very efficient helpers—John Walter, George Miller, John Dreisbach, and others. Bishop Asbury still did not think it proper to approve of this German work, when, as late as 1810, John Dreisbach proposed for himself and his co-laborers to come bodily over into the Methodist Episcopal Church, if they could be allowed to go on with their German work, and form German circuits within that Church. The good bishop was still of the opinion that the German language could not exist long in the United States, and refused the offer, with these historically significant words: "That would be inexpedient." * The Bishop invited Dreisbach to join the Methodist Episcopal Church, and labor in the English

* It may be stated here that German immigration into this country was quite feeble for many years after the Revolutionary War. No one had an idea what a change would come after 1825.

language, which he could speak readily; but the latter felt that a German work was given to him and his brethren.

The Evangelical Association was organized upon the basis of Methodist theology, itinerancy, and Church polity, and this denomination followed up the Pennsylvania Germans throughout Eastern Pennsylvania, and their immigrants into Ohio and Canada, almost exclusively. Up to the year 1823 their ministers were exclusively Pennsylvanians, many of them employing the Pennsylvanian dialect in their preaching, and God blessed their labors with signal success under great difficulties, severe hardships, and persecution. And when the first half century of their organized existence was completed the Evangelical preachers had penetrated into almost every nook and corner of the German counties of Pennsylvania, and the passage was re-fulfilled which so joyously declares, "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." Many thousands have been converted to God, and the light of Gospel truth, faithfully proclaimed, has illuminated all the Churches around.

Meanwhile the great West was opened up, and immigrants by tens of thousands from the old "Fatherland" poured into it. Now it was not merely the poor peasant that came into the land, but many of the learned; men of high standing in literature and science, who founded newspapers, and edited them with ability, and made books, but who were, alas! representatives of various degrees of rationalism and unbelief, and who erected their literary fortresses in cities along the Ohio River, such as Wheeling, Cincinnati, Louisville, and on the Mississippi at St. Louis, etc., and exerted a great influence over a large portion of Germans in the cities, and also in the rural districts. The Evangelical Association still had a great work to do among the Pennsylvania German stock, and in their ranks there was, at the time we speak of (1835–50), no one well fitted to cope successfully with these strongly fortified newcomers. True, the Evangelical Association had, in 1836, established the *Christliche Botschafter*, the first German religious paper in America, and founded their book establishment in 1837, but their literature circulated almost exclusively among Pennsylvanians, and was mainly adapted for them.

Should, then, all the precious souls freshly landing upon our shores be left a prey to German rationalists and unbelievers?

It was at the close of 1828 that William Nast was in God's providence led to America, who, after a protracted penitential struggle as a troubled and heavily burdened seeker after salvation from unbelief and sin, was brought, in 1835, into the experimental knowledge of his Saviour through the instrumentality of the English Methodist Church, and felt at once the divine call to labor for the salvation of the lost sheep of this German house of Israel, and began his missionary labors in Cincinnati under the auspices of the Methodist Episcopal Church, of which he had become a member and a minister. This Church had now become convinced that the German population and language would be important factors, politically and ecclesiastically, for an indefinite time to come, in America, and was wide awake on the subject of a German mission. Mr. Nast had received a good university education in Europe, and he was peculiarly fitted, by his struggles with rationalistic doubt and the saving victory over it, and by a splendid natural gift to wield a skillful pen, to start and conduct the *Christliche Apologete*, with the beginning of the year 1839, for the spread and defense of Gospel truth among the new immigrants afore-mentioned; and by the grace of God he proved himself fully able for the combat with the foremost champions of infidelity, such as Hassaurek, editor of a paper published at Cincinnati, and an apostate Lutheran preacher, Foersch, in New York. The Lord gave Brother Nast a host of able co-laborers, who diligently co-operated, by preaching the Gospel and wielding able pens, in spreading light and truth among their German fellow-countrymen, with great grace resting upon them.

Immigration from Germany steadily increasing, these German Methodists would have been unable to do the great work alone; hence Providence led the Evangelical Association also into this great harvest-field, for, since 1850, they have been favored with men well fitted to labor among the hundreds of thousands of German immigrants with pen and sermon, and their labors in this direction have been blessed with great success, while many of their young native members have followed the general course of "young America"—into the English language.

The present German Methodists and the German portion of

the Evangelical Association labor spiritually side by side, though not united organically, with greater and better accord, and less friction, than ever before. They realize to a large extent that they are sisters, if not twins, and that a great work among the Germans has been committed unto them.

The chief items of the statistics of these two branches of Methodism in America are as follows:

German Methodists.		Evangelical Association.	
Itinerant preachers	645	Itinerant preachers	1,195
Local preachers	383	Local preachers	622
Churches	477	Churches	1,790
Members*	53,722	Members*	141,853
Sunday-schools	686	Sunday-schools	2,029
Officers and Teachers	9,996	Officers and Teachers	26,038
Scholars	52,803	Scholars	165,255
Chr. Apologete (subscribers)	19,450	*Chr. Botschafter*	23,500
Haus und Herd	7,750	*Evangelical Magazine*	11,500
S.-S. Glocke	26,420	*Chr. Kinderfreund*	23,000

The work which the Lord of the harvest has intrusted to these two branches of Methodism the careful reader may easily prognosticate.

Let us now turn our eyes to the reflectant influence upon the "Fatherland," as exerted by German Methodism in America. It is worthy of note that the missionary impulse of Methodism led the Methodist Episcopal Church and the Evangelical Association almost simultaneously to send missionaries to Germany, as it had a few years previously induced the Wesleyan Connection in England to commence a mission in Germany through a German brother, Mueller, who, after having been converted in London, visited his native land, and began, full of faith and the Holy Ghost, in a very humble way to bring souls to Christ, commencing with teaching children every Sunday afternoon in his own house.

Private correspondence between converted German Methodists in America and their relatives and friends in Germany produced the first thought, and resulted in expressions of ardent wishes that missionaries might be sent thither to break the bread of life to famishing souls. In the year 1849 the Methodist Episcopal Church sent her first missionary into Germany. L. S. Jacoby was induced to go there by undeniable providential indications, especially by the report which Dr. Nast brought,

* About one third of membership is English. The *Evang. Messenger* has 12,000 subscribers.

who had been sent to Germany in the year 1844 to open friendly communications with some spiritual ministers and people of the Protestant State Churches, to make them acquainted with the nature and success of the evangelistic work for the German immigrants. Having been educated for the ministry of the established Church, and enjoying intimate relations with some of the most prominent evangelical laborers, he had the best opportunities to refute the misrepresentations concerning German Methodism. He was soon invited to some pulpits, and assured by men like Prelate Kapf, of Stuttgart, Dr. W. Hoffman, superintendent in the Prussian Church, Father Gossner, and the celebrated Pastor Mallett, in Bremen, that they would rejoice to have the fire kindled on the altars of their churches by the Methodist way of leading the unconverted to Christ, although they modified their desire by adding that the Methodist brethren from America would be expected to labor as helpers to spiritual pastors of the established Church. Another providential indication was the effect of the political revolution of 1848, in consequence of which there was more religious freedom given than before, and to this was added the deep impression upon the Methodist bishops that L. S. Jacoby was specially fitted for this new and important missionary enterprise.

Dr. Jacoby commenced his labors in the city of Bremen in the fall of 1849, and six months later L. Nippert and C. H. Doering were sent out to aid Dr. Jacoby. We need not describe the beginning and spread of this work, except that it was found inexpedient, yea, impossible, to secure any permanent fruit of these missionary labors without organizing them as members of the Methodist Episcopal Church. How wonderfully this work has prospered amid many and great difficulties may be seen, in part at least, by a glance at the following statistics:

Annual Conferences.....	2	Officers, teachers, scholars..	22,223
Itinerant ministers.....	99	*Evangelist* (subscribers).....	15,000
Local ministers.....	47	Sunday-school paper (subscribers).....	16,000
Members.....	15,219	Theological Institute.....	1
Churches.....	96	Book Concern.....	1
Sunday-schools.....	351		

About the year 1844 Sebastian Kurtz, a German from Würtemberg, was led to Christ through the Evangelical Association in America, and returned to his native land full of the love of God and deep solicitude for the salvation of his people.

In his home he commenced to tell what a "dear Saviour" he had found, and exhorted the people to repentance. Many were awakened by his simple, fervent story of "the wonderful works of God." Numbers were converted, and forty united in a private prayer-meeting. He had similar success at other places. A letter from Mr. Kurtz, containing a report of these movements, was published in the *Christliche Botschafter* of October 15, 1846, which awakened a strong desire to send missionaries to Germany. Correspondence was opened, which resulted finally in the sending of the first missionaries to Würtemberg in 1850. The work has made its way onward through great difficulties until a better day appeared, and victory after victory followed.

We subjoin an abbreviated statistical report, as follows: *

Annual Conferences	2	Scholars	18,895
Itinerant ministers	60	*Ev. Botschafter* (subscribers)	13,700
Local preachers	28	*Ev. Kinderfreund* "	17,138
Members	9,500	*Missionsfreund* "	4,730
Churches	46	Book Concern	1
Sunday-schools	318	Theological School	1
Officers and teachers	1,172		

A particularly pleasant feature of the work of German Methodists in Europe is the unity of spirit and fervency of brotherly love between the Methodists, Evangelical Association, and Wesleyans, which finds frequent expression in alliance meetings, held conjointly by missionaries and members of these branches, which are attended and crowned with an extraordinary measure of the love and power of the Holy Spirit. A portentous "sign of the times" is the fact that the Macedonian cry, "Come over and help us," comes to these "Episcopal, Evangelical, and Wesleyan Methodists" from nearly all parts of the German Empire and Switzerland, so that if they could double their men and means every man and every dollar would soon find soul-saving employment.

Now the presence of about thirty thousand zealous church-members and of more than two hundred itinerant and local ministers, tens of thousands of copies of religious papers spreading and exemplifying Methodist doctrine and practice, which Dr. Chalmers called "Christianity in earnest," exerts a mighty

* These items are taken from the report of 1887; there has been a marked increase of preachers, members, churches, Sunday-schools, and papers since then.

influence, both directly and indirectly, upon the unconverted masses of the State Churches in the Fatherland. Thousands of the common people, who still long for something better than chaff to satisfy spiritual hunger, welcome this "Christianity in earnest" with open hearts and arms, and to thousands of others it is, as it were, a thorn in the flesh, though by no means an angel of Satan, but rather a good angel, smiting a spiritually fossilized Church with the "fists" of truth; and the State Church begins to awake from her lethargy, and looks over the situation, and becomes alarmed, and convinced that a reformation is needed. Evidences of this awakening are the introduction of Sunday-schools, the movement to utilize the better elements of the laity in Church work, efforts to introduce itinerant evangelistic laborers by Dr. Christlieb and others, and the earnest discussion of the depreciated condition of the Church and religion generally by conventions of clergymen and in religious periodicals, like Stöcker's *Deutsche Ev. Kirchenzeitung*, Pestalozzi's *Waechterstimme*, etc., although they arrive at different conclusions as to ways and means. And this is only the beginning of an irresistible movement upon the well fortified works of the arch-enemy in Germany.

And now, what may be the legitimate conclusions to be derived from the foregoing facts and premises?

1. That God intends to *save* and *use* the German nation for his own all-wise and glorious purposes.

2. That English Methodism, both in England and America, has been providentially placed under a strong and lasting obligation to work for the spiritual regeneration and restoration of the German race. They should never forget Spangenberg, Luther's "Introduction," Barbara Heck, Philip Emerich, and other German men and means which Providence employed to bring into existence this great religious movement called Methodism. This moral indebtedness can hardly ever be fully liquidated.

3. That God has brought into existence that Methodistic work called the Evangelical Association primarily for the rescue and salvation of the neglected Pennsylvania Germans, and later on to co-operate in saving also the millions of German immigrants of recent years.

4. That God awakened and converted and called William Nast to be, under him, the instrument in the hands of the

Methodist Episcopal Church to establish German Methodism (denominationally) in America as a very efficient means to lead the immigrating Germans to Christ.

5. That the German Methodists and the Evangelical Association having the same calling, the same doctrine, and essentially the same kind of church government, ought to labor side by side in love and unity for the fulfillment of the mission to which they have been so providentially appointed.

6. That the German Methodistic work in Europe ought to be assisted most liberally by the three mother-churches in America and England; for the harvest is great, but the laborers are few.

7. That there cannot be any valid reason given why the German work in Europe should not be organically united and consolidated into one Evangelical Methodist Church; but there are many strong reasons in favor of it. God has given the Methodist branches there one work to do; they use one and the same language; they labor among the same race; they have essentially the same church government; they preach the same doctrine, and employ the same modes of operation; they have the same object, and are moved by the same Holy Spirit. And, economically considered, such a union would save a great deal of expense in building churches, etc.; and ecclesiastically it would augment incalculably the force of impression upon the German nation, and give Methodism a much better standing in the eyes of the whole German people. And last, but not least, it would be a step in perfect accordance with the fervent prayer of our blessed Saviour, John xvii, 21, 22.

And now, finally, we are prepared to state the answer to the question placed at the beginning of this article: "What is the Providential Design of German Methodism?" Answer: *To rescue the German race from unbelief and sin, and lead them into that salvation to the uttermost which fits them to fulfill their destiny in the divine plan of saving the human race.*

Reuben Yeakel.

THE AMERICAN REPUBLIC: A SYMPOSIUM.

THE CONSTITUTIONAL BASIS.*

THE civil government of the United States is a constitutional republic. Originating in popular aspiration and conducted for public ends, it was truly characterized by Mr. Lincoln as a government of the people, by the people, and for the people. Instead of exalting the individuality of the ruler, or investing him with divine rights, it interprets him as a public servant, responsible to the power that elected him to office, and emphasizes the personality of the citizen, guaranteeing him an enjoyable liberty in the pursuit of the proper ends of life, under limitations in which both conscience and judgment concur.

The basis of the unique political system is the Constitution framed in 1787, under which the presidential history of the Republic commenced one hundred years ago. The first point to be noted is, that the people are under the sovereign authority of a Constitution according to which all legislation is supervised, and all professed loyalty to the government is measured. The hold of the instrument upon the public judgment, as well as upon statesmen, politicians, and rulers, is amazing, when it is remembered that it was the product of a period of governmental incipiency and experiment, and might be supposed to be unadapted in its general tenor and provisions to the present time, so different is it in spirit, achievement, enterprise, and activity from the colonial days that gave it birth. With few amendments made during a century, it is still the standard of legislation, the test of governmental policy, and the basis of the process of American civilization. No Jew ever venerated the law more than the American venerates the Constitution. It tests every thing—the republicanism of the States, the solidity of territorial constitutions, the rights of false religions, the movements of civil corporations, the morality of social and industrial institutions, and the political drift of the great body

* An eminent jurist was engaged to prepare the paper on this topic; but when it was too late to substitute another, he found it impossible, owing to a dangerous illness, to furnish the article. Under the circumstances, we had either to omit the Symposium, or supply the missing link. We venture upon the latter course.—EDITOR.

of our citizenship. Whatever it permits, sanctions, or forbids is considered right or wrong, accordingly. Tested for one hundred years, it has not been found wanting in the essentials of good government, or in the abundance of its resources, or in the elasticity of its safeguards for the exigencies that have arisen in our history. It may, therefore, continue to influence the nation in its legislation, regulate its interpretations of political teaching, suggest the best methods of political action, and determine the course of the nation in its plans for the future.

Though it may seem unnecessary, we are constrained to call attention to the fact that ours is a *written* Constitution, because it does not follow that though a government is founded on established ideas there is a written authority for its existence, and development, and history. England is a case in point. Professor Bryce acknowledges that while England is governed by a constitution it is unwritten, and historically, or, in the literary sense, it is a fiction. The Magna Charta, a written authority for liberty, is by no means the constitution of the empire, nor may the so-called palladium of liberty be found at all except in tradition, or that custom which sometimes eclipses law and determines the direction of political movements and changes. It would be difficult, perhaps not impossible, to build up a republic in the New World on the uncertain basis of an unwritten standard of law. The American is not fond of fictions, nor of ambiguities in authority. Practical in sense, moved by definite purposes, aiming at precise ends, he must have a constitution written and printed in his language, and reasonably clear of mystery and equivocal determinations. He is not transcendental enough to trust to the air, the vagueness of tradition, or the antiquity of custom; he believes in the *letter*, and knows how to extract the spirit from the verbal form. The Englishman communes with the unseen spirit of right and wrong, and legislates according to his communion. A written constitution might have saved the empire from unjust wars, and much internal mischief-making and oppression.

The American view of the necessity of a written constitution is illustrated, if not re-enforced, by the fact that the divine revelation of truth reaches the race, not through tradition, or as the result of speculation, or of alleged communion with the divine Being, but in written form, or books that, passing through

many hands since they were written, are substantially the same as when they were first penned, and still constitute the source of spiritual knowledge to all who are in sympathy with its grandeur and power. We believe in a written revelation as the source of religion, and in a written constitution as the source of government.

We think it of some importance, also, to observe that, whatever its defects or need of repair, ours is in its spirit and letter a *working Constitution.* Singularly free from all theorizing as to the function of government, and barren of all mere sentiment touching the duty of the citizen, it is the plainest, most direct, and most authoritative statement of the purposes of the Republic that has been devised. In its general import a child can understand it, though in its largest meaning it is suggestive of the profoundest philosophy of human institutions, and has called forth the deepest study of the most sagacious statesmen of the world. The Decalogue is the only instrument that surpasses it in clearness, brevity, comprehensiveness, depth of meaning, and adaptation to the race. Lycurgus never gave to Sparta a fundamental law like our document. We shall not occupy space with an enumeration of the particular prerogatives it confers upon the general government, but it may be well to remember that by virtue of its grants of power the Congress may raise armies and navies for the national defense; coin and borrow money; lay and collect taxes, duties, imports, and excises; regulate commerce with foreign nations; establish a uniform rule of naturalization; establish post-offices and post-roads; promote the progress of science and useful arts; constitute tribunals inferior to the Supreme Court; define and punish felonies committed on the high seas; provide for the organization of militia to execute the laws, suppress insurrections, and repel invasions, and make all laws which shall be necessary for the execution of the foregoing powers, or of any other power vested by the Constitution in the government of the United States. In pursuance of its delegated power the American Congress has from time to time enacted laws for the accomplishment of the purposes stated, and strengthened the government in its duties to itself and in the enforcement of law among the people.

Recognizing the fundamental character of the Constitution,

we should not forget that it is limited in its scope and operations, and is in a sense superseded in the States by Constitutions of their own. Wiser than most men in their generation, the fathers of the Republic were careful to avoid the erection of a despotism on the one hand, and of an anarchical democracy on the other. They discovered that a centralization of power in the federal government might pave the way to despotic assumption, and yet that the transfer of too much power to the States might weaken the interstate bond and prevent the development of national unity. The problem of founding a national government which should be compatible with the autonomy of the States had never been solved in political history, and the solution they reached was probably in their own minds rather tentative and experimental than esteemed an absolute achievement. The military conflict between the North and the South in 1861–1865 was a test of the superiority of the national Constitution and the subordinate but autonomous existence of Statehood under it. The result of the test was so decisive that no one now questions the validity of national authority within constitutional limits, or the rights of the States to the exercise of certain powers for their internal development and prosperity. With its evident superiority in national affairs the Congress has no constitutional right to order the suspension of the privilege of the use of *habeas corpus* except in case of rebellion or the danger of the public safety; nor may a bill of attainder or *ex post facto* law be passed; nor a capitation or other tax be levied except as specified; nor a duty be imposed on articles exported from any State; nor preference be given to the ports of one State over those of another; nor shall money be drawn from the treasury except as appropriated by law; nor shall any title of nobility be granted by the United States. Thus it is expressly stipulated that, while federal authority is co-extensive with federal jurisdiction, there are certain powers it may not exercise, and an interference with certain rights of the States is absolutely prohibited.

Lest the States might, under provocative circumstances, be inclined to usurp federal right, certain restrictions are imposed upon them by the general Constitution, and have been accepted by the States as proper and legitimate. No State may enter into a treaty with a foreign power; or grant letters of marque

and reprisal; or emit bills of credit; or impair contracts by law; or impose duties on imports and exports without the consent of Congress; or keep troops or ships of war in time of peace; or engage in war unless actually invaded, or in such imminent danger as will not admit of delays. The adjustment of the relations of the National and State governments seems almost perfect, and is vindicating itself in the harmony that subsists between the National and State exercise of authority. On the one hand the Nation is not so obscured by the State as to lose its independent and self-respecting existence, nor on the other is the State so absorbed in the nation as to be without resuscitating and progressive power.

In this exaltation of the Constitution as the exponent of political thought we are not unmindful of the fact that, as an instrument of action, defense, and progress, it is imperfect, and subject to modification in order to adapt it to the changed conditions of society and the country. As a piece of literature it is superior, and in the field of political or legal expression it is without an equal. In language it is strong Anglo-Saxon, and in spirit as positive as Old Testament commandments. The "shalls" and "shall nots" are neither few, obscure, nor ambiguous, but clear, cut, and thundered with the voice of an authority that speaks from sea to sea. Whatever others may hold, we incline to the view that it is without sophistry in its declarations and free from a double sense in its expression. It is not a proslavery instrument, though the abolitionist was prone to characterize it as a "covenant with death." It recognized slavery as a fact, and dealt with it perhaps too leniently, but in no sense as authorizing or justifying it. Even the Old Testament provides for slaves under certain conditions, but never does it sanction the institution; and Paul counsels slaves, not as justifying slavery, but as dealing with existing facts and conditions. This is debatable we know, and therefore the point is not urged. But if the Constitution, as it came from the fathers, justified the institution of slavery, all will agree that the war compelled such a modification of it as to free it from all further complicity with the hideous crime.

Much eulogy has been bestowed upon the first amendment to the Constitution, which inhibits Congress from making laws respecting an establishment of religion, and which also pro-

hibits its interference with the free exercise thereof. By this article the separation of Church and State is formally decreed, and the right of private judgment in matters of religion is secured to the citizen. In section third of Article VI. it is declared that "no religious test shall ever be required as a qualification to any office or public trust under the United States." If we should give a guess as to the origin of this provision we should say it was intended to offset the Puritanical requirements of the colonies in the days of Winthrop and Roger Williams, when no citizen could hold office who was not a member of the Church as established among them. We who glory in this liberty cannot complain of the provision; but it works somewhat to the disadvantage of our civilization, for Chinese temples and Mohammedan mosques may be as freely erected in our cities as houses for Christian worship and propagandism. Under this provision, however, the Christian Church should so advance in its control of public sentiment as practically to prevent heathenism gaining a foothold on our shores or within our borders. The spirit of toleration so manifest in the Constitution should leaven the public thought, and dispose the nation to deeds of charity, both toward its own citizens in degradation and darkness and toward all other peoples. We do not regard the Constitution as infidel because God is not named in it, for the Book of Esther makes no reference to Deity, and there are hymns and sermons that are quite barren of a recognition of the divine Being or his providence. In view of its catholicity, its recognition of human rights, its far-seeing discernment of governmental ends, its provisions for the welfare of the people, its organic stability in time of trouble, and its adaptation to the conditions of the age, we must pronounce it the most remarkable, if not the strongest, governmental instrument ever fashioned by congress or convention, and ever proclaimed as the bulwark of any civilization.

Stephen A. Douglas could not have bequeathed a richer legacy to his sons than the exhortation to study, revere, and obey the Constitution and the laws under it, for it is the sheet-anchor of the nation's hopes and the guiding star to her destiny. The Constitution! The Constitution! Let it be cherished until the ages are fatigued with the burdens of time and sink away into eternal silence. EDITOR.

THE RELIGIOUS FACTOR.

The Declaration of Independence may be taken as the religio-political creed of the American people. It acknowledges the universal fatherhood of God and the brotherhood of man. It appeals to Heaven for the justice of its cause, and supplicates the Divine favor upon the issue.

At every stage of our national history our fathers acknowledged God as the sovereign ruler of the universe, as the giver of all good, as the saviour and friend of man, by whose favor and help nations and individuals have prosperity and blessing. They were not slow to recognize these truths always and everywhere. Our revolutionary struggle commenced, and was carried on, largely in and by the churches. Ministers and people esteemed it their first duty to defend their lives, their homes, and their liberties. Sermons were preached, fasts and special services were held, and every sanction given to resistance by the men to whom the people looked for direction in religious as well as civil affairs. Every defeat drove them nearer to God, and every victory called for special acknowledgment, and was celebrated with public thanksgivings. George Washington's inaugural address is permeated with the recognition of God and our obligations to him for his marvelous, almost miraculous, support and deliverance wrought out for us in times of our greatest distress and peril, and our dependence upon him for future guidance and protection. How can any one, in the light of history, question the sincere piety and consistent religious character of Washington?

The first one hundred and fifty years of American history is comparatively meager. Battling with poverty and hardships incident to pioneer life in the wilderness, fighting with Indians and wild beasts, suffering from excessive taxation and other forms of oppression from the mother (?) country, it is not strange that the colonists, having reclaimed this country from a wilderness, making it habitable for themselves and their children, should come to regard it as their country, and that they had a right to manage its affairs to suit themselves.

Surely no one at all acquainted with the heroic and sturdy character of our revolutionary fathers, the sacrifices and sufferings that they endured, their invincible courage and never-

failing confidence in the justice of their cause, can doubt that it was their faith in God that nerved and sustained them through their long and severe struggle, and that the Christian religion was the grand inspiration and support of their convictions and aspirations.

For the defense and support of our American institutions and Christian civilization we are indebted to all nationalities and all religions more than we generally give them credit for. Only a few weeks ago English, Irish, German, French, Scotch, Italian, Scandinavian, Bohemian, and Pole all united to celebrate the centennial of the adoption of the Federal Constitution and the inauguration of George Washington as the first President of the United States. On that occasion one hundred thousand churches and three hundred thousand public schools held special services, and listened to patriotic addresses. Some of the grandest utterances of that occasion were from Irish and German, from Catholic and Jew, all vying with each other to honor the day and the man, his principles and character, and in honoring him they proclaimed their allegiance to the constitution and the civilization of this country. Not only were all religions and all nationalities represented in the struggle for American independence, but also in the later wars—in 1812, the Mexican War, and the late Civil War of the Rebellion. We made no distinction between native and foreign born, between Protestant and Catholic, between Calvinist and Methodist, but all united in defense of what all claimed as *their* flag. The present and coming generations of all races in this country will be not only native but loyal Americans as we, if they are properly educated, and they will hold the blessings of civil and religious liberty as dear, and be as ready to sacrifice and die for this government, as the purest American. We owe it to them and to ourselves to see that they have the education and the Christian culture. Objects appear different to different individuals and from different stand-points. Travelers on the same road are very differently impressed by the landscape through which they pass. Some see nothing but the great waste of forest and prairie. Others behold with pleasure comfortable homes and farms, rich fields of golden grain and exuberance of flowers. Still others mark with saddened thought and lugubrious expression the cemeteries, and dwell with apprehension upon all the

accidents of which they have ever heard or read. We are apt to charge anarchism, infidelity, Sabbath desecration, saloons—with their unmitigated evils, incapable of exaggeration—and Clan-na-Gael assassinations to foreigners, forgetting or being willfully ignorant of the facts that, if none but foreigners were responsible for these, they constitute a very small minority; that the large majority of the foreign populations of this country have no sympathy with these things, but are as much opposed to them as we; also, that the meanest and worst of these dangerous classes can be duplicated by unscrupulous American demagogues and politicians, who gladly pander to all foreign habits and prejudices in order to secure their votes, by which they hope to attain to places of power and profit.

A few statistics as to the character and extent of religious enterprise in this country will be a fitting conclusion to this article, and an illustration of the religious factor.

The New York *Independent*, May 19, 1887, gave the following table of the leading denominations in the United States:

	Churches.	Ministers.	Communicants.
Methodist	47,302	29,493	4,532,658
Roman Catholic	6,910	7,658	4,000,000
Baptist	40,854	27,889	3,727,020
Presbyterian	12,868	9,429	1,082,436
Lutheran	7,573	3,990	930,830
Congregationalist	4,277	4,090	436,379
Episcopalian	4,524	3,865	430.581
Total	124,308	86.414	15,139,854

The number of Roman Catholic communicants is a probable estimate. Universalists, Unitarians, Quakers, Swedenborgians, Independents, Jews, and several smaller bodies or denominations are overlooked or not recognized because not generally reckoned as evangelical Christians. They are, nevertheless, not to be excluded in our estimate of the religious factor of the Republic. They are not pagans or infidels. However they may differ upon some points, they certainly all agree in most, while as to moral character, enterprise, liberality, and patriotism they will average with any of the leading denominations. They all accept the Bible as a revelation from God. With one exception they acknowledge Jesus Christ as the only Saviour. They all believe in the immortality of the soul, and future rewards and punishments, of some kind, conditioned upon character.

We have no exact statistics of these numerous societies or churches. It is certainly not extravagant to claim that, including these, there were, at the above date, not less than 150,000 churches, 100,000 ministers, and 16,000,000 members. At this writing, two years later than the above, the increase would certainly justify the estimate at present to be 200,000 churches, 125,000 ministers, and 20,000,000 members. To these must be added Young Men's Christian Associations, embracing thousands who are not included in the above. They have now in the United States over 1,000 organizations; value of property held by them, $8,944,000; annual expenses and disbursements, $1,560,000. The number of persons attending religious services more or less regularly, not members of Churches, would justify the conclusion that more than one half of the entire population of the United States is embraced in worshiping congregations. Taking the statistics of the Methodist Episcopal Church alone, exclusive of the Church South, we had in 1888, 25,000 Sunday-schools, with over 2,000,000 scholars, and nearly 280,000 teachers.

Value of church property, about	$100,000,000
Institutions of learning, seminaries, colleges, and universities	200
Value of buildings, grounds, and endowments	$20,000,000
Number of students in attendance (1888)	32,000

MONEY RAISED ANNUALLY.

For improvement and increase of church property	$5,760,252
For support of pastors	8,895,077
For missions	1,204,676
For church extension	141,100
For Freedmen's Aid and Southern Educational Society	84,587
For Sunday-schools and tracts	40,371
For education (ministerial)	88,221
For current expenses and other religious and charitable	2,140,031
For religious books, periodicals, etc	2,000,000
Total, annually	$20,354,315

These figures do not embrace the Church South or other branches of Methodism.

All other denominations are pushing Church enterprise in all of the above lines with more or less vigor and success. If the Methodist Episcopal Church represents one sixth of all the property owned, money raised and work done, and church members in the United States, Protestant and Cath-

olic, which can hardly be possible, the grand total would be as follows:

Institutions of learning owned and controlled by religious denominations	1,200
Number of students in attendance annually	192,000
Value of buildings, grounds, and endowments	$120,000,000
Number of churches	300,000
Value of church property	$600,000,000
Number of ministers	180,000
Amount paid annually for support of pastors	$50,000,000
" " " " missions	$6,000,000
" " " " other religious and charitable	$20,000,000
" " " " improvement in church property	$30,000,000
Number of Sunday-schools	150,000
" " scholars and teachers	12,000,000

The International Sunday-school Lesson Committee recently met at Saratoga for its nineteenth Annual Session, and reports that the estimated number of persons pursuing the course of study is 18,500,000. B. F. Jacobs, Esq., of Chicago, one of the originators of that enterprise, is my authority for saying that between 9,000,000 and 10,000,000 of these are in the United States. Surely any nation that has one half of its entire population identified in some way with the Church, as members or occasional attendants, and two thirds of its youth of school age in Sunday-schools; that holds and administers in the interest of religious institutions one thousand millions of dollars worth of property; that expends annually for improvements, charity, and current expenses one hundred millions, cannot be other than Christian.

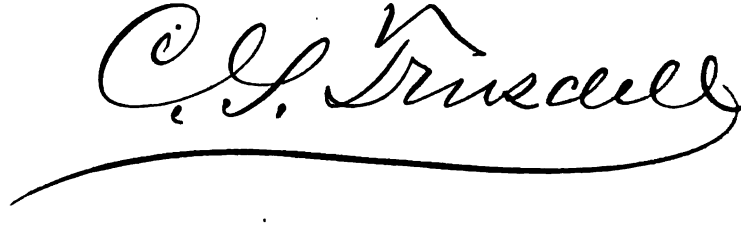
We believe, if correct statistics could be obtained to date, that the above estimates would be under the real figures. We have made no estimate of the millions invested and the amounts annually contributed for hospitals, homes, asylums, and all manner of outside charitable work, nearly all of which originated in Christian sentiment, and are supported by voluntary contributions, exclusive of State and municipal institutions and public charity.

We must not overlook the fact that there is a very large temperance sentiment among foreigners, and that there are many Protestant German and Scandinavian churches and Sunday-schools of nearly all denominations. These nationalities are by no means backward in religious enterprise; indeed,

they contribute annually for all religious purposes in proportion to their means, and in many cases *per capita*, more than the English-speaking people. They love liberty and education, and will unanimously resist any tampering with our public schools, or division of school funds for sectarian purposes. They hate anarchy and infidelity, and are mostly sober, industrious, law-abiding citizens, who appreciate the blessings of Christian civilization, and contribute in all possible ways to its advancement. They sustain periodical literature in their own languages, and have several colleges and theological schools. The controlling religious sentiment of this republic is Protestant Christianity. The fundamental political idea of this country is, as tersely expressed by the immortal Lincoln, a government "*of the* people, *for the* people, and *by the* people."

The institutions founded by our fathers or called forth by the exigency of the times, and which are ever to be maintained at any cost as the bulwark of our civil and religious liberties, are free church, free schools, free press, and free speech, manhood suffrage, an untrammeled ballot and an honest count. With these all encroachments can be resisted, and all proper reforms accomplished. Any man who opposes or violates any one of these is a common enemy, and dangerous to the peace of the State and the Christian religion. Every one who honestly accepts and faithfully conforms to these is entitled to respect and protection as a citizen and a brother. Only those who stand by these are worthy to be accepted as citizens of a free republic.

Protestant Christianity stands for these, and the American Republic guarantees these to every citizen. May both continue to increase and extend their influence and power as long as there are men on the earth who love truth and liberty and hate error and oppression. "What God hath joined together let not man put asunder."



THE MISSION OF THE REPUBLIC.

Nations as well as individuals have a divinely appointed mission. Israel was called to preserve and transmit the worship of God, and prepare for the coming of Christ. Greece had a mission in art, science, and philosophy. To Rome was assigned governmental solidarity and the development of law. Modern civilization is pervaded by elements derived from these nations. Others never realized their mission, or, having proved false to it, lapsed into barbarism. Of modern nations the mission of the British empire seems to illustrate the progress of a people to greater freedom and a better life through Christianity and commerce. The spread of these through colonial enlargement and various evangelistic agencies seems a part of its work.

The fathers of this Republic believed it had a special mission. Events since their day tend to confirm this idea. Whether its territory remains within present limits, or extends from Fundy's Bay to Behring's Straits, and from Nicaragua to the North Pole, the diversity of national life within its bounds, the favorable structure of the government, our genial climate, fertile soil, and varied products, the marvelous development of our resources, the increase of our manufactures and inland commerce—all taken in connection with the deliverances already accomplished for us and our increasing weight in the councils of the nations—indicate a mission unsurpassed.

The idea of government, both in Church and State, which it is the mission of such a country to teach and illustrate, is important. While ideas of government of the people, by the people, and for the people are winning their way among old-world nations, we, ourselves, have not in practice reached perfection. The Constitution of the nation and those of different States have been amended, and the end is not yet. The same may be, in substance, said of the constitution and outward government of the Church. The fathers of our Methodism, wise in their day, and divinely led, adopted a polity suited, in view of their surroundings, to wide and effective work. They brought back to the Church much of the outward organization, and, better still, the spirit and consequent triumph, of apostolic Christianity. But, more than is realized by many, Church

polity in our own and other denominations has already changed in some of its details. Neither Christ nor his apostles enjoined any exclusive form of government. Attachment to the old, without regard to present highest efficiency and surroundings, is as foolish as is needless change. Most Protestant Churches have in good part risen above the popish notion that ecclesiastics have sole right to govern the Church. We recognize that the laity are privileged to be as holy, and to labor with as much judgment for the glory of God, as preachers, and women as much as men. And yet mediæval distinctions in these respects between members and ministers, and between men and women, linger among us. The governmental mission of the Republic to those within its pale is to realize more fully the sacred sovereignty, the essential equality and responsibility of the people, and their right to participate in all that relates to the management of affairs both in Church and State.

The outward mission of the Republic is to liberalize the governments of other nations. To do this we need not enter on an armed crusade. The indirect influence of our example, institutions, and prosperity is already a mighty force in other lands. Every-where men are now disposed to inquire, and think, and trace effect to cause. It is true of the Republic, as of the Church, "a city set on a hill cannot be hid." More than one nation has caught the spirit of our people, and more or less perfectly incorporated it into their laws. Others are feebly groping in the same direction; while still others tremble with throes which presage an effort to throw off the yoke of tyranny. In this direction our mission is to illustrate to the world the value of freedom and free institutions, and, as a beacon, guide the nations to realize the same for themselves.

More especially is this true of the evangelistic work of the Church. On its religious life rests all the good there is in the nation. To successfully maintain it among ourselves we must labor to diffuse it among others. Not by indirection alone, but by immediate personal effort, and by systematic and vigorous organization, should this be done. It is not enough that religious sentiment should pervade our constitution and laws, and our Church and life-work. Our mission is to make this efficient in the instruction, elevation, and salvation of mankind. Of nations, as of individuals, God says, "Them that honor me will

I honor." As righteousness alone exalts a nation, our people should recognize that their true glory is to be found established in this, and their highest mission to diffuse its blessings to the ends of the earth. Regarding every man as a brother, created in the divine image and redeemed by Christ, it should be our pleasant task, in the spirit of the good Samaritan, to minister to the need of our farthest off as well as our nearest neighbor. When the American mind becomes bathed in this atmosphere we shall realize a political and religious power that will speedily make all things new.

Space allows only brief reference to the mission of our land in literature, science, and art. In these respects we may yet rival the palmiest days of the past, and possibly surpass them. Recognizing the rights and real dignity of the individual, and the majesty and sacredness of law, we have already somewhat shown what the untrammeled mind can do in these directions. Discoveries in science, inventions in art, and advance in the higher walks of literature have never, and nowhere else, been so rapid. Our scenery, history, and institutions; the struggles, hopes, and fears of our people represented in form and color, in beauty and in glory, as the original and vigorous American mind can present them, and made subservient to moral and spiritual culture and elevation; this, it is to be hoped, will be no small part of our mission.

Yes, moral culture and spiritual elevation. Not theoretically perfect constitutions nor forms of government, not intelligence nor wealth, not extent of territory nor increase of population, not military prowess nor exhaustless resources—not any one or all of these can be regarded as comprising and securing a mission worthy of this Republic. Others, great in these respects, have gone before and have been wrecked. It is only as we aid in molding for good the destiny of humanity, as we exert our mighty energies in ameliorating the condition of mankind, in redeeming the world from ignorance and sin and renewing it in knowledge and in holiness, that we can conceive or realize a mission worthy of the great American Republic.

It is unwise to ignore the hinderances against such a mission. A powerful and unscrupulous hierarchy, losing ground in the old world, has fastened its eyes, and is largely concentrating effort, on this Republic. It would destroy our systems of edu-

cation and suppress freedom of inquiry, freedom of speech, and freedom of the press. It holds that the magistrate should receive investiture from the priest, and the State be subject to the pope. Strikes and strife between capital and labor, between grasping and selfish monopoly, and honorable manly industry, too often occur. Intemperance, the prolific source of so much poverty, crime, and misery, still rears its hydra head, and the smoke of the distillery darkens our skies and poisons and pollutes our atmosphere. Did we look only on the darker side of affairs there are many fruits of man's fallen nature to discourage, to almost cause despair.

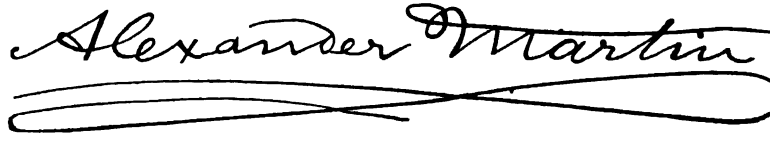
Besides immovable faith in the omnipotent reign of Heaven's love for man, the past history of the Republic encourages us. In the Colonial period, during the Revolution, in the times of transition from a loose confederation of colonies to the adoption of that Constitution which binds separate States into one grand nation, during the rebellion, when the life of the Republic was at stake, in the period of reconstruction which followed —at all these times destructive influences were at work arousing ghastly speculations quite equal to, if not greater than, any which now threaten. And yet a gracious providence marvelously wrought our deliverance. The ignorance, impiety, venality around us, the small amount of self-sacrifice and consecration to God among even good people, tempt us to over-estimate a past golden age. Washington and Asbury—the fathers of State and Church—shed a luster on their times which seems to make the present quite inferior. Those days did produce noble specimens of patriotism and Christian heroism. But it does not follow that the hope of the nation was any brighter then than now. No one acquainted with the facts of history can doubt that, with all its defects, and they are many and great, the present outlook is better than before. We are fascinated with the glory that gilds the mountain tops of the past and overlook the dense darkness of its dark valleys. In those days men who had hope in God and the mission of their country had also much of the opposition and oppression which make wise men mad. Dark forebodings of the future were theirs, even while they toiled and prayed and sacrificed for interests dearer than life. How comparatively peaceful and prosperous are our times! How many doors of usefulness open! How

many evils have been corrected, and how many laboring with intelligent zeal and love to help on every good cause in Church and State, in the nation and the world! The Jerusalem Church enjoyed themselves in the smile of the Lord, unmindful of his order to "go into all the world." The persecution that drove them out they thought was ruin. It only served to spread the fire, and illuminate and save themselves and others. So in the dark days of the rebellion, men's hearts failed them with fear when they saw the dismembered fragments of the Union rushing, as they thought, to destruction. What lamentations over the good times gone! Alas! they were hard, rough times, cursed with the sum of all villainies. But after the war how beautiful the dawn of a better day! The thunders that shook the earth and rent the sky passed away, and an atmosphere more fresh and clear, and a larger store of good from a land enriched with martyrs' blood, ensued. What a testimony for God and man was given by those who gave their lives for the life of the nation, and what an inspiring hope as to the future!

True, in this free land popery and infidelity have remarkable opportunity to manifest their nature and tendencies. But while evangelical Christianity is awake, and free to combat their errors, and is advancing in a ratio twice as fast as the population, there is little to fear. One hundred years ago popery and infidelity were relatively stronger in North America than now. Then the Churches had one communicant in thirteen of the population. Now there is one for every six. Nor need efforts toward right relations between capital and labor alarm us. Our great capitalists and corporations were never so much disposed to treat those in their service with fairness and render a just recompense. Never more than now has the interdependence of capital and labor been so well understood, and a spirit of sympathy and loyalty and an earnest effort toward right adjustment been so well and intelligently practiced. Self-interest is leading many of our large corporations to consult the well-being of their employees, and to honor the Lord's day by avoiding unnecessary labor. The ravages of intemperance are not only arresting greater attention, but there are wiser and more determined and successful efforts than ever to end them. Notwithstanding the opposition of

foes and the blunders of friends, the cause of temperance, by local option, legislative restriction, and constitutional prohibition is steadily advancing. Our Sunday-schools, and nearly all the benevolences of the Church, now so productive of good, were scarcely dreamed of one hundred years ago. For these millions of money are given, and the intelligent, earnest services of increasing millions of our wisest and best men and women. The work of the highest Christian education is receiving more and more attention. The tone of fashionable society and politics is steadily rising. No avowed blasphemer can secure the suffrages of any considerable number of people, and no production that reviles the name of Christ has any market value, while one hundred years ago infidelity largely ruled our educated classes, and the overthrow of Christianity was thought at hand. Surely, if the fathers of the Republic had reason to be hopeful of its mission, their children have a thousand-fold more so!

If our material resources have augmented at a rate never before seen, our educational and spiritual forces are advancing more rapidly. Best of all, we are beginning to realize the importance of our work in these directions, and to address ourselves to it in some measure commensurate with that importance and with our resources. What has been done only evidences our energies and indicates what we may yet do. If in the brief period of the past we have redeemed from savage wildness such an empire as now constitutes the Republic, what may we not accomplish when this favored land is brought more fully into the loving service of Christ! If in so short a time the Church has risen from such small beginnings to its present magnitude, what may we not anticipate when all who are called Christians become, in truth, witnesses for God and workers in his vineyard! Such we may humbly and yet confidently hope is, and is to be, the mission of the republic.



ART. IV.—JACOB SLEEPER—A FOUNDER OF BOSTON UNIVERSITY.

IT was in London thirty-three years ago that I first met the man whose honored name I have placed at the head of this paper. At that time he was in his fifty-fourth year, a striking specimen of manly strength and beauty. Well do I remember the impression produced by his genial spirit wherever he moved, and the naturalness with which among his acquaintance the central place was instinctively accorded him. He was on a journey, and to him as to me the scenes about us were new and full of interest. Our association was for a few hours only, but in those few hours his radiant nature so disclosed itself that I could never again think of him as a stranger. Then, as ever, he was the intellectually alert, highly informed, broad-minded, warm-hearted, unassuming Christian nobleman—as much in place in royal palaces as in the humblest home of want. Had I never met him again, I am confident that I should have remembered him as a man possessed of rare and beautiful powers, the whole harmonized and transfigured by a joyous Christian piety.

Four years later, unexpectedly appointed to the Bromfield-street pastorate, I was given new opportunity to sun myself in his genial and luminous spirit. Had I been older and wiser than I then was I do not know how I could have commanded the courage to attempt to minister to his experienced and instructed mind, or how I could have permitted him to call me his pastor. As it was I was ever conscious of the incongruity, and well content if I could only feel that as his assistant and representative I was effectually carrying forward our common work. In the inexperience of those years I found many a kind and considerate friend, but of him I must say that he seemed nothing short of a wise and affectionate father. From those days to the present hour a picture of his kindly features has had a place, not only in my heart, but also upon my study wall, and so in a kind of spiritual partnership we have wrought and thought together.

In 1861 a divine voice summoned me away, and for five years the ocean rolled between us. In 1867, however, in ac-

cordance with a leading equally divine, I was again permitted to take my stand beside him, and to share in labors of precious interest to us both. At first it was the reorganization and upbuilding of the oldest theological seminary of the Church. Two years later, with his brave colleagues, Lee Claflin and Isaac Rich, he was ready to engage in a vaster and more courageous enterprise, and to assume the responsibility of becoming an original corporator of Boston University. Twenty years ago, the twenty-sixth day of May, the thought become a deed. On that day the charter of the proposed university received the signature of the governor, who by a felicitous fitness of things was the Honorable William Claflin, son of the oldest of the three who bear the name of founders.

Let us pause a moment at this year of the founding of the university, 1869. It is a favorable point from which to make an observation.

Mr. Sleeper was in his sixty-seventh year, though seeming, as usual, at least a decade younger than he was. Admirably had Providence prepared him for the opportunities now opened before him. In his own land he had been called to superintend educational work of every grade, from that of a Sunday-school to that of the oldest of the American colleges. In England he had investigated the endowed charity schools of London with the same care as he had the ancient universities of Oxford and Cambridge. He had assisted in planting in Ireland, at Belfast, a noble institution of learning, a college under wise and evangelical leadership. He had participated in the organization of the New England Education Society, and had now served in its Board of Managers fourteen years. As a state-appointed overseer of Harvard University he had participated in the government of that institution twelve years. Of Wesleyan University he had been a trustee twenty-five years, and at this very time was president of its corporation. I have been told that early in his trusteeship in that institution, in a critical moment of its history, his brave words and braver deeds were the chief factor in averting an apparently inevitable disaster. In 1869 both Lee Claflin and Isaac Rich were members of the same board. All three were also members of the corporation of Wesleyan Academy at Wilbraham, where successive disasters from fire had called out the beneficence of

each. At this time Mr. Sleeper had been a Wilbraham trustee nineteen years. The same faithful three were also closely associated in the financial and general administration of the Boston Theological Seminary, an endowment for which they were seeking to create. Lee Claflin was the president of its board, Mr. Rich vice-president, Mr. Sleeper treasurer. With such burdens already upon their shoulders, and with a keen solicitude to take no step which should in the least embarrass or delay the development of these already existing and most important educational institutions of their Church in New England, it was certainly an act of uncommon courage, a proof of magnificent faith, that these three men should have given each other the word which created Boston University. The critical word was spoken, and though Mr. Sleeper was constitutionally the most cautious and conservative of the three, he was ready as soon as his colleagues were ready, and in all the struggling years which followed he never once wavered in his loyalty to the cause.

Twenty years have now passed. Two of those immortal founders were early taken away, Mr. Lee Claflin in 1871, Mr. Rich in 1872. A little younger than either, Mr. Sleeper has been spared to guard the work of all, to lend it his ripest thought, his shaping hand, his benedictions of love and charity. In this sacred service every quality of his noble character has been of signal value. His business sagacity has helped to conserve and increase the endowments which his own generosity helped to create. His never-failing cheerfulness and trust in God were sheet-anchors to the institution in the dark months which succeeded the disasters of the great fire and money panic of 1872. His experience in other institutions was a source of wisdom in the planning and management of our own. His trained and ripened power of gauging men, his delicate tact in dealing with them, his hospitality to new ideas, his sunshine of spirit and winningness of personal manners—all have contributed to the harmony and beauty and strength of our results. Amid it all, however, he ever bore himself with a modesty so genuine that at the least allusion to the importance of his services he was liable to blush with an almost maidenly confusion.

All in all, considering his ever flowing generosity, his per-

suasive personal influence in developing other patrons of learning, his perpetual encouragements to individual students and teachers, his services to educational interests both within and beyond the frontiers of the Christian world, it may well be questioned whether any other New Englander of business calling has ever rendered to the cause of Christian education a more vital, far-reaching, and enduring service.

Of Mr. Sleeper's strong natural endowments, of the rare perfection of their equipoise, of the secret of their harmonious development, the limits of this paper will not permit me to speak. I here consider him solely with reference to Christian education and his services thereto. In passing, however, I cannot refrain from saying that great Shakespeare, in sketching his highest ideal portrait of combined manliness, sincerity, freedom, judgment, generosity, employs no word which here falls short of beautiful embodiment:

> "His heart and hand both open and both free,
> For what he has he gives; what thinks he shows;
> Yet gives he not till judgment guides his bounty."

The trustees of the University, in attempting an expression of their esteem and love and sense of personal bereavement, have used the following language:

Mr. Sleeper was a man of noblest mold. Both the greatness and the balance of his endowments were remarkable. With kingly energies of will, he was as gentle as a child. Though possessed of exceptional wisdom he was ever in the modest attitude of a learner. Gifted with rare emotional susceptibilities, he was never the slave of passion. An admirable harmony of great powers and resources was the most striking of his personal characteristics.

A nature thus rich and large needed, in order to its full development, a life-aim high and worthy—motives of abiding strength. These came to him as they have come to so many others, in and through that mysterious working of God's Spirit whereby the penitent soul, believing on Jesus Christ, is set in joyous personal communion with the heavenly Father, and lifted to a range of life which is divine in its hatred of evil, and heavenly in its enjoyment of the good. In consequence of this genuine and conscious consecration of himself to the working of God's will each commonest act came to be invested with something of superhuman dignity and worth. His fellowship with the Father of lights environed his very being with that serene and vital atmosphere in which all sweetest graces of character are brought to

blossom. With such an irrepressible interior life it was more than easy for him to find his daily joy in speaking words of kindness and working deeds of love.*

How marvelous the period which this one life has covered! Born less than three years after the death of Washington, Mr. Sleeper was permitted to see the planting of nearly every educational institution of the country. At his birth there was as yet in the United States not one institution entitled to the name of an organized university. Not one of the theological seminaries of the country, now numbering one hundred and fifty, had then been chartered. Not one of our fifty law schools had then an existence. Of our one hundred and seventy-five medical and pharmaceutical schools but three were then in being, and those in their feeblest beginnings. Of all our scores of normal, scientific, artistic, commercial, military, agricultural, and technological schools, not one had yet been projected. A few feeble colleges and struggling academies constituted the only equipment of the Republic for the higher education.

Behold the changes effected in a single life-time! Those few and feeble colleges are become to-day three hundred and fifty in number, and among these are at least a half dozen any one of which has greater endowments and a larger student-

* The following biographical data will be prized and should go on record. Mr. Sleeper was born in Newcastle, Me., November 21, 1802. Orphaned at the age of fourteen, he was placed under the care of an uncle at Belfast. Here, under the ministry of the late Gershom F. Cox, he was led to enter upon the Christian life. In 1825 he came to Boston, at first for surgical treatment; but soon engaging in business he made that city his permanent home. He was an influential member and the last surviving original corporator of the Wesleyan Association—a body formed for the maintenance of a New England Methodist newspaper, and eventually erecting a building for denominational head-quarters at an expense of $300,000. He was chief benefactor of the New England Methodist Historical Society, and gave $20,000 for the endowment of the Wesleyan Home for Orphans and Destitute Children. Eleven thousand he gave to the New England Conservatory of Music. He was one of the most generous benefactors of the People's Church and of the Boston Young Men's Christian Association. The number of churches he helped to build or to relieve from debt no one can tell. It is estimated that his contributions toward the establishment and endowment of Boston University amounted to little less than $400,000. No good cause appealed to him in vain, and he was one of the men who *invited* appeal from persons of judgment and character. During the war he was one of Governor Andrew's council, and rendered the commonwealth and country precious services. In 1884 he was a delegate to the General Conference of the Church. His peaceful demise occurred March 31, 1889.

body than had the total number of American colleges at the date of Mr. Sleeper's birth. Moreover, at present, each passing year the educational capital of the country is increased by millions, and greater gifts are coming than any that have come. Whence this munificent and ever-augmenting tribute? Whence these multiplying institutions established to instruct and refine humanity? The answer is not far to seek. It is given in the deeds and consecrated lives of just such men as we here honor.

On the monument to Isaac Rich in Mount Auburn stands cut in marble the word of Christ to Peter: "That take and give, for Me and for thee." In one obvious sense this language applies to Mr. Rich with a fitness peculiar to a single calling, but in its deepest and truest significance it would equally apply to his friend. Happily for us, and happily for the world, Mr. Sleeper came early to the insight that all giving, in order to be truly Christian, must be an expression of personal fellowship with our loving Lord—must be done, not for him alone, nor for ourselves alone, but even as he himself so touchingly voices it, "*for Me and for thee.*"

Graciously did the heavenly Father order the circumstances of his closing hours. It was given him to leave each of the institutions he had loved and helped in a condition of greater prosperity than they ever before had known. It was a fitting time to say, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

For a little the coveted translation seemed to linger, but it was only that for a little he might further receive a reverence which earthly children alone could tender, and might further enjoy the ministries of an affection as yet unmatched. At length, in perfect serenity, his long bright day of earthly life was ended, and in the solemn quiet of a holy Sabbath evening he was summoned to the joy of his Lord.

"The great Intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave him welcome there."

William F. Warren.

Art. V.—JOHN RUSKIN.

Every race and age, if not every nation, has its poets and prophets. Whether they are sent of God directly, or are the product of the highest forces and best tendencies of a people, matters not. In either case, if their mission is not one of blessing, it is because the people will not receive their message.

Like the potencies of nature which are ever struggling for higher and clearer expression, and find it in flower, fruitage, odor, form, beauty, so genius and goodness seem to be like products of the mental and spiritual potencies of a people, modified, of course, by environment, and differentiated by the relative persistency of the different forces struggling within them for mastery and expression.

The name of John Ruskin has been before the literary public for more than forty years, and commands as much interest to-day as ever. He is the expression of the broadest and highest culture of the Anglo-Saxon race, and of the English tongue, along the lines of sociology, art, and polite literature. Known best as the literary exponent of art, he is by no means a specialist, but is equally at home in sociology and economics, and occupies no mean place in scientific and theological studies. A tireless student, highly gifted by nature, having had every advantage of scholastic training in youth and manhood, inheriting an ample fortune, he has had the gifts, taste, time, means, and opportunities, to pursue lines of investigation and study open to but the favored few; that he has faithfully improved them, his various and voluminous works—comprising almost half a hundred volumes—attest.

His influence in the departments of study to which he has devoted his life is, perhaps, unequaled by any other writer in the English language. Not that his theories are all accepted by artists, or political economists, or Churchmen; the æsthetic, economic, or religious world; but, like the subtle influence of the sunlight when poured upon the earth, or the fragrance of a flower when breathed into the air, mankind are influenced by him and his teachings, while they declare his sunrays to be full of dust, and his perfume to be mingled with offensive odors. Part of this influence is due to the originality

of his thought, part to his candid spirit and evident familiarity with the subjects he treats, and part to the charming clearness and beauty of his literary style. No writer ever clothed his thoughts in finer garb. In clear, forceful, and graceful expression he is without a peer in English prose. Strength and beauty are the pillars which support this temple, as they did that of old. A temple in whose walls every stone is a gem, flashing prismatic hues; all as fair, and pure, and many-colored as the mosaics adorning St. Mark's in Venice, which he so graphically and worshipfully describes.

True, at times he permits his rhetoric to dazzle himself, and his imagination to run riot; but these are mere sportive sallies, the exuberance of conceptions which fill his mind, and overflow from it like falling sheets and torrents of water from an overflowing fountain, or like the rainbow-spangled spray of a cataract as it dashes itself over a precipice. But usually his style moves on like a majestic river, crystal clear, winding amid beautiful and continually changing scenery.

The Beauties of Ruskin can never be crowded into one volume. Attempt to gather all his flowers and you must gather every thing upon the sward, and instead of having a few bouquets you will have winrows of perfumed loveliness. The whole meadow is bespangled and variegated with color, and fragrant with every perfume. It is like a California road-side in the spring-time.

The effect of this style upon the reader is marvelous. It fires his imagination and arouses and stimulates every power of his soul. One has said: "Naturally I have no poetry in me; figures of speech fly from me; but when I read Ruskin he so excites me that they throng upon me, and beautiful, too, as troops of angels."

His finest writing is not found in his earlier works. *Modern Painters* contains hundreds of fine passages; so does the *Seven Lamps of Architecture*, *Stones of Venice*, and many of his smaller works; but his most vigorous, compact, forceful, and expressive writing is found in his later works, in many of his lectures, and especially in *Fors Clavigera; or, Letters to Workingmen*. These abound in gems of thought and expression. Satire, invective, pathos, poetry, beauty, and force are everywhere present. The nearer he approaches the insanity which

overtook him a few years ago, the brighter and more glowing is the splendor of his style. The star of his genius blazes brightest as it hangs in poise between sanity and insanity. Here the fire of his ardor, the holiness of his anger, and the most vivid of his thoughts are found in their intensest forms and most forceful utterance.

Ruskin's style is the farthest possible removed from any thing like rhapsody or "windy wordiness." It is not in the least like that of Krummacher, or Christmas Evans, or even Jean Paul Richter. There is no brilliancy in it like the brilliancy of the opium-eating De Quincey, or even like that of S. T. Coleridge, as illustrated in *Christabel* and the *Ancient Mariner*. It is simple, healthful, direct; removed alike from verbosity and an over-condensation. Smoother than Macaulay, simple as Addison, he always uses the exact language that expresses his meaning—enough words and no more. He says he never uses a word which he has not weighed thoroughly. He knows its root, its history, its development, and precisely what it expresses. This makes his meaning always clear. There is nothing esoteric, nothing secret, hidden away behind the frankness of its bright and glowing face, as it shines forth upon his page. There is nothing there Janus-faced, nothing diplomatic or capable of two interpretations. All is as clear, frank, and honest as himself.

It may be asked, What is the practical worth of any thing Mr. Ruskin has written? We have all long known of his literary merit; but is there any other merit? Is he not an impractical visionary? and is any thing he has written valuable, either in art or economics?

He has been, and is by many, considered untrustworthy as authority in these, and in other things. Even his literary attainments and work have been most unmercifully criticised. His descriptions of nature are said to be overdrawn; his theory of art foundationless; his dissertations upon political economy the ravings of a semi-madman; and his biblical exegesis and theological teaching, heterodox.

It is not the purpose of this paper to defend either Mr. Ruskin or his theories, but to point them out, show what they are, and how he has treated them; leaving them to defend themselves and the reader to draw his own inferences and form his own conclusions concerning them. It is worthy of remark, how-

ever, that the beauty of the world, nay, of all things, is in the see-er. To the dull, unimaginative mind, all description that rises above its own level will seem overdrawn. A poet can only be interpreted by a poet. Mr. Ruskin sees beautiful things where others do not, and he sees them because he has larger and keener eyes than others. He describes what he sees, and without doubt the description seems to himself tame indeed.

There is a single stand-point from which Mr. Ruskin must be judged. *He is a teacher of ethics. A moral philosopher.* This is the root out of which all his opinions and theories grow. He looks at every thing from the moral stand-point; a stand-point the central object of which is the most elevated, æsthetically cultivated, morally perfect, in every way developed, disciplined, refined, and purified human being. *Man*, and his development in nobility and true manhood, is always his ideal. Art is nothing only as it pertains to and helps in this; only as it expresses man's aspirations and conceptions along the lines of his moral and spiritual nature, and his struggles after a higher perfectness. It is highest and best when it expresses the purity and elevation of our nature, as nature about us expresses the elevation and purity of the Godhead nature. Therefore, that art which is nearest to nature, which is most like nature—as far as it is possible for art to be like nature—and which represents that which is good in man, is the best art; because it is just these qualities that represent God. This must, therefore, be the only criterion of truth and beauty, and hence the only standard of true art; that which appeals to the higher and nobler within us, excites and develops it, and not that which appeals to the base and vile, and develops it. True art is the expression of truth, of love, of faith, of aspirations after the godlike and the divine. That art is base, no matter what it shows of the dexterous hand, or brilliant execution, which represents and ministers to pride, to vanity, to the sensual and fallen part of our nature. So it is, in his theories upon sociology and economics, *Man* is the central object, and not material wealth; man developed and cultivated, in his moral and spiritual nature as well as his physical, intellectual, and æsthetical. He is, therefore, opposed to every thing in our civilization that dwarfs man, physically, mentally, or morally;

all that makes him a mere drudge, a beast of burden, or brutalizes him in the least; all that does not elevate and refine. And, as he believes our modern mechanical industries and forms of commercialism do debase man, he is opposed to them.

The same thing is true concerning his views of modern science. He judges it from the same stand-point and applies to it the same tests. He is as merciless in his criticisms of Tyndall, Spencer, Huxley, and that school, as he is of the art of the Renaissance, or of Doré, the modern stage, or the whole school of political economists, from Ricardo to John Stuart Mill. In all things he must be judged of from this same stand-point. Any other judgment does him injustice. This explains all his peculiarities, and gives him his true place in art, in literature, and in sociology.

Mr. Ruskin's criterion of the value of a work of art is not what the multitude think of it, but that which the refined and cultivated few think. The standards of art are the opinions of such persons, tested by time, and accepted by other persons of a kindred class, and only received by the many upon this testimony. The people who admire the gloss of a garment, or some tricks of the brush, or loudness of color in a painting, and pass by some work that reveals the most noble conception or most perfect truth because it is devoid of these, are not judges of art, and their opinions are worthless.

We must remember always, that his idea of a refined and cultivated person embraces moral and spiritual culture as well as intellectual and æsthetical. He says:

> Every kind of knowledge may be sought from ignoble motives and for ignoble ends, and in those who so possess it it is ignoble knowledge, while the very same knowledge is, in another mind, an attainment of the highest dignity, and conveying the greatest blessing.*

All true art, in his estimation, has a religious basis, and is impossible without religious faith. All other is an advertisement, more or less, of human vanity, and an exhibition of immoral quality. The true master never, in his work, purposely advertises himself or his skill.

In the reading of a great poem, in the hearing of a noble oration, it is the subject of the writer and not his skill, his passion

* Preface to Second Edition *Modern Painters.*

and not his power, upon which our minds are fixed. We see as he sees, but we see not him; feel with him, judge, behold with him, but we think of him as little as of ourselves. Do we think of Æschylus while we wait upon the silence of Cassandra, or of Shakespeare while we listen for the wailing of Lear? *

His definitions and dissertations of truth, power, and beauty, are all based upon these principles. Truth of clouds, of mountains, of light, of space, etc. Beauty is the expression in material form of the attributes of God. Beauty is therefore based upon that which is godlike, and whether seen in inanimate form, or vital life, or wherever it may, it is always proclaiming its origin, and the nature of him who called it into being. Nothing, therefore, that is not of this character can have a place in true art, or contribute to its mission, save as it is introduced to bring out in clearer light these qualities.

This explains his *Seven Lamps* which are to guide in architecture—sacrifice, truth, power, beauty, life, memory, and obedience. Both material and work should represent an expenditure of means; not of money only or chiefly, but an expenditure of toil, of brain, of heart; of the soul and life, with its mightiest efforts and agonies, put into the work. Things made by machinery are not real art, because there has been no expenditure of heart and soul put into their production.

The work should be truthful. All imitation of real material is an abomination; imitation, especially in the material of a church edifice, is worst of all. It is a lie blazoned on the face of God's temple, where we should expect only truth. "Obedience," he says, "is that to which polity owes its stability, life its happiness, faith its acceptance, and creation its continuance." All true greatness is signalized by obedience. "Gravitation is less quietly, less instantly, obeyed by a grain of dust, than it is by the sun and moon; and the ocean falls and flows under influences which the lake and the river do not recognize." †

It was these principles which so arrayed him against the art of the Renaissance. It was no longer the expression of true faith, nor of pure character. It was material as well as feeble and false; it told alike of the decay of virtue and genius, and was blighting in its effects. The Egyptian, Greek, and Gothic

* Preface to Second Edition *Modern Painters.*

† *Seven Lamps of Architecture.*

shafts were types of the political and religious faiths of each people, but their combination in the Renaissance was a type of nothing but the lack of all sincere faith. The Egyptian, a group of columns supporting one capital, was a type and expression of absolutism; the many under the dominion of the one. The Greek single column and capital, the type of personality, standing by itself. The Gothic, the many united, yet each doing its own work, representing the Christian idea of brotherhood under the one head, Christ Jesus.

In the *Stones of Venice*, and in the fifth volume of *Modern Painters*, Ruskin traces this decay of faith and its effect upon art. The earlier periods, while less delicate in finish, were characterized by a vigor, energy, and naturalness of execution, altogether lost in the later periods. Both its architecture and its painting proclaimed this decay; a decay not confined to Venice, but one that spread its blight over the whole of western Europe. And this notwithstanding the revival of learning and the quickened intellectuality of the age. Indeed, the quickening of the intellect is of itself valueless, save as it is occupied with elevating and refining subjects. He says:

> We usually fall into much error by considering the intellectual powers as having dignity in themselves and separable from the heart; whereas the truth is, that the intellect becomes noble or ignoble according to the food we give it and the kind of subjects with which it is conversant. It is not the reasoning power which of itself is noble, but the reasoning power occupied with its proper objects. Half of the mistakes of metaphysicians have arisen from their not observing this; namely, that the intellect going through the same processes is yet mean or noble according to the matter it deals with, and wastes itself away in mere rotary motion if it be set to grind straws and dust. If we reason only respecting words or lines, or any trifling finite thing, the reason becomes a contemptible faculty; but reason employed in holy and infinite things becomes, herself, holy and infinite.*

Nothing can surpass his abhorrence of much of the art of Claude, and Nicolas Poussin, nor of that of many of the Dutch masters. His comparison of Angelico and Wouvermans is most marked. Wouvermans is carnal, Angelico spiritual; Wouvermans's pleasures are earthly, Angelico's are heavenly. Both are deficient. One lacks spiritual perception, the other perception of the human; because of this both lack healthful energy.

* *Stones of Venice*, vol. iii.

He divides the masters of painting into three schools—purists, naturalists, and sensualists. The purists leave out all the evil.

> They gather the grace, light, life, and holiness out of what is presented to them, and leave the rest. . . . The faces of their figures express no evil passions; the skies of their landscapes are without storms; their prevailing color is brightness, and their chiaroscuro, fullness of light.*

To this class belong Angelico, Hembling, Perugino, Francia, and Raphael, in part. To the second, Michael Angelo, Leonardo Da Vinci, Giotto, Tintoret, Turner. Raphael, Titian, and Rubens belong to it in part. Murillo, Rembrandt, Teniers, and many others, belong principally to the sensualist school.

The naturalists are the best. They combine the spiritual and the human. If they portray the base, it is as a background to throw into clearer light the pure and holy. Titian's "Magdalene" is a red-faced, coarse, ignorant, animal woman; but by being painted in such manner, the power of Christ to transform and save the lowest stands forth all the clearer, and the painting itself becomes a sermon. So with Dürer's "Knight of Death" and his "Melancholia."

The decay of faith is first marked by decay of work. Fresco takes the place of mosaic; classic forms supersede the purer Gothic forms; so-called science and scientific rules take the place of the hand guided by genius, sentiment, and faith; work becomes mechanical instead of spiritual; the character and energy of the individual workman are lost; sculpture and architecture, and finally painting, minister to and advertise human pride and vanity. The tombs of the Doges of Venice began to represent the greatness and glory of the man, and were advertisements of their petty ambitions, wealth, attainments, and various vanities, instead of representing themes of eternal moment, which were those of the earliest art and the object of its mission. Self became foremost, the sensual prevailed; art set it forth and appealed to it. When Tintoret painted the presentation of his wife and children to the Madonna, they were put into the foreground and himself hidden away, while an an air of humility, awe, and worship characterized all. But Rubens, in painting a similar scene, puts no reverence, no awe, no worship into it. His wife is the Madonna, his youngest son is the

* *Modern Painters*, vol. v.

Saviour, his father-in-law is Simeon, and himself Saint George. The mosaics in Saint Mark's portray scenes of supreme happiness, the resurrection of Christ, and his triumph over the grave and kindred subjects, but when Rembrandt would represent a scene of supreme happiness he paints himself seated at a table, his wife on his knee, a glass of champagne in his hand, and a roast peacock on the table ready to be eaten.

> Rising between the infancy of the Reformation and the palsy of Catholicism—between a new shell of half-built religion on one side daubed with untempered mortar, and a falling ruin of outward religion on the other, lizzard-crannied and ivy-grown—rose on its independent foundation the faithless and materialized mind of modern Europe, ending in the rationalism of Germany, the polite formalism of England, the careless blasphemy of France, and the helpless sensuality of Italy. . . . The whole body of painters necessarily fell into the rationalistic chasm. The evangelicals despised the arts. The Roman Catholics were effete or insincere and could not retain influence over men of strong reasoning power. . . . Artists became men without belief in spiritual existences, and without hope or affections beyond the grave.*

They painted on, but only in a commercial way, and the results were, shadows which proclaimed their origin: naked bodies; bloody martyrs with heads cut off; twisting limbs in judgment scenes; battles which portrayed beastly passion and cowardice; in a word, every thing low and sensual, debasing painter and people alike. The true mission of art had failed, because true and noble art was not.

The mission of Ruskin was to check this tide of death. To show its deathly quality, and to call men back to that which is true, pure, noble, and beautiful, though still human; not advertising its human weakness, but making it a background to bring out in clearer light that which is tender and divine, thus making the ministry of art a ministry to elevate and bless mankind, and not to degrade and hurt them. Whether correct in all his principles and teachings or not—whether he has missed the true nature and mission of art or otherwise—no man in modern times has done more to call attention to it, and doubtless much of the improvement in the later schools of painting and architecture, both in Europe and America, is due, directly or indirectly, to Ruskin.

The same principles guide him in his sociologic views. He

* *Modern Painters*, vol. v.

is as much a political economist as an art critic, and has written thereon almost as extensively. He is generally reckoned an extremist and visionary in this realm. He is opposed to steam and its application to machinery; to iron manufacture in most of its forms; and to machine work in all of its forms and of all kinds. The shriek of a steam whistle arouses him to battle, his wrath becomes hot, but it is a wrath that is born out of love for humanity. He believes the industries of the world, as revolutionized by steam and modern mechanical inventions, instead of blessing mankind curse them. The laborer becomes a serf. The division of labor dwarfs his powers. The greed for gain and struggle for existence, along with the hypocrisy and unbelief which prevail, debase and brutalize his nature.

He claims to be a disciple of Carlyle, and like him is bitterly opposed to the doctrines of *laissez faire* and the whole school of modern political economists. But he is no socialist or communist. His theories are Christian in spirit, if not practical. He is entirely free from all the vagaries of Tolstoï and that impractical school. He believes in the right of personal property, which he defines to be "the good things which a man has honestly got, and which he can rightly use," and says:

> Extremes of luxury may be forbidden and agony of penury relieved, but nature intends, and the utmost efforts of socialism will not hinder her intention, that a provident person shall always be richer than a spendthrift, and an ingenious one more comfortable than a fool.*

He says: "Political economy is neither an art nor a science, but a system of conduct and legislature founded on the sciences, directing the arts, and impossible except under certain conditions of moral culture." † That which is called political economy he defines to be "the investigation of some accidental phenomena of modern commercial operations, and untrue in these. . . . The maintenance of a state is the support of its population in healthy and happy life." Therefore the object of political economy is "the multiplication of human life at the highest standard," and that highest standard is the most perfect body, mind, and moral nature. Its supreme, central object, therefore, is *man*, and not *wealth*. The material things which conduce to this end are alone proper objects of pursuit.

* Preface to *Munera Pulveris*. † *Munera Pulveris*, chap. i.

Wealth consists in things essentially valuable. Value is the life-giving power of a thing, and is twofold: intrinsic and effectual. Cost is the quantity of labor required to produce a thing; price the quantity of labor which its producer will take in exchange for it. Cost and price are commercial conditions. Intrinsic value is in the things themselves and not their use, and does not depend upon the market price. The production of effectual value always involves two needs: first, the production of a thing essentially useful, and, second, the production of a capacity to use it. When these come together there is wealth; when they do not there can be no wealth. "No noble thing can be wealth save to a noble person." A horse is useless to one who cannot ride, a painting to one who cannot see.

He groups valuable things under five heads: 1. Land, with associated air, water, and organisms. 2. Houses, furniture, and instruments. 3. Stored or prepared food, clothing, and medicine. 4. Books. 5. Works of art.

The value of land depends upon its fertility, healthfulness, and beauty. If properly cared for it is the most precious of property. The value of buildings is found in their strength, convenience, size, location, and architectural beauty. The value of furniture and instruments, in their power to assist in human labor of head or hand. Of food, medicine, luxuries, in their essential, æsthetic, and ethical qualities. Of books and works of art, in their preservation of facts, and in their ability to excite noble emotion and intellectual action. The province of society is to foster good literature and art, and render it acceptable to the people.

Money is a documentary expression of a legal claim. If it were all destroyed the world would be neither richer nor poorer. It cannot be arbitrarily multiplied. Riches consist in the claim which any one may have upon the wealth of the world, and may be limited by either legal or moral restraint. When the few are rich and the many poor society is in an unhealthful condition. The distribution of riches he divides into selection, direction, and provision. Selection provides for ownership—says who shall own the things; direction provides for authority over labor; provision provides for the accumulation of capital.

The whole of political economy, he holds, is contained in these three things, and he amplifies them in accord with his

humanitarian and moral ideas. Things hurtful to man have no value. Rum, fire-arms, and munitions of war are worse than valueless, and their manufacture waste. Things machine-made, houses, cloths, utensils, imitations of works of art, have but little value in developing the human mind or heart, or adding to the sum of human good, and are, therefore, of very limited worth. "Wealth does not consist in the accidental object of a morbid desire, but in the constant object of a legitimate one."

A man's power over his property, he contends, is fivefold. Use for self, administration for others, ostentation, destruction, or bequest; and possession is only found in the first, and is sternly limited to shelter, a little food, a few clothes, a few books, a little admiration of works of art. About all one can do with property is to administer or maladminister it, or become a curator of what he imagines to be his.

Wealth must always be to a people a variable quantity and quality, depending upon the number of persons who have a capacity for its use and appreciate the different things which constitute it, and consists in the relation of these things to the following questions: What is the nature of the things it has? What is their quantity in relation to the population? Who, and how many, hold them, and in what proportions? Who are the claimants upon them, and in what proportions? What is the relation of the thing to the currency? The things held may be profitable or useless: food, clothing, books, houses, works of art; or sky-rockets, gunpowder, chromos, or rum. The more it has of the latter the poorer a people are. So that the laws of a true economy do not depend upon demand and supply, but principally upon what is demanded, and what supplied.

He denies utterly the wage fund theory, is opposed to interest upon money, and favors a rent only sufficient to keep up the wear and tear of property and pay its tax. He contends that labor is not limited by capital, save by the capital of heart and hand. Capital is the product of labor, and is valueless without it; and if all of it was swept from existence labor could produce it again, as it is constantly increasing it now.

Space will not permit a further amplification of Mr. Ruskin's theories of political economy. The reader will find a full discussion of the subject in his *Munera Pulveris* and *Fors Clavigera*, with ample illustrations and various puttings of the case.

These theories are so at variance with those generally received that they have attracted but little attention from thinkers; but, true or false, they are an attempt to take the science of political economy out of its utter materialism and supreme selfishness, and re-assert the grand old truth that it is "righteousness exalteth a nation," while "sin is a reproach to any people," and a declaration that the solution of all social and economic problems must be found in the application to them of the principles of the Gospel of Jesus Christ.

He attributes the miseries of the slums, the debasement of the people, the poverty and suffering, the wretchedness and cruelty, the seething mass of moral rottenness and death, to the practical infidelity which declares in practice that God's laws are right in theory, but the devil's laws are the only practical ones in business, and to what he deems the imbecile and wicked social and economic order of the present times. Living is more expensive, life more burdensome, poverty and want more prevalent, the people more brutalized, because

> The greater part of the labor of the people is spent unproductively; that is to say, producing iron plates, iron guns, gunpowder, infernal machines, infernal fortresses floating about, infernal fortresses standing still, infernal means of mischievous locomotion, infernal law-suits, infernal parliamentary elocution, infernal beer, infernal gazettes, magazines, and pictures. Calculate the labor spent in producing these infernal articles annually, and put against it the labor spent in producing food; the only wonder is that the poverty is not tenfold what it is.*

He believes that government should be so far paternal that it should foster the healthful pursuits of a people, preventing hurtful ones; that every manufactured article should be required to be of good workmanship and material, and that it should never be sold for less than cost of production; that a minimum price should annually be set upon all things, according to locality, cost of production, and transportation. This would prevent underselling, imperfect manufacture, and the demoralization which grows out of a conscienceless competition.

He is not in favor of a democratic form of government, but of an aristocratic one. He believes in a ruling class, ruling because of qualification to rule; and a lower class, removed alike from serfdom and sovereignty.

* *Fors Clavigera*, vol. i.

Mr. Ruskin is an eminently devout and religious man. In earlier life he was strictly Evangelical, and is still so in a large measure; but his views have widened as knowledge has increased, and in his later writings there is a seeming departure from his earlier faith, yet it is but seeming. There is a breadth and sweep of moral vision that is very wide, but he never loses his reverent spirit, veneration for God's word, or spirit of love for God's creatures. Nay, these rather increase, and because they do he is unsparing in his castigation of the Church when it fails to measure up to its care of, and work for, the best interests of mankind. *Sesame and Lilies* furnishes fine illustrations of this, as well as numberless passages scattered through all his later works, where he shows a loss of respect for a good deal of the so-called Christianity of the day, as many earnest and broadly cultured men do. Many of his expositions of Scripture are novel, but they are valuable and suggestive. They are conceptions from an independent stand-point, and as such are worthy of careful study.

When you take up a work of Ruskin you may be sure that you will find nothing in it to lower your moral tone, but every thing to stimulate and elevate it. Whether you agree with him or not you will be impressed with the fact that he is no ordinary man, but one of profound thought and learning, candid, honest, and sincere. He believes what he advocates, and is imbued with reverence for God and love for his fellow-men. A spirit strong, tender, loving, and true, you cannot read him without in some measure partaking of a like quality of spirit. No man of the century will leave behind him a greater or more beneficial influence in the lines of his pursuits and teaching than he. Charming in style, beautifully poetic in thought, a diction that is the admiration of the English-speaking world and the ornament of the English tongue; with a thoroughness of culture in æsthetic and literary lines unequaled, allied to a spirit philanthropic, tender, loving, yet strong; a devoutness like that of an olden prophet, and a heroism and industry unsurpassed, John Ruskin stands forth an honor to his race and a benefactor to mankind.

W. N. McElroy

ART. VI.—THE CHRONOLOGY OF ISRAEL AND ASSYRIA IN THE REIGN OF SHALMANESER II.

IT is the purpose of the following paper to show the actual agreement of the biblical and Assyrian chronology for the period embracing the first twenty-one years of the reign of Shalmaneser II. (B. C. 860–839). There will thus be established the general accuracy of both accounts. So far as may be necessary for this purpose the events in the history of Judea, Israel, Assyria and Syria, or Damascus, will be synchronized.

For this synchronization it is of importance to settle the question, "Was A-ha-ab-bu Sir-'-lai Ahab of Israel?" Assyriologists for the most part affirm, George Smith seems to deny. Rev. D. P. Haigh suggested that the geographical name should be read "Su-hala, or Sam-hala, or Sav-hala, a kingdom near Damascus."* The phrase occurs but once; namely, in Shalmaneser's Karch (Kurch) monolith account of the battle of Karkar (Qarqar, Aroer), fought in the sixth year of his reign.

Schrader† renders this account thus: "Karkar, my (his) royal city, I destroyed, laid waste, consumed with fire, 1,200 chariots, 1,200 horsemen, 20,000 men of Dad'idri of Damascus; 700 chariots, 700 horsemen, 10,000 men of Irchulin of Hamath; 2,000 chariots, 10,000 men of [A-ha-ab-bu Sir-'-lai] Ahab of Israel; 500 men of the Guaen; 1,000 men from the land of [Mu-us-ra-ai] Egypt; 10 chariots, 10,000 men from the land of Irkanett; 200 men of Mantinubaal of Arvad; 200 men from the land of Ursanat; 30 chariots, 10,000 men of Adununba'al of Sizan; 1,000 camels of Gindibuh of Arba; . . . 100 men of Bahsa, son of Ruchub of Ammon; these twelve princes he (that is, Irchulin of Hamath) took to his assistance, advanced to join combat against me." It is important to keep in view that the head and front of this alliance was Irchulin of Hamath. So Smith: "Irchulena, king of Hamath, having summoned his allies to his assistance," etc.‡ The Assyrian defeated them, and writes: "14,000 of their troops I slew." He here and in the two other accounts claims that twelve kings were opposed to him (apparently not including Dad'idri), but

* Smith, *Eponym Canon*, pp. 189, 190.

† *Cuneiform Inscriptions and the Old Testament, Eng. Translation*, vol. i, p. 186, etc.

‡ *Assyria from the Monuments*, p. 50.

names only eleven persons. In the inscriptions on the Black Obelisk he claims to have slain 20,500; in the Bull Inscription the number is 25,000,* a variation for which no reason is given.

The fact may be emphasized that neither A-ha-ab-bu nor Sir-'-lai have been elsewhere found among the cuneiform inscriptions, and also that Israel is never elsewhere represented by Sir-'-lai. The unchallenged names of Israel from the time when first referred to are, according to Schrader, "mat Bit-Humri"—land of the house of Omri; or "mat Humri"—land of Omri; Sa-mi-ri-na—Samaria (pp. 178, 179). These names are used from the time of Shalmaneser II. to Sargon, after whose reign the land is never again mentioned (p. 181).

On the same Black Obelisk on which he gives an account of this very battle of Karkar, Shalmaneser himself uses the expression "abal Hu-um-ri-i"—son of Omri—to identify the king of Israel who, twelve years afterward, paid him tribute. That he should use a name to designate Israel never before and never afterward used for that purpose, nor indeed for any purpose, since it is never again found, is altogether incredible, and the interpretation is absolutely unsupported by any other evidence. It may, therefore, fairly be doubted that either Ahab or Israel was intended by the "great king" in the Karch inscription. Neither of the names is orthographically the same as the Hebrew אַחְאָב, Ahab, and יִשְׂרָאֵל, Israel. A more inspection proves that, and no reason has been given for the difference.

Starting, then, with this usage and this palpable difference in the two names as valid presumptions against the assumed identifications, we proceed to consider the statement that this prince, in addition to the 10,000 men, sent 2,000 chariots; the most numerous contribution of this arm of military service made to the league. That Ahab of Israel should furnish 2,000 chariots may at once be pronounced incredible. The traditions and fundamental laws of his kingdom were against their accumulation, and his country was unfavorable to their employment. Of the 1,700 which David captured he retained only 100, and Solomon, at the zenith of his power and prosperity, had but 1,400 chariots (1 Kings ix, 19; x, 26). The Philistines, who held the level country along the sea-coast, had numerous chariots, as had also the peoples to the north of Israel; but that

* Smith, *Eponym Canon*, pp. 108, 109, l. 6, 7; pp. 116, 166.

Ahab could send 2,000 chariots, and suffer this loss in addition to the 10,000 men without its being noted in the biblical account, and yet feel strong enough to undertake the recapture of Ramoth-gilead, seems impossible. The highest number contributed by any other ally was 1,200. So-called Egypt, where chariots abounded, sent none, an omission which gives rise to a suspicion that "mat Mu-us-ra ai" may not be Egypt at all. It is not denied that Israel had chariots, for at a later date we read that the Syrians destroyed all the chariots of Jehoahaz except ten. The objection lies against the number (2,000) as incredible in a king of Israel, but not at all so if said of a prince or king from another part of Syria, as of Irchulin of Hamath, or of a king of Phenicia or Philistia. It must also be remembered that this battle of Karkar had nothing whatever to do with the alliance existing between Ahab and Ben-hadad, even on the theory adopted by Schrader, since the men and chariots were sent to aid the king of Hamath and not the king of Syria, and all attempts to make this a part of the arrangement with Ben-hadad must, for that and other reasons, utterly fail.

Further, it is admitted that the chronology of the period, as gathered from the biblical history, is inconsistent with this exposition of the great king's statement. Neither will it harmonize with the order and time which subsequent events require, as these are understood by Assyriologists generally.

Thus, Shalmaneser states that in his eighteenth year a ruler of the land of Omri, after the defeat of Hazael, or at some time during that year, paid tribute to him. This prince, termed Ja-u-a, is claimed to have been Jehu the son of Nimshi. But it can be clearly shown that if the former was Ahab the latter could not be Jehu; and, for the same reason, if the latter was Jehu the former could not be Ahab; for the battle of Karkar was fought subsequently to the battle at Aphek, when Ahab and Ben-hadad formed an alliance. This was three years before Ahab began the war against Ramoth-gilead, which resulted in his death. (1 Kings xxii, 1, etc.) As Schrader's supposition is that the disastrous defeat of the Hamathite and Hittite league at Karkar emboldened Ahab to strike for Ramoth-gilead (a strange supposition, since Ahab's loss was as great proportionately as that of Damascus), we may not be far wrong if, upon this theory, this defeat is put one year before Ahab's death.

But the date is definitely fixed in Shalmaneser's sixth year. On Schrader's theory the death of Ahab would fall in Shalmaneser's seventh year. Ahaziah, Ahab's son, reigned two years, and was succeeded by Jehoram, who reigned twelve years, after whom Jehu reigned twenty-eight years, who, according to this theory, is said to have paid tribute in the eighteenth year of this Shalmaneser II. On the Black Obelisk the statement is made without date, thus: "Tribute of Ja-u-a abal Hu-um-ri-i; bars of silver, bars of gold," etc., "that I received." In another account he gives the year of his reign thus: "In the eighteenth year of my reign I crossed Euphrates the sixteenth time." He then tells of his victory over Hazael, and concludes thus: "At that time I received the tribute of the Tyrians, Sidonians, sa Ja-u-a abal Hu-um-ri-i (of Ja-u-a, son of Omri)." *

The events of the reign of Shalmaneser may now be synchronized in so far as they are supposed to affect Ahab and Jehu, simply regarding, for the present, the lapse of time without attempting to fix the year B. C.

The battle of Karkar, in which Ahab is supposed to have participated, was fought in the sixth year of Shalmaneser's reign. The tribute was paid in his eighteenth year, twelve years after that battle. That battle, if Ahab were in it, or if it were fought during his reign, could not have been fought later than the year prior to the campaign of Ramoth-gilead, at the close of which Ahab lost his life. In that case Ahab would reign one year after the defeat at Karkar. His son, Ahaziah, reigned two years, and his grandson, Jehoram, had reigned twelve years when slain, and the throne was occupied by Jehu. We have, therefore, clearly (1+2+12) fifteen years from one year before Ahab's death to the murder of Jehoram and the usurpation of Jehu. But there were only (from the sixth to the eighteenth year) twelve years from the battle of Karkar to the time when the tribute was paid, which twelve years, on the hypothesis under consideration, would terminate three years before Jehu came to the throne; and as this is certainly the most favorable way of putting the case for the view that Ahab and Jehu are indicated, it indisputably follows that if Ahab of Israel was at the battle of Karkar, then Jehu of Israel did not pay tribute as king of Israel in Shalmaneser's eighteenth year;

* Schrader, p. 199, etc.

and, on the other hand, if Jehu did pay tribute twelve years after the battle of Karkar, then Ahab of Israel is not the prince indicated by Shalmaneser as A-ha-ab-bu Sir-'-lai.

That he was not, it is thought may be proved by the following testimony of Shalmaneser himself. To this end it is important to be reminded, that in the accounts which the great king gives of the four defeats or battles with the Hamathite and Hittite league, he mentions, as present in each of them, Dad'-idri, or Ben-hadad of Damascus, or Syria, and "twelve kings who in each other's power trusted." In the Black Obelisk account of the battle in his eleventh year he specifies: "Ben-hadad of Syria, twelve kings of the Hittites to each other's power trusted. Their overthrow I accomplished." * Schrader gives the same passage thus:

> In the eleventh year of my reign I crossed the Euphrates the ninth time. Cities without number I conquered. I marched down against the cities of the land of the Chatti, the land of Hamath; I conquered eighty-nine cities. Dad'idri of Damascus, twelve kings of the land of the Chatti depended mutually on their power; I put them to flight.—Pp. 192, 193.

This seems conclusively to show that the parties who were confederated together with Irchulin of Hamath, excepting only Ben-hadad of Damascus, were all Hittites (Chatti), and goes, also, to confirm the suspicion that even "Mu-us-ra-ai" is misrendered by Egypt. It would seem, also, that Irchulin and his people of Hamath were Hittites.

There are still other chronological difficulties in the way of the acceptance of the theory of Schrader and his school. According to the usual biblical chronology, the date of the accession of Ahab is put by Usher, B. C. 918; by others, 916; Jehu's usurpation, 884, thirty-eight years later. Shalmaneser's date is given by Canon Rawlinson, 858; by Smith, 860 or 859; by Schrader and Sayce, 860. There seems no good reason for rejecting the Assyrian date for Shalmaneser (860 or 859), nor the biblical date for Ahab, except what arises from this supposed identification of Ahab in the sixth, and of Jehu in the eighteenth, year of Shalmaneser. If Ahab were intended, then either the Assyrian date must be thrown back,

* Smith's *Epon. Can.*, p. 112, l. 88, 89; comp. p. 108, l. 95; p. 109, l. 6; p. 111, l. 37, 38; p. 113, l. 91.

or the date of Ahab must be brought down some thirty-eight or forty years; but it still remains, as has been above shown, that the twelve years, from the sixth to the eighteenth year of Shalmaneser, will not cover the time (fifteen years) that elapsed from Ahab's date to the accession of Jehu. In either case the chronology would be greatly confused, and synchronization is impossible.

If, now, acting upon the probabilities, if not certainties, created by the foregoing discussion, the identification of A-ha-ab-bu Sir-'-lai as Ahab of Israel be rejected, an apparently insuperable difficulty is at once removed. The chronology and synchronization from the time of Hazael's usurpation would then appear as in the following tabulated statement:

YEAR B. C.	THE KINGDOM OF JUDAH.	ISRAEL.	ASSYRIA.	SYRIA OR DAMASCUS.
885	Ahaziah [1 yr.].	Jehoram's 12th year.	Assur-na-zir-pal [25 yrs.]	Hazael [49 yrs.].
884	Athaliah [6 yrs.].	Jehu [28 yrs.].	" " " "	
878	Joash [40 yrs.].	"	" " " "	
860	"	"	1st Shalmaneser II. [35 yrs.].	
856	"	Jehoahaz [17 yrs.]. (Ja-u-u-haz.)	5th	In these four battles Ben-hadad, son of Hazael, commanded the Damascene contingent under the Hittite king. Irchulin of Hamath.
855	"	2d	6th Defeats Hittites at Karkar.[1]	
851	"	6th	10th Defeats Hittites in battle.[2]	
850	"	7th	11th Defeats Hittites in battle.[3]	
847	"	10th	14th Defeats Hittites in battle.[4]	
843	"	14th tribute of abal Hu-um-ri-i.[5] (Ja-u-a-haz).	18th Defeats Hazael in battle.[5]	
840	"	17th	21st Invades Hazael's kingdom.[6]	Hazael's cities taken.
839	"	Joash, or Jehoash [6 yrs.]. (Ja-u-ash.)	22d	
838	Amaziah [29 yrs.].	Joash.	23d	
836	"	"	25th	Ben-hadad, son of Hazael, begins his reign

year of Jehoahaz's reign.

year of Shalmaneser's reign of 35 years.

[1] *Ep. Can.*, p. 108, l. 90-102; p. 109, Ext. ii, l. 5-8; Ext. iii, l. 56-66.
[2] *Ep. Can.*, p. 110, Ext. iv, l. 29-54; Ext. v, l. 85, 86.
[3] *Ep. Can.*, p. 111, Ext. iv, l. 86-89; Ext. v, l. 87-89.
[4] *Ep. Can.*, p. 112, Ext. vi, l. 43-46; Ext. vii, l. 91, 92. Schrader, vol. i, p. 198.
[5] *Ep. Can.*, p. 113, Ext. viii, l. 1-96; Ext. ix, l. 97-99, p. 114.
[6] *Ep. Can.*, p. 114, Ext. xi, l. 103-105.

With this arrangement, the synchronization of the eighteenth year of Shalmaneser with any year of Jehu is impossible, and Ja-u-a abal Hu-um-ri-i cannot therefore be intended for Jehu, the son of Nimshi. As pointing toward another solution or identification, it may be observed that Ja-u or its Hebrew equivalent is found either as a prefix or suffix to the name of every king that reigned, both in Israel and Judah, for years before and during the entire reign of Shalmaneser. This suggests the probability that this Ja-u, Ja-hu, or Je-ho, had, like Pharaoh in Egypt, become a general title for these kings, and was considered, therefore, as a sufficient designation by the Assyrians when accompanied by the name of the country, the capital, or the dynasty, especially so famous a one as Omri. Thus the name in question would mean the Ja-u, or Ja-u-a, that is successor or heir of Omri. So we have (p. 209) Ja-u-a mat Ja-u-da-ai, equivalent to Ja-'u the Judean. The name of Ahaz is given on the monuments "Ja-u ha-zi mat Ja-u-da-ai, equivalent to Ja-u—Ahaz of Judah, or the Judean" (p. 249). Here Ja-u is used as a prefix to the royal name, though wanting in the Hebrew. Schrader writes concerning this:

> The difference in form, namely, Ja-u-ha-zi in the inscriptions, instead of Ahaz in the Bible, may then be explained by the assumption, either that the later Jews changed in the Old Testament the real name of the king, namely, Joahaz, into Ahaz, by the omission of the Divine name, in consideration of the king's idolatrous tendencies; or that the Assyrians by a mistake transferred to Ahaz the name of a previous king that resembled his in sound, namely, Joahaz. I regard the former supposition as the more probable.—Pp. 255, etc.

But for that supposition there is not a shadow of authority in the Bible—no intimation that he ever had that prefix; and certainly if the change had been made for the reason stated it would have been noted by the "redactor," so-called. As to the second supposition, to adopt it would at once make the use of biblical names in the inscriptions utterly uncertain. For if a mistake of this kind happened in one case there is no reason why it may not have occurred in other cases, and we may then abandon any attempt at synchronization by the monuments. Unfortunately for this supposition, also, there was no preceding king of Judah of the name of Joahaz. The only name that has any resemblance to it is that of Joash, or Jehoash,

whose reign began nearly one hundred and forty years before Ahaz ascended the throne, and it is certainly wholly improbable that the Assyrians would go back one hundred years for the name of the reigning monarch. If they were stupid enough to do this, and were so utterly ignorant of contemporary matters as this would indicate, what reliance can be placed on their records, and why should we accept their data in preference to the biblical account?

Is it not much more likely that the Assyrians followed a common practice in the use of this as a customary title of the Israelitish and Jewish kings, much after the Egyptian manner with their kings; at times without a personal name, as during the exodus we have Pharaoh; at other times attaching to it a personal name, as Pharaoh-Necho? Just as we may say "king of Greece" or "queen of England," without giving the personal name, letting that be determined by the date in the history of the country named. As a suffix the monuments give it in Ha-za-ki-j*a-u* for Hezekiah (p. 279.) So Az-ri-j *a-a u*, or Az-ri-j*a-hu*, for Azariah (p. 211), supposed to be the same as Uzziah.

For the reasons above given it seems to follow:

1. That A-ha-ab-bu Sir-'-lai was not Ahab, king of Israel.

2. That Ja-u-a abal Hu-um-ri-i was not Jehu the son of Nimshi, but the contemporary king over the land of Omri—Israel, whose personal designation is not given, but by means of the date, on turning to the history of Israel, just as we would in a similar case turn to the history of Greece or England, the name of the king is found to be Jehoahaz; that is, Ja-u-ahaz.

3. That Shalmaneser, therefore, thus designates the king, or Ja-u, reigning in his eighteenth year, who, as just stated, was doubtless Ja-u-a-haz, that is, Jehoahaz, then in his fourteenth year, three years before his death and the accession of his son, Ja-u-ash, that is, Jehoash.

That the tribute was paid by Jehoahaz in his fourteenth year is by no means improbable. It may, indeed, serve to explain a statement made in the biblical account which has hitherto been without a satisfactory solution. In a parenthetical clause (2 Kings xiii, 5, 6) it is said:

> And the Lord gave Israel a saviour, so that they went out from under the hand of Assyria; and the children of Israel dwelt in

their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked therein ; and there remained the grove also in Samaria.

If this saviour was Shalmaneser, by his attack upon Hazael, which occurred in the fourteenth year of Jehoahaz, and again in the year of that king's death, a reason appears for their still continuing in their idolatry, since it would be a most likely conclusion that they were indebted for their relief not so much to the intervention of Jehovah as to that of the gods whom the other nations worshiped. That there was some easement from the oppression of the Syrians seems further indicated in the 23d verse. For, after stating in the 22d verse, "But Hazael king of Syria oppressed Israel all the days of Jehoahaz," there is added (verse 23), "And the Lord was gracious unto them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet."

This evidently points to some relief which had been obtained, and, if obtained by means of tribute paid to Shalmaneser, it may still be true that "Hazael," in this indirect manner—the payment of tribute being the result of his oppression—and perhaps also in the interval between Shalmaneser's eighteenth and twenty-first year by raids and invasions, "oppressed Israel all the days of Jehoahaz." But if the Assyrian history is to be relied upon, the Syrians were not in condition to oppress Israel to as great a degree as before, and a decided change for the better must have taken place in the concluding years of Israel's king, contemporary as they are shown to have been with the years during which the Damascene power was completely broken down ; so that when Ben-hadad the son of Hazael came to the throne he was easily beaten by Joash, the successor of Jehoahaz. The fact that this was the first time that Israel had paid tribute to a foreign power may perhaps account for the record omitting this humiliating incident in the king's history ; or the writer may not have known that the relief was brought about by the payment of tribute, but accepted the attack upon Hazael as a providential interposition in their behalf ; and this, indeed, seems to be his view.

In further confirmation of the suggestion that in that age Ja-u, that is, Je-ho, was used in the manner stated, there is

the fact that Ahaziah the son of Jehoram, king of Judah, is (in 2 Chron. xxi, 17, xxii, 1, and xxv, 23) called Jehoahaz; in this case prefixing to Ahaz the titular Jeho, but usually affixing it. On this Canon Rawlinson notes:

> Jehoahaz and Ahaziah are equivalent names, composed of identically the same elements, the only difference being that the order of the two roots is inverted. (A similar instance of inversion is found later in the history, where the same king is called indifferently Jech-on-iah and Jeho-iachin.)*

This titular and significant designation being thus used and being peculiar to the kings of Judah and Israel, and its having been applied to every king of both houses during that period of their history, certainly would warrant its use by the Assyrian king as a sufficient identification of the contemporary monarch then ruling over the kingdom whose capital had been established by Omri at Samaria.

In the tabulated synchronization the reign of Hazael covers forty-nine years (B. C. 885–836). In Shalmaneser's inscriptions he claims that in his sixth, tenth, eleventh and fourteenth years (B. C. 855, 851, 850 and 847) he defeated the allied forces gathered by Irchulin, king of Hamath. In each account of every one of these battles he is careful to name Ben-hadad (Dad'idri) of Damascus with forces in aid of the king of Hamath, of which he was evidently commander. Assyriologists, for the most part, misled, perhaps, by their assumption that Ahab of Israel had sent a contingent in aid of the beleaguered Hamathites, make this Ben-hadad to be the same with whom Ahab had formed the alliance after the battle of Aphek. The elimination of Ahab from among the combatants at Karkar also throws out that Ben-hadad, and makes it necessary, as it is possible, to introduce a later Ben-hadad as the commander to whom the king refers.

In the preceding table (p. 716) the battle of Karkar falls in Hazael's thirty-sixth year; and the question naturally presents itself as to why Ben-hadad is named as commanding these forces in this and the three subsequent battles, while the name of Hazael does not appear in connection with these defeats.

To answer this question, it may again be stated that the object of Shalmaneser in fighting these battles was the subjuga-

* *Bible Commentary*, in note on 2 Chron. xxi, 17.

tion of the kingdom of Hamath and the land of the Chatti, or Hittites. The battles were not fought with or for the king or kingdom of Hazael; but against the forces contributed by the different states, perhaps all of them Hittites, except Ben-hadad, to help Irchulin, king of Hamath, and all the forces appear to have been under his command as general-in-chief. For it is nowhere stated that Ben-hadad was in chief command, nor is he in any of the accounts of these four battles called king. He appears simply as in command of the forces sent by the king of Damascus, the king himself taking no part otherwise in it. These statements fully account for Hazael's absence from the league's battles.

Who, then, was this Ben-hadad? The true answer seems to be that he was the son and successor of Hazael, sent by his father to aid the king of Hamath and the Hittite league against the invading Assyrians. There is nothing improbable in this solution or answer to this question. All discovered, and perhaps discoverable, facts go to support it.

Hazael must have been a man of mature age when he usurped the throne. He had reigned thirty years when the battle of Karkar was fought. He could not then have been younger than sixty years of age. In that country of early marriages his eldest son would be of an age sufficient to have had training and experience enough to be intrusted with the command of the forces sent in aid of the allies, and to act under Irchulin and in conjunction with those in command of the other contingents.

That Ben-hadad the son of Hazael did command the armies of his father and conduct military expeditions against Israel, is clearly indicated in the biblical account. Thus, it is said (2 Kings xiii, 3) that the Lord "delivered them" (the Israelites) "into the hand of Hazael, king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days;" literally "all the days," that is, "all the days of Jehoahaz." (So Keil.) The joining of the son's name with that of the father, and omitting to call him "king," indicates that his son had also, during his father's reign, taken an active part in the conquest of the territory of Israel and the oppression of its people. This is still more clearly indicated in verse 25: "And Jehoash the son of Jehoahaz, took again out of the hand of

Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz by war. Three times did Joash beat him, and recovered the cities of Israel." This is in proof that the delivering up of Israel "into the hand of Ben-hadad his son," was not after his father's death, but before it; and also proves that he had commanded the military forces which conquered the cities of Israel. Joash took back the cities which Ben-hadad had taken during the life-time of Jehoahaz and Hazael. So Rawlinson, on "all their days," writes (B. C. v. 3) "literally 'all the days,' not all the days of the two Syrian kings, for Ben-hadad lost to Joash all the cities which he had gained from Jehoahaz (ver. 25); but all the days of Hazael, both while he led his own armies and while they were led by his son." For the purpose for which this is here used it is immaterial whether it means "all the days of Jehoahaz," as Keil understands it, or "all the days of Hazael," as Canon Rawlinson interprets; in either case it is in proof that Ben-hadad did command his father's armies during his father's reign. So, therefore, on verse 25, Canon Rawlinson writes:

> It would appear from this that Hazael outlived Jehoahaz. In that case the cities taken from Jehoahaz by Ben-hadad must have been taken by him not as king, but as general under his father.

If, then, this Ben-hadad commanded the armies of his father in the invasion and conquest of the cities and territories of Israel, there can be no possible reason why he may not have commanded the contingent furnished for the league, nor, indeed, any reason why he may not have been chosen generalissimo of all the allied forces. It is, however, very significant that Shalmaneser nowhere gives him that title; and the prominence given by our modern interpreters to Ben-hadad in connection with this league is altogether misleading, and calculated to convey the idea that the confederation was under the control and in the interest chiefly of the king of Syria; while the real fact in the case is that it was under, and in the interest of, Hamath and the Hittites.

Keeping in mind, then, that this league was formed, not with a view to the defense of the dominions of Hazael, but to protect the Chatti, or Hittites, and the kingdom of Hamath, whose king was chief in calling the confederates together, it

is no objection to the theory herein suggested that Shalmaneser in his eighteenth year writes: "I crossed the Euphrates the sixteenth time. Hazael of Damascus advanced to battle against me. One thousand one hundred and twenty-one of his chariots, four hundred and seventy of his horsemen, together with his provisions, I took from him." So also in his twenty-first year: "I marched against the cities of Hazael of Damascus, of whose towns I took possession" (pp. 197, 198). For in both these cases the war was waged specifically against the king of Damascus, or Syria, only. There was no league; no allies were summoned or joined with him. It is distinctly stated that Hazael himself advanced against the great king in the invasion in his eighteenth year; he being present, and the responsible head, would be named, even if his son Ben-hadad directed the battle. In the invasion in his twenty first year there seems to have been no resistance by battle in the open field, nor does Shalmaneser say who commanded in the defensive operations, but simply that he marched against the cities of Hazael of Damascus, and took them.

Thus, then, we secure a perfect synchronization of the events in the history of Israel and Assyria during the first twenty-one years of the reign of Shalmaneser II., and vindicate the general accuracy of the biblical chronology for that period.

It is probable that the victories of Shalmaneser over the league of which the king of Hamath was the head were not so decisive as to break up the confederacy until that of his fourteenth year, after which no more is heard during his reign of any resistance to his authority by this brave people, the Hittites, whose own records are as yet lost to history.

It is probable, also, that the subsequent two expeditions, directed solely against Hazael, were in revenge for the aid lent to Irchulin, the animus being indicated by the constant naming of Ben-hadad in connection with each battle and defeat.

After his twenty-first year, Shalmaneser did not invade the kingdom of Damascus, nor is there any record of his having afterward received tribute from Israel. The tribute was either silently paid, or, what is more probable, was repudiated, after the fourteenth year of Jehoahaz. It is not at all likely that it was paid during the successful reign of Jehoash, nor by his successor, the still more prosperous Jeroboam II. The early

years of Jehu give no indication of his having any intercourse whatever with the Assyrians, nor of any strait which would compel him to seek help by the payment of tribute; but the later years of his son, and these only during the reign of Shalmaneser II., meet all the conditions required, and the conclusion seems necessarily to follow that this unfortunate Ja-u-a abal Hu-um-ri-i, whose "given" name, Ahaz, seems to have been unknown to the great king, did, in his fourteenth year, pay tribute to Shalmaneser II., in that monarch's eighteenth year, cir. B. C. 843.

P. S.—It was not the purpose of this paper to attempt the identification of the locality Sir-'lai. But if, as Schrader (p. 189) says, this adjective means "the Sirlite," then clearly the name of the place was "Sir." The fact, therefore, may be historically important, that this name still remains as the name of a place in the very region where the battle of Karkar was fought; but the profound significance of this fact in relation to the Sirlite engaged in that battle has not hitherto been noted, nor its connection therewith even suggested. If, however, the statement of C. R. Conder, R. E., (*Heth and Moab*, p. 19), is true, that "there is no better guide to identification than the discovery of an ancient name," and that, "whatever may have been written concerning the migration of sites, we have not as yet any clearly proven case in which a Semitic indigenous title has wandered away from the original spot to which it was applied for geographical or religious reasons," then it is a fair and strong presumption, and may be strenuously urged, that it was from this "Sir," at a time when danger was so imminent and great, that the Sirlite Prince Ahabbu gathered its entire armament, and joined the other allied forces in resistance to the Assyrian.

On Kiepert's map, accompanying Dr. Robinson's *Biblical Researches*, Sir stands on the Nahr, or river, Barid; as also on the map found in the third volume of Dr. Thomson's late edition of *The Land and the Book*—near lat. 34° 25', long. 36° 5'. It seems to have been Dr. Thomson's headquarters, from which he made various and frequent excursions while in that immediate neighborhood, as may be seen by reference to the index to that volume under Sir, es.

The suggestion of this Sir—as the country of A-ha-ab-bu Sir-'-lai, made now and herein for the first time—is sent forth with the hope that it may elicit more and better information as to that part of Northern Syria, once dominated by that numerous and powerful people, the Chatti, or Hittites, who, so long, so fiercely and successfully resisted the power of Egypt, and, for a time, of Assyria—the country of the great and powerful Shalmaneser II.

Joseph Horner

ART. VII.—DE PRESSENSÉ BEFORE THE FRENCH SENATE—A DISCOURSE ON IMMORAL LITERATURE.

[M. DE PRESSENSÉ is a statesman as well as a theologian and Christian minister. He takes great interest in public affairs, and often suggests legislation affecting public morality. Recently he delivered before the Senate the address given below, in response to a general movement for reform in the common literature which has been instrumental in the spread of licentiousness, especially among the youth. France is without an Anthony Comstock; but Pressensé's headship of reform will accomplish a moral revolution, and deliver France from the chains of a debasing vice. The address is not without its warning to America; hence we publish it.—EDITOR.]

GENTLEMEN OF THE SENATE: The committee to which was referred the petition requesting the suppression of immoral literature is unanimous in the opinion that it is fitting to give the greatest emphasis to the consideration of this question in view of its transcendent importance. It behooves us to use our power against a lamentable scandal which goes on increasing from day to day; and the number of the petitioners deserves to be taken into serious consideration. This number has surpassed thirty-three thousand signatures, without one of those organizations, more or less factious, which may attain results numerically much larger, but which rob the movement of all spontaneity and all sincerity. I add that if we analyze, as we have done with great care, the origin of this petition, whose initiative was taken by the League for the Elevation of Public Morality, its importance appears with more brilliancy.

We then recognize immediately, gentlemen of the Senate, that there is a powerful movement of opinion at all points of the country, and that outside of all parties, and outside of all churches; it is, indeed, a public opinion in its most generous form, which, from one end of France to the other, has awakened in presence of scandals that are veritably intolerable, and which a relative impunity would make still more intolerable.

Permit me to analyze very rapidly the origin of these petitions. We there find signatures which belong to all classes of society; a large body of the teaching corps of the land—academic rectors, general inspectors, heads of institutions, directors of primary schools, secondary teachers, members of public

administrations, councilors general and councilors municipal, mayors, judges of the peace, notaries, advocates, and ecclesiastics. Now the petition is signed by the curate, the rabbi, and the pastor; and again by the leading free-thinker, the curate, and the pastor. Then follow the mercantile and the industrial classes, the workingmen and the peasants. All sections of France are in this way represented—the miners of the valleys of the North and the Loire, the fishermen of Brittany, the mountaineers of the Cevennes, the workmen of Lyons and of Paris, and the agriculturists of the South and the West. One can say, without exaggeration, that among these thirty-three thousand signatures are to be found representatives of all political parties, and of all schools, philanthropic or religious. A coalition of consciences has veritably determined these petitions.

What strikes me above all is, that we see figure in the first rank of these petitioners the men who have in charge the souls of the youth of France. It is thus, for example, that one of the last petitions that we have received is signed by the lecturers of our higher schools, by the professors of the College de France, and the School of Advanced Studies and the Sorbonne. The "Institute of France" is thus represented in its divers sections. The last petition, which reached us a few days ago, bears the name of nearly all the professors of the law faculty of Paris, with the dean at the head.

I am therefore justified in saying that we are in presence of a movement of public opinion that is earnest and profound. And I may be permitted to add that I have been able to convince myself of this practically. Having been called by the initiators of these petitions, who form a part of the League for the Elevation of Public Morality, to explain the object of them, I have given several lectures at various points of the country in the large cities—at Rouen, Lyons, Havre, Paris, and elsewhere—before audiences of all grades, in the theaters and in workingmen's clubs. And let me say that I have been glad to see the public conscience tremble; I have been able to realize that, if evil has its unwholesome ardor, the good, also, has its passion.

Let us consider now the precise object of these petitions. If a new law now appears necessary, we shall certainly not hesitate to propose it; for I think that no one would raise the question of the "liberty of the press" in the case of the licentious

press. This word is disagreeable, but I do not seek agreeable words for things so hideous. I think that no one could desire to cover such merchandise with the noble standard of the liberty of the press; bold license, especially in this domain, is that which is most hostile and most mortal to true liberty. There is not a political man who would dare in such a case to plead the liberty of the press. I wish no other proof than the words pronounced on the tribune of the Chamber of Deputies by a man whom no one will accuse of being a conservative, M. George Périn. He used this noble language in the session of January 28, 1881:

> Nobody in this chamber defends the licentious press. Nobody considers as journalistic articles the odious outrages committed against decency and public morality. Nobody gives the name of journalist to the vagabonds who publish these ignominies.

The honorable M. Floquet, who acted so prominent a part in the law of 1881, uses words stamped with the same energy and the same dignity. From this I conclude that if a new law regarding the press were necessary to conjure the disorder that we attack, we would demand it without scruple; but we have no need of it. The petitioners ask no such thing. Surely to fix the object which they pursue, permit me to quote to you the essential portion of their petition. I read it:

> Gentlemen of the Senate: The undersigned have the honor to ask the reference to the Minister of Justice, with emphatic recommendation, of the petition by which they call the attention of the honorable assembly to the impunity granted almost constantly to the violations against decency committed despite of the formal articles 23 and 28 of the law concerning the press of the 29th of July, 1881, and the articles 1 and 2 of the law of the 2d of August, 1882. The obscene pictures that appeal to the eye, the filthy publications with which peddlers importune those who pass, the sheets that vie with each other in lubricity, and which are distributed gratuitously on the public ways; obscene journals, with or without literary merit, sold at a low price at the doors of the workshops and the colleges—all these form a rising wave of infamy which is threatening the honor and the security of our homes. . . . We have the honor to request the Senate to demand of the keeper of the seals the earnest application of the existing laws.

It is well understood, therefore, gentlemen of the Senate, that in the opinion of the petitioners the existing laws are suf-

ficient. And to convince you of this I have only to remind you of their principal dispositions concerning the violations against decency committed through the press. If they were really applied, if they were seriously applied, we should have nothing more to ask. You have at first the law of the 29th of July, 1881, of which article 28 is thus drawn:

> The violation against decency and good morals committed by one of the means indicated by the article 23 will be punished by an imprisonment of from one month to two years, and a fine of from sixteen to two hundred francs.

Article 23 regards printed documents, sold or distributed, put on sale or exposed in public places, and the placards or posters exhibited to the public eye. That was the law of the 29th of July, 1881. But the legislator was not satisfied with that law; experience soon showed that it was insufficient. Undoubtedly all kinds of violations against common decency were included in it; that is, books also when they presented this character. But the law contained grave defects. The keeper of the seals, M. Humbert, justly signalized these in his *exposé* of the motives of a supplementary law which he presented, as keeper of the seals, on the 2d of March, 1882. While acknowledging that the law of the 29th of July, 1881, in relieving the press, had not designed to disarm public morality, and had designated the profound difference to be made between the violation of morals and the offenses of the press and of speech properly so called, the minister declared that this wise distinction had not taken place in other parts of the law.

In fact, for the prosecution, as well as for the penalties, the violations against decency had taken advantage of the general dispositions of the law concerning the press. The law of 1881 had taken from the jury only obscene pictures. It was asked by what right it seemed to confer on obscene writings the political character which alone renders necessary the jurisdiction of a jury. It was for this reason that the keeper of the seals presented a new law, which became the law of the 2d of August, 1882. I recount the principal articles of it that you may comprehend its possible efficacy:

1. An imprisonment of from one month to two years and a fine of from sixteen to two thousand francs is decreed to all who shall commit the offense of violation against decency by

the sale, the offer, the exhibition, the posting, or the gratuitous distribution, in public thoroughfares or places, of written articles and printed ones other than books; of posters, drawings, engravings, paintings, emblems, or pictures.

2. The accomplices of these offenses, in the conditions intended by the tenth article of the penal code, shall be punished to the same extent, and the prosecution shall take place before the police courts, conformably to the common law, and according to the rules prescribed by the code of criminal instruction.

These dispositions are perfectly sufficient, and they were elucidated in the most eloquent manner before the Chamber of Deputies by the honorable keeper of the seals of that period. He said, in his *exposé* of the motives of the 2d of March, 1882:

> The increase that has been going on for some time has induced a general protest from the public and the press. Gravely convinced of the duty devolving on it in presence of these audacious attacks on public decency, the government has been troubled regarding the situation and the means of applying a remedy.

M. Ferdinand Dreyfuss, chairman of a committee, declared that the Legislature could no longer consent that the women and children who pass in the street should be exposed to the risk of having their minds infected by obscene engravings and the reading of cynical journals. And for these motives was passed the law of the Chamber of Deputies of the 29th of July, 1882, by an almost unanimous vote. Well, then, gentlemen, what the petitioners request is, purely and simply, a serious application of existing laws. And, please observe, they look especially at the law of 1882, therefore they regard less the book than the current and cheap press.

Thus we find peremptorily removed an objection that has been made to our petitioning, for this movement of opinion, of which it is the organ, could not be produced without violent opposition. It was well calculated to irritate all those whose filthy calling it threatened to spoil. It consequently promptly stirred up passionate protestations and violent attacks. Its adversaries have found nothing better to do than completely to misrepresent what we desired. They pretended that the petitioners demanded something puritanical in the State, and were seeking to establish a disciplinary *régime* against the literature of the imagination in order to keep watch over it and prevent

its errors. Nothing is more false, gentlemen. On the contrary, we would repel with all our might such a disciplinary *régime* applied to the literature of the imagination. The great art would be then destroyed, and bereft of its liberty and spontaneity.

Gentlemen, to apply such a *régime* it would be necessary to return to an authoritative and patriarchal government, assuming to conduct the people into the path of right as by leading-strings. Need I say that we wish nothing of this kind? If any State were to constitute itself the guardian of public morality one would often have the right to repeat the adage, *Quis custodiet custodes?*—Who will guard the guardians? We cannot trust to the discernment of the State, and confide to it the care of souls. This would be the surest means of aiming a blow at the liberty of the human mind, and also at a great art; what is still worse, it would be to put in peril and really suppress moral liberty.

In acting thus, under the pretext of preventing evil we would destroy the moral conditions of the good, which ought to be an act of the free will, for it would be compromised in its essence as soon as it were constrained and forced. We protest against every tentative of this kind, and declare that the State can no more decree chastity than victory. Thus, then, all misapprehensions are perfectly removed. Not that I think that books ought to remain absolutely without the pale of legal repression. There are some which ought to fall under the blow of the law of 1881, because they are genuine violations of public decency. The State, whose essential mission is not to represent society in all its elements, but to be the guardian of liberty, is bound, in the name of this great mission, to repress individual liberty at the precise point where it commences to violate either justice or public morals. It thus follows, then, that when the book violates these directly it ought to fall under the blow of just repression. As to the literature of imagination, taken as a whole, it belongs to another tribunal than that of this legal repression; it is the province of public opinion to condemn its offenses. In what concerns that let us be on guard against exaggerations as well as illusions. I acknowledge with pleasure that the French mind has been worthy of itself in all the domains of high culture. It has taken, in our day, the

most magnificent flight in scientific order, it has, indeed, renewed history, and we have yet great poets and illustrious romancers who have remained faithful to the loftiest and purest ideal.

And, nevertheless, we cannot deny that for a few years there has been a lowering of the moral level in the literature of the imagination. At present we tolerate what we would not have tolerated a few years ago. That, unfortunately, cannot be denied. I do not speak only of that extreme manifestation of the natural school which, under pretext of painting to us the reality and presenting to us true human nature, deprives man of all that that there is in him truly human, and of all that is superior and divine, to reach him only in his inferior phases by reducing him to an animality. This species of literature has so degraded itself in its latest productions that it has fallen under public disgust.

Without descending thus low we are forced to acknowledge that the literature of imagination has greatly sunken, morally, in these latter years, and that we find too often, under the delicate or brilliant pen of authors of talent, morbid analyses and descriptions. It belongs to public opinion to react energetically against these *base* allurements, and so much the more because of the fatal correspondence between the decline of the literature of the imagination and the coarse offenses of the current press. This latter differs from that only by a cynicism which, in dropping the elegant forms of style, leaves nothing but flagrant obscenity. This is why we cannot sufficiently condemn that immorality which disguises itself under a brilliant exterior.

There is an exact correlation between evil literature of the imagination and the grossest crimes of the current press. And, moreover, do we not see the worst productions of this literature presented in detail in the literary department of the lower order of journals?

Let us come, then, gentlemen, to the obscene sheets mainly regarded by our petitioners. Can any one maintain that we are attacking an imaginary evil? In what retreat were it necessary to live in order to doubt the gravity of the evil that we would repress, and not to see rising this slimy wave?

O, I know well that it is the best who have the least knowl-

edge of this, because they repel with disgust these infamous productions. But, in short, they at least must go out from their homes, they must walk our streets and traverse our boulevards, and thus they cannot but hear the hawkers on thoroughfares seeking to peddle this abominable current literature, and their eyes cannot escape the obscene pictures displayed every-where. No, no, gentlemen, let us not deceive ourselves; I want no other proof than the recent lamentations of the thoughtful press belonging to all parties.

Listen to what I read in the *Journal des Débats:*

> For some time this scourge has redoubled in intensity. The boulevards and the principal streets of the central quarters of the city have been invaded by hordes of wandering venders loudly crying the titles and the sub-titles of the most alluring works. But what is absolutely intolerable is to see the approaches of the colleges blocked up by these dealers, who find it a delicate pleasure to put under the very nose of our young men and girls filthy pictures, and publications whose very titles are an outrage against decency. We shall not cease to demand the purging of the street until satisfaction shall be given to the public conscience.

I might gather similar testimony in the columns of the *Le Soleil*, *Le Temps*, and of the *République Française*. I know, indeed, that in order to console us for this sad state of things we are reminded that at the close of the last century like abominable productions were seen to be multiplied. I grant it, but they were circulated in a much more restricted circle; to-day we have a sort of democratizing of the evil. One might say that steam has been applied to this unwholesome publicity, so that it spreads every-where with an increasing rapidity. These productions are no longer offered clandestinely in the alleys and the salons, as a century ago; they now run the streets and reach our rural districts. And what is more detestable still than these infamous brochures is a certain journalism which has become a systematic organization to cultivate debauchery.

I speak not of well known journals, established long ago, which, more engaged in amusing than edifying, limit themselves to the gossip of fashionable life. These have remained within the limits of propriety. But it cannot be denied that they have seen grow up beside them a certain journalism that aims at one single object—namely, to sell by appealing to the basest passions, and stirring up, so to say, the slime of the hu-

man heart by the most tempting descriptions skillfully graded. And sometimes even talent is mingled with this. But what talent is it, gentlemen, that finds its exercise on such subjects? I cover it with humble contempt.

These are the publications that are offered to our young people; to our sons at the college gate, and to young girls coming from the shops. And do not believe that those who habitually supply them experience any shame or scruples. I read lately, gentlemen, in one of these journals—and I cannot pass in silence this characteristic trait—I was reading, I say, an article in which one of the writers of this sheet frankly boasted that a great many young girls slyly read this infamous trash. He was proud, to use his own language, "that Agnes, while blushing, concealed them under her pillow."

When I read this declaration, which no word can designate, a noble memory came to my mind—and you will permit me to recall it, for it does honor to one who was our most illustrious colleague; to the great poet whose voice reaches us to-day from beyond the tomb. In one of his first collections Victor Hugo presents us with a whole moral drama from a poor mansard placed like a merry bird on the edge of a roof. He shows us a young girl, chaste and pure, working with her hands to gain her daily bread:

> The wing of the butterfly has all its bloom, and the soul of the humble maid has all its purity. This maiden performs her august and sacred task. Is there no danger, no hidden reef? Yes, there is an asp in the grass. Full of libidinous songs, a loathing of the memory, an old book is up there on an ancient shelf. Frail bark, dozing within a few paces of an abyss! Beware, my child—tender heart in which nothing as yet gives pain! O, tremble! this false teacher has ruined many an angel. Alas! if thy chaste hand should open this base book thou wouldst feel God die in thy soul. And thy spirit, fallen into the ocean of dreams, would wander, uprooted as the grass of the banks, from pleasure to shame, and from the flood to the ebb!

Well, this old book has not been left in the depths of the mansard, in the dust of a forgotten shelf; it has been taken out, and multiplied in cheap illustrated editions! And this is not all. Means have been found to surpass this old book—a loathing of the memory! Obscene journalism has used all its skill to refine this corrupting literature; a sure means of pre-

paring the most lamentable falls. And it now breathes on all our youth a breath of evil passion, conducting them to debauchery as sheep to the slaughter.

Well, I do not resign myself to that; nor do the petitioners, nor do you, gentlemen! It matters little that they accuse us of ridiculous puritanism. Of little import is the abuse which awaits us. We have already had the advanced flavor of it, for one cannot touch such questions, or, rather, let us say so lucrative a trade, without stirring up much wrath born of cupidity. But I enjoy this abuse in advance. If there is any thing which is better than marks of sympathy from above it is the abuse that comes from below! You will not resign yourselves to such debauchery; you will comprehend that public authorities have serious duties to fulfill in this regard. And these are so much the more imperative since the Republic has decreed that education for all shall be compulsory—a measure at which I rejoice with all my heart. This is one of its great works and great conquests. But this compulsory instruction imposes a grave responsibility on public authorities. Soon there will not be a youth that cannot read.

You cannot slacken the bridle to this licentious press but at the risk of empoisoning our younger generations; an additional reason why the public authorities, within the limit of their competency, should prevent its overflow. Impurity tolerated in the face of such disorders would become complicity. And please observe, gentlemen, that the honor of the country before the world is involved in this grave question. Do not fear that I am disposed to humiliate France in the presence of other countries. She has always preserved an inalienable generosity, and she would never crush under an annoying and implacable despotism unfortunate populations who are the victims of conquest.

I add that there is much hypocrisy in the burning indignation that certain of our neighbors manifest in regard to us. The excessive tolerance that obtains among us has permitted evil to show itself unhindered, and thus it comes into the full light. Elsewhere it is quite as real while hiding itself better. It cannot be denied that the French family, when in its normal condition, is marked by affection and familiarity. Those who complain of the immorality of our large cities should remem-

ber what large place is there occupied by the roving population of Europe that comes to us from all quarters. And let us also affirm that the worst development of our licentious press finds a large sale beyond our own frontiers. But there is no reason why we should become the purveyors of this detestable commerce.

There is, I repeat it, a great duty for our public authorities to fulfill for the honor of our country. But, gentlemen, and with this I close, that which pre-occupies me above all things is our French youth—that youth which is our only hope, and which we love with a tender solicitude. This we must care for in every respect. I say, "in every respect." I will touch the most delicate feature of this grave subject with all the reserve that befits it; but, in short, you have not failed to read the frightful reports recently presented to the Academy of Medicine. In these were shown with great emphasis the perils to which are exposed, not only our youth properly so-called, but even our boys who crowd into our schools, by these direct provocations to debauchery forced upon them by interlopers of every kind. But these provocations find their best support in the press that we have exposed.

Let us think above all, gentlemen, of the soul of the French youth! Were we not filled with pride a short time ago when we saw this youth, renewing its noble traditions, rise with generous indignation before the simple threat of the most equivocal and most contemptible of Cæsarisms imaginable? Yes, you were filled with a noble and proud joy at this spectacle. Well, let us think of the generations that will follow this noble youth, and let us do what we can to prevent its degeneration. You have seen that the petitioners have touched this chord with great emphasis in reminding us, with eminent justice, that nothing prepares a nation for servitude like debauchery. It is in such marshes that adventurous Cæsarism can, like poisonous plants, find its best development.

From all these considerations it is clear that all that we can do to conjure the evil we should do. Therefore, in concluding, the two commissions unanimously demand of the government such measures as shall be necessary for that purpose. I beg the Minister of Justice to believe that there is not any blame for him in these my words. The honorable keeper of the seals

entered too recently into the chancelry for me to have the right to address to him any species of reproach. And I do not, indeed, do this for any of his predecessors. I content myself in recommending him, in the most impressive manner, to use all repressive power against the licentious press without passing the limits of the competency of the State. I ask him to take to heart this movement of public opinion of which our petitions are the irrefutable sign; he must know that, far from decreasing, it will continue to increase as long as the scandal shall continue.

It is so much the more necessary for this opinion to increase because we know that legal repressions alone are insufficient. Public opinion must pronounce itself the more in all its liberty and energy. The movement must become general, and the women must also take part in it. Who is more interested than the mother in the moral health of youth? We shall spare nothing to stimulate this movement, and shall use all the strength and ardor that we possess. But the government is for this reason not the less bound to fulfill all its duty in this respect. There is no species of motive for not applying the laws that are at its disposition.

I one day heard a very distinguished magistrate aver that the magistracy hesitated to prosecute because they find that juries show themselves so frequently unduly lenient. In my opinion it does not justify public prosecutors in evading their duty because others neglect theirs. But even this apology is no longer admissible with the law of 1882. With it you have not the jury before you; you have the police court, which is just the place for flagrant crime taken in the act. We acknowledge that there have been some prosecutions, but these have been quite insufficient in presence of the abounding infamy which I attack. We ask you simply, but energetically, to do your duty. We demand this for the safety of our youth, for the honor of our country, and for the fulfillment of our first responsibilities. I am convinced, gentlemen, that the Senate will unanimously refer these petitions to the honorable keeper of the seals. (Long-continued applause and hearty congratulations from a great number of the Senators.) M. DE PRESSENSÉ.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE theological peculiarities of the late Albrecht Ritschl, professor of theology at Göttingen, are worthy of study, as showing a strong intellectual individuality and a marked, if not unique, evangelical faith in religion. Though assigned to the neo-Kantean school of theologians, he preferred to be free from all partisan attachments, to belong to no party, and to create no school for the dissemination of his teachings. Philosophical in research and method, he disengaged theology from metaphysical aspects and relations, and sought to establish a purely biblical system of limited dogmatics. So single-minded was he in purpose that he did not construct a philosophy on the basis of the Scriptures, nor support the Scriptures by the criteria of philosophy. In his hands faith had a practical and scriptural treatment, without casuistry, without speculation, without the arts of sophistry, without the aids of philosophy. He was, therefore, as transparent as he was positive, and as conclusive as the truth in its scriptural form would warrant. The objection that his writings are obscure and ambiguous cannot be maintained; though there is at times a certain vacillation of opinion that compromises the final result. Inasmuch as he abjured the speculative side of theology, he was not characterized by depth of thought; but the breadth of his inquiry was co-extensive with the area of revelation, and so profound was his seriousness, and so intense his exegetical spirit and purpose, that no one disputed his supremacy in the sphere of interpretation. He was less interested in the *how* of revelation than in its substance and significance; he also had a genius for discriminating truth from error, but no *penchant* for sifting metaphysics from realities or realities from metaphysics. Accepting the normative authority of the Scriptures, he sought to understand their teachings, without any regard to the question of their inspiration, and, indeed, held to no special theory of inspiration. He believed in the Old and New Testaments as the all-sufficient sources of religious truths, and proclaimed them as divine oracles to be disobeyed at the sacrifice of the highest self-interests. As inspiration was neither a doctrine nor a problem with him, but the Scriptures are nevertheless authoritative and supreme, he was careful to vindicate truth from the unperishable value of its own contents and to strip it of all factitious and environing supports, divine and human. The effect of his teaching was not only to subordinate inspiration as a doctrine to the innate wholesomeness of truth, but to eliminate it from theological controversy, and finally relegate it to oblivion or the shades of defunct ideas. He did not intend the logical consequences of his position; but he was so captivated with the truth, as the Scriptures revealed it, that he

forgot to inquire whether he received it by inspiration or no; nor did it seem, in his case, absolutely necessary. He evidently cleared the way to a transparent faith in the Scriptures; he might have done more to produce an intelligent apprehension of their divine origin and essence. Abjuring the philosophical element, his theology was narrow, and yet the honest expression of a sincere mind; and rejoicing in the truth, without a question as to its source or philosophy, he was a good example of a fervent, well-disciplined, courageous, and effective believer in Christianity. He stimulated to investigation and inspired to a comforting faith in religion; but his point of view may be broadened and the result may include the infinitudes.

The aged doctrine of inspiration, as applied to the Scriptures, is again in the crucible of criticism. This time it is the Christian believer who plunges it into the fires, claiming that in this way it may be relieved of traditional dross, and be purified of all internal imperfection and dogmatic impurity. The infidel is expected to reject the supernatural element in the Bible, but the curious spectacle is presented of the assumed friends of the venerable book attacking it by a criticism of the fundamental principle of religion—the very ground of revelation. The question raised does not relate to the value of the Scriptures if their inspiration is overthrown, nor to the value of inspiration if the Scriptures are overthrown; but whether a supernatural religion is even a possibility, and whether religion of any kind is of any worth whatever if the idea of religion is subverted.

Paul's statement (2 Tim. iii, 16), that "all Scripture is given by inspiration," limiting it to the Pauline epistles, or extending it to the New Testament, or including the Old Testament, is a primary fact in theology; but is it a scriptural fact? It is true the original reading is "all Scripture, given by inspiration, is—*καὶ*—also profitable;" but this is a circumscribed, if not a self-extinguishing, meaning, for it may be taken for granted without any declaration that inspired Scripture is profitable. The reading that "all Scripture is given by inspiration and (*καὶ*) is profitable" turns the thought rather to the origin of the Scripture than to its profitableness as a source of instruction. If its inspirational origin can be affirmed, its profitableness can be assumed; but to interpret the apostle as referring more to the profitable value of the Scripture is to set such value above its inspirational character and origin. We believe Paul was defining the higher problem of the inspirational origin of the sacred writings, and was less concerned about their didactic value. If *καὶ* is a conjunction, the inspiration of the Scriptures is definitely declared; if it is an adverb, the question of inspiration as a doctrine was not in Paul's mind, and the basis of a defense of the Scriptures is not in this passage. *Καὶ* is the key to this verse; it is the Thermopylæ of theology. The conjunction is the columbiad of orthodoxists; the adverb is the marplot of controversy. There is not a higher critic or rationalist who does not burn incense to the adverb; there are devout men, not a few, who hitch their thoughts to the conjunction, and go whither it leadeth them.

Jesus is in the hands of the fanatics. Misunderstood as a teacher, religion is caricatured in theories, philosophies, and ethical systems projected in his name, and alleged to be bolstered by his example and authority. Count Tolstoi injects a meaning into the Sermon on the Mount that no exegete ever discovered, and proposes as a substitute for Christianity, as popularly understood, a theory of life that is obviously narrow and wholly impracticable. "Christian science," so-called, establishing itself on the gospels, ruinously interprets the whole scheme of Christianity and brings religion into public contempt. The Church holds that salvation from sin through Jesus Christ is the chief object of the gospel economy; but the errorists hold that the cure of disease through the natural power of imagination and volition is the official purpose of religion. Health, not salvation, is the ideal condition of man; and a psychical faith, hitherto supposed to be the instrument for securing spiritual results, is now to be employed in physical resuscitation, the banishment of sicknesses, and resurrection from the dead. The end of religion is physical life, health, comfort, and length of days. Jesus is no longer a divine teacher or a revealer of spiritual philosophy; but a practical physician, a healer of bodily infirmities. Supposing that he came to minister to the soul, it turns out that he was an empiricist, and instituted a medical school which should bid defiance to ills and rescue the world from paleness without the aid of visible pharmaceutics. He wrought cures without natural agency, and intended that his disciples should do the same thing and in the same way, and yet not be chargeable with attempting the miraculous. His miracles were not miracles in the theological sense, but the concomitant results of faith in the natural over the natural. Professor Scherer, of Geneva, repudiated the miracles of Christ as proofs of his divinity, and taught that miraculous power was conferred upon his disciples for purposes of benevolence. The miraculous cure is, therefore, a benevolent deed, and in no sense a circumstantial indication of spiritual religion. The rationalists dispose of miracles as supernatural facts in the same way, and explain the cures of Jesus on natural grounds, such as ally them to the school of "faith-healers" among us. Professor Weisse says that "Christ's miraculous cures were owing to his physical powers," and that "his body was a strong electric battery, which, in his later life, lost its power of healing, else he would have saved himself from death." Christ an electrician! Christ a physical healer! The Gospel a science of medicine! Christianity a health scheme! The Church a hospital, the minister a surgeon, and the human family in the bonds of physical infirmity, to be canceled by the power of will or by a consciousness spiritualized into forgetfulness of physical realities and conditions! Inasmuch as "Christian science" substitutes the incidental for the essential, the physical for the spiritual, the physician for the Saviour, and the temporal for the eternal, it may be considered as one of the vagaries that has entrapped some sincere and intelligent minds, but which will pass away without permanently changing the popular conception of Christianity or impeding for a day its progress as a spiritual religion.

Evil is without explanation, even in the Scriptures. The account in Genesis of its introduction into Eden implies its pre-existence, and intimates nothing as to its theology. The profoundest attempt at an exposition of its significance is in the book of Job, in which, though the Almighty is a stately interlocutor, the subject is left in inscrutable mystery. This, perhaps, is a notification to human wisdom to cease its investigation of so dark a problem, and to relegate theodicies to the obscurity they have failed to illuminate. Nevertheless, calamity revives the old question of God's relation to evil, and of providential interference in human affairs. The Conemaugh Valley disaster was doubtless a natural event; was it, also, the result of a divine decree or providential intervention? How explain earthquake, cyclone, the electric flash, the raging storm, the tumult of nature, by which human interests are overwhelmed and human lives extinguished! In determining the question of the origin and import of evil we are not bound to reconcile its presence in the world with the divine goodness, for that belongs to another department of inquiry. Bledsoe imagined he had wrought out a theodicy when he had vindicated the character of God in spite of the universality of evil; but, as it occurs to us, such vindication is not a solution of the problem, for, though suffering and derangement of the natural order of life may be compatible with the ends of the divine administration, we know that *evil is evil*, and gives no accurate account of itself in the divine administration. It is a contradiction of the divine attributes, and, therefore, must be explained from another standpoint. Evil must be unfolded from its own bosom and from the purposes involved in it. It must demonstrate its reason for being, and be studied in the light of its nativities and achievements. Schleiermacher taught that evil is the punishment of sin; but while the distinction between sin and evil is justified, both on scriptural and metaphysical grounds, the solution of evil is deficient unless it is also a solution of sin. This the German thinker overlooked, and hence his theodicy is a failure. Job showed great weakness in his argument against his friends by continually vindicating himself, though in the end he confessed that he had erred in judgment, logic, and feeling. No theodicy having only in view the vindication of the sovereignty of God, or the freedom of man, or the interacting relations of God and man, can rightly claim to have resolved the great mystery. The Judge of the whole earth will do right, and in calamity it becometh man to place his hand upon his mouth and his mouth in the dust and be still, and know that the Lord pitieth his children and will save those who put their trust in him.

English criticism of American writers, however just, forfeits American respect because of the supercilious egotism with which it is administered. American literature is not without merit, and deserves cordial recognition; but no one is so blind as to fail to see that it may be improved, and that it is in process of improvement. American historians, poets, philosophers, and scientists are not so numerous but that they may increase, and in nothing is it claimed that they have attained the height of great-

ness. The English writer is either at a stand-still or in a state of decay. He believes he has reached the limit of his development, and is not, therefore, in a process of development. Singularly enough, English history furnishes many shore-lines of intellectual life that prove the incapacity of the English mind to go further in special cultivation, but it does not warrant English criticism of nations whose shore-lines are still invisible. The Englishman's dramatic talent crystallized in Shakespeare; his poetic talent in Milton; his historical talent in Macaulay; his literary talent in Johnson; and his scientific talent in Darwin. Beyond these he does not expect to go, and he therefore prescribes these limits for other peoples. He is ever gauging poets, historians, scientists, essayists of other lands by these of his own, and discredits them in proportion to their failure to measure up to these standards. But the standards themselves are rusty and unused in England. Johnson's bombastic periods are no longer in favor with orators; Macaulay's musical rhetoric is looked upon as a relic of his day; Darwin is set aside by his disciples, and Shakespeare is cudgeled as a plagiarist. It might be well for English critics to remember that Prescott, Bancroft, and Motley compare with Green, Froude, and Knight; that Bryant, Whittier, and Longfellow are not one whit behind Tennyson, Spenser, and Browning; that Agassiz, Fiske, and Emerson can walk hand-in-hand with Hamilton, Huxley, and Tyndall; and that James Strong, Charles Hodge, and Joseph Cook are not pigmies in the presence of Dean Stanley, Professor Cheyne, and Joseph Parker. The difference between the English and the American writer is, that the one has reached his limit and the other has scarcely commenced his development.

Incidents mark the growth of a Romanizing tendency in the Church of England. The trial of the Bishop of Lincoln in Lambeth Palace, under the presidency of the Archbishop of Canterbury, for a violation of the ritualistic order of the Church is a proceeding that, conducted with ecclesiastical firmness, may tend to check papistical inclinations in her high officials, but, conducted in a lenient and apologetic spirit, may encourage further departures in the wrong direction, and prepare the way for a papistical *coup d'état* in the old stronghold of Protestantism. The fact that the accused is no less a person than a bishop, and that the accusation relates to the forbidden use of altar lights, the sign of the cross, and the mixed chalice, and other unprotestant services, make an issue that should be determined with due respect for the rights and interests of our common Protestantism. Ritualism in Protestantism is distinguished for simplicity, and is a convenient, but not necessary, adjunct in worship; but in Roman Catholicism it is the exponent of the superstitious if not vicious doctrinal system of the Church. Hence the introduction of the ritualism of the papal Church into Protestantism is the introduction of the doctrines with which it is wedded. This is the "head and front" of the charged bishop's "offending," and it deserves both the legal and moral reprobation of the Church he represents and of the Protestantism he has so ungraciously maligned.

CURRENT DISCUSSIONS.

THE PENTATEUCHAL QUESTION.

As the higher criticism of to-day revives many of the destructive theories relating to the Scriptures originally projected by the early Rationalists of Germany, it may not be unprofitable to inspect their contents, observe the trend of their teachings, and determine their validity in the spheres of theology and biblical science. Of these variant hypotheses, the initial one is that which involves the integrity, genuineness, and inspiration of the Pentateuch. Among negative critics it is called the "Pentateuchal Question," but among orthodoxists the question *in se* is held in abeyance, or prosecuted in perfect affiliation with the traditional teaching of the Church, and the long undisturbed *consensus* of Christendom. If propounded at all in the circle of believers, it is for the purpose of demonstrating the supernatural character of the five books commonly attributed to Moses, and hence includes the cognate questions of authorship, historicity, credibility, and integrity of the patriarchal economy. The critics are not so broad in their range, for, having in view only certain literary and historical inquiries, they in form eschew the higher problem of inspiration, though in fact its fate is wrapped up in their conclusions. The "Pentateuchal Question"—from the view-point of the disciples of Semler, Graf, Wellhausen, Dillmann, and Renan—is not the question of inspiration, Kant buttressing them in this negative position by the dictum that no argument either for or against inspiration is valid; nor is it a question of revelation, though Professor Scholten of the Leyden school denies that the Bible is a revelation, for this is too high for them, and involves the same elements as the preceding; nor is it a question of the Mosaic authorship of the books, for, while authorship is the chief subject of examination, they have no more reference to Moses than to inspiration; but it is a question of literary criticism, of linguistic peculiarities, and of the historical genesis of the originals of the Pentateuch. Discarding the essential problems of pentateuchal study, the critics propose to investigate lower questions confessedly in a harmless way, but evidently from the foregone conclusion that the fundamental position that the teaching of the Christian Church touching the supernatural character of the Mosaic records is wrong, and must be abandoned.

In execution of their purpose they pursue a method of examination which they claim is applicable to all ancient literature, but which, while it does not destroy other literature, undermines the basis of faith in the historical character of the Scriptures. De Wette held that the rules of historical criticism to which literary products in general are amenable must be rigorously applied to the literature of the Jews. Schleiermacher also insisted upon this method of criticism in the study of the New Testament, as it has been adopted in the study of the Old Testament. Ernesti declared that Moses in particular, when under investigation, should

be on a par with Cicero and Tacitus, and that the suggestion of a different method of criticism could not be entertained. It is clear, therefore, that the critics have limited their investigations to lower problems, and have adopted the literary or historical method of criticism in their study of the sacred books. We need not remind the reader that both the object and the method are in contravention of the supernatural standing of these books, and that the result can only be a departure from orthodox faith respecting them.

The "Pentateuchal Question," so called, in its most general aspect is a self-contradictory question, for underneath all the throbbings of critical inquiry is the suspicion, if not the declaration, that *there is no Pentateuch;* and that, prior to any investigation of particular books, it must be determined if the so-called Pentateuch should not be absorbed in the comprehensive Hexateuch. If it can be shown that the book called Joshua must be added to the five books, because of similarity of linguistic structure or identity of some events alluded to in them, or the exhibition of the same religious consciousness in the writers thereof, or for any implied or invented reason whatsoever, the authorship of Moses is displaced, and the date of the books may be referred to a much later age than is usually attributed to them. It is needless to say that Graf, Wellhausen, and Professor Briggs are anxious to substitute the Hexateuch for the Pentateuch, with a reckless disregard of the logical inconsequences of their attempt, and a stolid indifference to the wreck of orthodoxy as the result of the rationalistic substitution. It is not our purpose now to show how unfounded the Hexateuchal basis is, or to controvert its rationalistic significance, but merely to state it as a part of the problem we are now considering.

Confining the question to the Pentateuch, we remark that it has been variously assailed by the Rationalists of all countries, but the fact that it has survived all attacks is something of a circumstance in proof of its inspiration. Their general position is that, having passed for veritable history from the time of the closing of the canon until these days of learning, it is now manifest that the Pentateuch is mostly legendary or mythical, and that it must be accorded no higher place in the religion of mankind than the pious and transparent legends of Babylon and Moab. Semler, having concluded upon its legendary origin and character, was followed by the metaphysicians and theologians of Germany, France, and England, every one echoing the teaching with some variation, being either more intense in asseveration, or more descriptive of the proofs of myths in the narratives, or more inquiring as to the drapery of the events that constitute the history of Israel. Reimarus, in the *Wolfenbüttel Fragments*, as given to the world by Lessing, renounced nearly all the Old Testament because of its supposed legends; Hitzig commenced historical times with Moses, considering the accounts of events prior to his period purely mythical; Professor Zöllner and M. Pecant rejected inspiration from the historical books of the Old Testament, reducing them to the category of fiction; De Wette pronounced historically spurious the

five books of Moses; Schleiermacher repudiated the normative authority of the Old Testament; and Colenso, with persistent and flagrant misrepresentations, sought to overthrow the historical standing of the entire Pentateuch. Though the historical accuracy of the five books is thus questioned, we must not forget that the burden of proof rests entirely with those who make the attack; and as they have furnished no proof beyond surmises of incredibility touching the historical books, the orthodox are under no necessity of hastening to their defense. Certain it is, that, holding the external confirmation of the historic truthfulness of the Mosaic records in check, the critics can offer no evidence in demonstration of their truthlessness. They can quote no history that contradicts the principal events recorded in Genesis, the first chapter of which is unassailable by history if not by science; they can find no contemporaneous history that antagonizes the account of the exodus or the life of Israel in the wilderness; they therefore resort to conjecture, the skillful manipulation of the contents of the books of Moses, and the exigencies of a false theory of the supernatural history to justify their hostility to the sacred record and their impatience with the triumphs of the Christian religion so far forth as they are based upon faith in the pentateuchal accounts. On the other hand, the orthodox believer, with the faith of the ages behind him, steps forth with proofs of the historical credibility of the Pentateuch from monuments in Egypt, the Moabite stone discovered twenty years ago, and the cuneiform tablets found in the exhumed remains of Nineveh and Babylon. Besides, Herodotus, Josephus, the annals of the Oriental empires, and the archæological discoveries of recent years may be quoted in confirmation of the historical integrity of the entire Bible. On this point Professor Sayce says, that the Tel el-Amarna tablets have already overthrown the primary formation of the criticism against the historical character of the Old Testament. The attack on the historical reputation of the old book is resulting in the accumulation of evidences in its behalf that will forever silence the suspicions of infidelity respecting the accuracy of the books.

Another claim of rationalistic criticism is, that the Pentateuch is a collection of fragmentary documents, written at various times by various unknown authors, and that they were brought together in the present form at an age not earlier than the times of Ezra, and possibly later. De Wette most diligently applied himself to the decomposition of the Pentateuch into various documents, at the same time upholding the lofty sentiments and powerful imagery of some of the books. Delitzsch advocates the documentary hypothesis in his treatment of the Pentateuch, as do a majority of the critics, especially Kuenen, Budde, Ewald, Wellhausen, Graf, and Dillmann. The composite character of the Pentateuch is based on several considerations which, all-sufficient in the view of the critics, are far from convincing to those who are able to discover a unity of purpose and a similarity of style throughout the whole; but it is well to note them, that the assault upon its authenticity may be properly estimated. It is alleged by the assailants that in the book of Genesis there are two accounts of creation, of the deluge, and of the

peopling of the earth; and, therefore, that they are the product of at least two independent authors, neither of whom is alleged to be Moses. The evidence of double authorship is the apparent difference in the language, the style, the material, and the theology of the two accounts; but it may be affirmed here that until the critics invented this catalogue of differences the most astute theologians in modern times never suspected their existence, nor were induced by them to partition the books among several authors. If the method of reasoning that decomposes the Pentateuch into separate documents and into proofs of joint authorship be applied to Macaulay's *History of England*, it will appear as the product of a score of authors living at long intervals from one another, each pursuing an independent aim in his work. It is certainly safe to reject a method of investigation of the Scriptures that would destroy the integrity of literature and written history, and thwart all the processes of logic and thought.

As to two accounts of the creation and of the deluge in Genesis, we deny that they are there, and challenge the proof. The supplemental reference in the second chapter of Genesis to the creation as recorded in the first chapter, is not of the character of another or second account, and only a theoretic mind bent on torturing facts into the service of skepticism would imagine another account in the few words given. The same is true of the history of the deluge. Readers of Oriental literature know that Semitic writers were, as they now are, in the habit of repeating their accounts of great events, perhaps in order more firmly to impress them upon the public mind; but a duplicated account no more proved two authors than it proved two events. If, however, we concede two accounts of the deluge, the fact of a different authorship is not established, nor the credibility of the event impeached, since revelation partakes of an Oriental structure. Besides, as one account is more comprehensive in details and exhibits a greater grandeur of expression than the other, the conclusion is that the one is the *natural* and the other the *supernatural* representation of the great cataclysm. We find in the double account just what we should expect if the event occurred at all; and it is more probable that one writer would give the two, because complete, representations in close order, as we have them, than that two authors, each taking a different view of it, would relate it. If there are two accounts the claim of single authorship is, instead of being disturbed, rather confirmed by them.

The great argument for plurality of documents, however, is in the use of different names of the Deity in the Pentateuch, the word *Elohim* being found in some of the chapters and books, and *Jehovah* or *Jehovah Elohim* in others, wherefore it is inferred that different writers composed the books. We do not deny the fact alleged, but see no reason for accepting the inference. That additional names would be applied to the Deity as he further manifested himself to his creatures, expressing either his attributes or his relationship to man or his purposes respecting the world, might be expected, for man's knowledge of him would be limited and incomplete. He is manifested at first as the Creator, cold, distant, and unfamiliar;

hence, the earliest theology in Genesis is a simple monotheism, but it could be nothing else. *Elohim* describes God as a being of power and wisdom, but it must not be supposed that this word completely revealed him. After man's appearance he is personal in his relations with him, familiar in intercourse, displaying the character of a father, and interested in his welfare. Another word must express this progressive exhibition of the divine character. *Jehovah* is the word. Could not one writer express this development in the divine manifestations, and would he not do it if they actually occurred? Who can believe that *Elohim* proves one writer and *Jehovah* another? The *à priori* conception of revelation is in harmony with the idea of its development, and requires just what we find in the Pentateuch; but it does not require two authors to represent such a revelation.

Based upon these two words the critics have classified the verses, chapters, and books of the Pentateuch into Elohistic and Jehovistic, and even attempted to extend the classification to other books in the Old Testament. As applied to the Pentateuch, there are objections to this view that even the critics are not able to remove, and some that destroy the classification altogether. We should remember that the classification is purely arbitrary, invented to assist the declining fortunes of a theory whose undertone is against the Mosaic authorship of the books. It is not surprising, therefore, that while the critics agree as to the necessity of such classification as is here manifested they differ with one another in its application; in other words, they contradict themselves in the assignment of verses and chapters to the Elohistic and Jehovistic writers. But the scheme of classification, as formulated by the critics, also includes a second Elohist, a Redactor and several incidental writers, each designated by a letter of the alphabet. Hence we have P, J, R, P^1, P^2, P^3, Rd, etc., as the unknown and joint composers of the books. In the process of classification of the documents, and their assignment to their right authors, there is not only trouble but great confusion, for the critics make war upon one another, and settle nothing except the futility of their scheme. In the account of the deluge Kuenen assigns a part to J which Wellhausen assigns to R, another section Budde assigns to P which Kautzsch assigns to R. The account of Jacob's family going down to Egypt is assigned by Dillmann and Nöldeke to P, by Hupfeld and Böhmer to J, and by Kayser to R. Respecting the death of Joseph, Schrader assigns the account to the Elohist, but Nöldeke and Wellhausen assign it to the Redactor. As to the parentage and infancy of Moses, Knobel ascribes the account to the Jehovist, while Dillmann ascribes it to the second Elohist. Respecting Jethro's relations with Moses, Knobel assigns the account to the Jehovist, but Schrader and Dillmann divide it between the Jehovist and the second Elohist. The recorded covenant with Isaac, Knobel assigns to the Elohist, but Kayser, Dillmann, Schrader, Hupfeld, and Nöldeke attribute it either to the Jehovist or the Redactor.

In addition to the palpable disagreement among the critics as to the distribution of various passages in the Pentateuch among various

writers, we also observe the habit among them of striking out passages that contradict their *à priori* conceptions of the documents, regarding them as interpolations, and unessential to the main account. Nöldeke and Wellhausen are unscrupulous, not only in the divisive process, but also in expunging from the record whatever contradicts their assignment. They also become redactors themselves, rearranging the order of verses and paragraphs, and handling the documents as if they were authorized to purify the text, and decide what should constitute a true Pentateuch. Unarrested in their work, the result would be, not a Pentateuch at all, but a few documents, divided, as to their contents, into legendary, historical, and spurious, and, as to authorship, into Mosaic and un-Mosaic, the latter constituting the greater portion. Under such a process Shakespeare would be ruined, Bancroft would be dispossessed of the crown of authorship, and it could be established that Thomas Chalmers never preached a sermon except one on "Commercial Honesty," which we commend to all triflers with the truth. While the critics propose to apply the rules of historical criticism to the Scriptures, it happens that they have invented criteria which, applied to literature in general, would render it untrustworthy and dissipate the integrity of history. The fact is, they do not apply these rules to other than the sacred records. If these criteria of historical credibility and literary authorship are in full force in literature, it is easy to cite examples; but we fail to find a single example of such perverse ingenuity and such obstinate determination to wreck the claims of originality and authenticity in historical or other writing. *We therefore demand of the critics one example of the application of these criteria to profane literature.*

It goes for something that for centuries the Jewish and Christian scholars were almost unanimous in attributing the Pentateuch, as a whole, to Moses, and that a few honest rationalists, such as Michaelis and Eichhorn, vindicated this view by arguments that have never been overturned. It may be said that, bating the refined suspicions of the early Gnostics, the coarse accusations of English Deists of the eighteenth century, and the violent attacks of a few German philosophers from the time of Spinoza, the prevailing sentiment throughout Christendom, from the apostolic age until the dawn of the present century, was in favor of the Mosaic authorship of the Pentateuch, and contrary to all the schemes of mutilation, division, and anonymity that are now in the forefront of higher criticism. It is also of some worth that such profound critics as Hengstenberg, Keil, Rosenmüller, Hävernich, Jahn, and Graves have found no difficulty in accepting the orthodox view of the Pentateuch, and have exposed the infidelity of De Wette, Graf, Wellhausen, Gesenius, Vater, and Colenso.

The post-Mosaic origin, not only of the Pentateuch in its present form, but also of the several books composing it, is maintained with vigor by Delitzsch, and with circumstantiality by Wellhausen, and both are followed by the higher critics to a considerable extent. Professor Stevens of Yale College holds that the Pentateuchal legislation and prophecy may be Mosaic, but not the Pentateuch in its wholeness or present arrangement.

The arguments for the general position are neither numerous nor cogent, but plausible and in some quarters persuasive. If the composite character of the Pentateuch is established the theory of its post-Mosaic authorship is also greatly strengthened; but, as the former is an unsettled question, so the latter remains to be proved. The fact of historical errors in the books makes no more against Moses than against the Elohist, the Jehovist, and the Redactor. The fact of omissions in the genealogical tables proves nothing against Moses that it does not prove against any writer. Besides, an omission is not necessarily an error, and an argument *a silentio* is not regarded by scholars as determinative of an issue.

On the affirmative side there are considerations that the keen critics have not discovered, or purposely ignored because of their relevancy and invincibility. The first is the absence of Chaldaisms in the Pentateuch. If the five books were composed during the Babylonian captivity or subsequently, they would abound in the language of the country and the period, as do Ezra, Nehemiah, Esther, and Daniel; on the contrary, the Hebrew of the Pentateuch is the purest, and absolutely free from Chaldaic corruption. אֵזוֹר, *a girdle*, is in the books of the captivity but not in the Pentateuch. גּוּר, *a young lion*, is not in the Pentateuch, but it is used thirty-one times elsewhere in the Old Testament. עֹמֶר, *omer*, is found ten times in the Pentateuch, but not elsewhere in the Bible. Nouns by the score are used in the Pentateuch that are not found in any book written during the captivity; and words used in the latter are not found in the former. We regard this fact as decisive against the critics.

Quite as difficult of explanation, on the post-Mosaic theory, is the evident familiarity of the writer of the five books with Egyptian names, customs, laws, and language, and also with the topography of the country from Rameses through the wilderness to the Jordan. The report that Joseph, before appearing in the presence of Pharaoh, shaved himself, was, according to Wilkinson, in harmony with the Egyptian custom of the inhabitants generally of eschewing the beard. Pharaoh named Joseph *Zaphnath-paaneah*, which means "savior of the age," a word descriptive of Joseph's administration in Egypt. The references to brick-making, the ark of papyrus, and the plagues of Egypt are founded on an intimate knowledge of the country, the habits of the people, and the events as they occurred. Nor is the writer less precise or correct in his allusions to the occurrences in the wilderness or the character of the country through which Israel passed, as he wrote that at Elim there were twelve wells and seventy palm-trees. We may well raise the question if any one in post-Mosaic times could have written the five books without having lived in Egypt, acquired the Coptic language, found the same customs, laws, and names in existence as obtained in the days of Israel, and traveled the exact route of the Israelites, noting every particular, and recording it just as it has been transmitted to us. The task of forging these books in the days of Ezra was impossible of achievement, and the task of writing at that time without forging them is inconceivable.

We have, in conclusion, the testimony of Christ, Peter, and Paul, in the quotations they make from Moses, that they regarded him as the writer of the books that now bear his name.

Against the evidence of the authenticity of the Pentateuch the critics have little to offer except to project the "Pentateuchal Question" into the foreground of controversy, and to resubmit the answered objections to the doctrine of inspiration and the Mosaic authorship of the books. The lower work in which they profess to be engaged can result in nothing less than the overthrow of the fundamental principle of revelation, and, therefore, in the destruction of the supernatural religion. For this reason we are opposed to the motives, methods, and results, as announced and understood, of that class of theologians and metaphysicians who prefer to be known as "higher critics."

WOUNDED RATIONALISTS.

Deliberately, prayerfully, with a knowledge of facts that indicate a feverish state of unbelief, and at the risk of disturbing the peace, we have initiated a warfare upon the rationalism which, in the guise of "higher criticism," is intrenching itself in certain collegiate institutions in the East, and is symptomatically appearing in some schools west of the Alleghanies. The ground of the attack has been fully stated in *The Christian Advocate* of June 6, and July 4 and 11, but the evidence that has since accumulated is strong enough to convince the most unbelieving and to alarm the most conservative of the orthodox. It was not our purpose to arraign the colleges, notwithstanding their aberration from accepted standards of religious teaching, until students privately informed us of a state of things in them that compelled an assault. Emerson says one's affirmations should be like cannon-balls. Hence we shouted the facts, made a charge against the colleges, and are awaiting and observing results. The correspondence involved in this controversy is large—bishops, students, pastors, theological and other professors, and laymen writing us from all parts of the country, largely adding to our stock of evidence and confirming the indictment minutely and in every particular. In December, 1888, a "National Academy of Theology," composed of twenty-three theological professors, was organized in New York, having in view, among other objects, a "visible demonstration that the science which is built upon the Bible is a science, and that all its branches are sciences. These should be brought out of the corners into which they have been thrust by the secularizing tendency of rationalism." At its recent annual meeting, held in Madison, N. J., Dr. James Strong, the president, stated that among the results aimed at by the Academy is "*the establishing of a constructive and conservative criticism in opposition to the destructive and negative criticism so prevalent.*" If he did not refer to the run-away higher criticism in this country his language was without meaning. We happen to know that the new Academy will resist rationalism in all its phases. A student from Johns Hopkins University writes that the "statements you make can, in

the main, neither be refuted nor denied." A pastor in Massachusetts, formerly a student under Professor Harper, of Yale, says that our charges are timely and well-founded, and he prays that God may nerve our arm and direct our blows. A theological professor writes us, that "Professor Ladd is self-contradictory in his *Doctrine of Scripture*, especially on Inspiration. It would be no difficult matter to show up his rationalistic tendency by putting in parallel columns his fast-and-loose way of teaching." Among the few who espouse the opposite side is a New England editor, who, in respect to Yale, contents himself with a mellifluent denial of the facts, but he neither disposes of them nor advances proofs of the ground of said denial.

Yale College is the head-quarters of American Rationalism. It produces more rationalistic literature than any other institution in the land, and thus determines the issue. It is not a question of the number of rationalists in the faculty, though in this case it is large, but a question of literature. If one professor in Yale should issue more rationalistic literature than a score of rationalists in another institution, the former would be the center of the great infidelity. As the Mississippi River has its source in Minnesota, and not in several lakes but in one, so rationalism has its source in Yale, and, if not in several, then in a few, professors whose work is fatal to the faith of orthodoxy. Kant gave character to philosophy, Bolingbroke to English deism, Voltaire to French infidelity, and Semler to German rationalism. So one professor may give character to an institution, and one rationalist in the faculty may do more harm than may be counteracted by the Christian teaching of all his associates. Unfortunately Yale is positive in its destructive work, and must account for it to the Christian sentiment of the land. "It must needs be that offenses will come, but woe to him by whom the offense cometh."

Professor G. T. Ladd and Professor W. R. Harper, of Yale, in *The Christian Advocate* of July 4, venture a reply to the personal indictment under which the controversy in its progress has placed them. Professor Ladd's letter is a literary curiosity, without the trace of a manly sentiment or argument, and without the exhibition of a truth-loving or a Christian spirit. If our space were not more valuable than the letter we should publish it entire; but we can quote it without being charged with "twisting" it, and dispose of it in a few lines. Its errors are numerous, and its splenetic feature a reflection on its writer. We have never mentioned his name before a Conference, and were not the first to introduce it into this discussion; but we propose now to deal with it as freely as his vulnerability invites. The supercilious egotism joined to the gross temper of the Professor puts him at disadvantage in the eyes of the cultured classes, while the personal insinuation in which he is pleased to indulge is a species of literary degradation that we might expect from a Celsus or a Voltaire. In respect to Professor Russell, it is significant that he [Ladd] does not deny Russell's resignation or removal from Yale on the alleged ground of unbelief respecting miracles, but condemns us for reading the *New York Tribune* and the *New York Times* for our infor-

mation, when he must have known that the *New Haven Daily Palladium*, of May 23, reported the case in the identical language of the New York papers, and that the country to-day so accepts the account. This is evidence of literary duplicity which we might expect in Baur or Strauss. Our quotation from his book, *What is the Bible?* apparently throws him into convulsions, and he performs a high somersault in order to make his escape from the dilemma of his position. Here is the guilty sentence: "Not a few of the biblical miracles *merely represent themselves* as what we should now call extraordinary combinations or exaggerations of ordinary physical forces." This sentence needs no context to explain it. Some passages in the Scriptures, or in philosophy or history, cannot be understood except in the light of the whole chapter, while other passages explain themselves. Professor Ladd's sentence is self-explanatory, and is a grievous misrepresentation of the biblical idea of miracles. The reader will note that he does not say that *his* idea of biblical miracles is that they are exaggerations of natural forces, but that the Bible itself represents them as such exaggerations or combinations. It charges the Bible with what he, as a critic, believes and teaches. After thus misrepresenting, in his book, the biblical conception of miracles, he misrepresents himself in his letter in order to neutralize our objection to his position by appealing to the context, and declaring that he was resisting the fundamental position of rationalism! This is literary hypocrisy in its essence. The context shows no antagonism whatever to rationalism, but is an argument in itself, without the sentence quoted, in favor of a heterodox assumption. Judge Story says we must judge of one's opinions by his language, but, if it be obscure, then by his known intention. In this case the language is not obscure, nor is the context, nor is the book; for the whole is a direct attack on the orthodox position respecting the Scriptures.

If his arraignment of the orthodox conception of miracles is in opposition to the rationalistic notion, as he claims it is, we shall have to abandon inductive reasoning and reconstruct, if not reverse, all established methods of thought. In this rationalistic book he affirms that the historical Scriptures abound in errors; *pari passu*, we must believe he was proving them to be errorless. He also assumes that Moses was not the author of the Pentateuch; *pari passu*, he must be understood as proving that Moses did write the Pentateuch! He also opposes the doctrine of the infallibility of the Scriptures; *pari passu*, he must be understood as advocating the doctrine! He attacks the post-reformation dogma of inspiration; *pari passu*, he should be understood as maintaining that dogma! When, too, he says that the biblical books are examined by the higher critics as they examine other ancient writings, he means the opposite of what he says; and when he favors the Hexateuch he is to be understood as opposing it. What an ironical book. The book was honestly written, though vicious in substance, but the letter is a paradox.

We have drawn from him the following confession: "I have never written, or taught orally, one word in denial of the supernatural and miraculous origin and character of biblical religion, but, rather, just the

contrary." This is skillfully phrased, but, as it does not even touch the point at issue, we must pronounce it a piece of literary sophistry worthy of one in trouble. The biblical *religion* is not the subject. De Wette, with other critics, rejected many books of the Scriptures, but accepted the Christian religion in some of its essentials. We challenge Professor Ladd to say that he *accepts the supernatural and miraculous origin and character of the biblical books*, or the supernatural inspiration of the Bible, as held by the Christian Church. He dare not say it; he will not say it. Higher criticism pretends to utter nothing respecting religion but to investigate the *books*, and Professor Ladd knew he played a trick when he wrote his confession. He thinks it quite unnecessary for Yale to draw its sword against such assailants as those who expose its misdemeanors in theology. We mildly suggest to him, then, that *he* might approach us with the little pen-knife that he has been using in trying to whittle away the Pentateuch and reduce the Bible to the level of other books. We shrink from the sword, but the pen-knife has no terrors for us.

He addresses the Methodist clergy in the following soothing, yet threatening, terms: "My brethren, you make a great mistake if you suppose that the young men of this country can be driven or led into the Christian faith by measures like those of Dr. Mendenhall. No one else is exerting upon them so injurious an influence; no one else is so hindering from the ministry the choicest among them; no one else is so helping forward the ranks of the real infidels as men who resort to such measures." As we have resorted to no "measures," but merely proclaimed our orthodoxy and ventilated his rationalism, his appeal is, in the chronological sense, ill-timed, and in the literary sense little else than an abomination. Our orthodoxy making infidels, but his rationalism reclaiming them! When our clergy will wish to hear such a blatant egotist, or listen to his literary sophistries, or accept his rationalistic jugglery, it will be when they themselves have been caught in the snare of a criticism as profane as infidelity itself, and that has wrecked more than one institution of learning while it was professing to be orthodox. If Professor Ladd can be brought for a year or two under the influence of the *Review* he will absorb a wholesome orthodoxy which will act as a counter-irritant on his wretched theory, and improve his literary manners to such an extent as to gratify those who know him. In the mean time this is our challenge:

"Lay on, Macduff,
And —— be him that first cries, 'Hold, enough!'"

Professor Harper is a Christian gentleman and entitled to courteous treatment, but he occupies a most unfortunate position, and departs in his answer from that spirit of fair-mindedness which is essential to a scholarly discussion of a disputed issue. As we have made no attack upon him as a teacher, either in Yale or his summer schools, nearly one third of his article in defense of himself is irrelevant, and reads as though intended to confuse his readers. He also puts some stress upon the distinguished character of some of his contributors, forgetting that rationalists, as a class, have been eminent for scholarship, and many of them promi-

nent in position in the Church. Was this also intended to deceive his readers? He very quietly assumes that our discovery of nearly twenty-five rationalistic signs in his journals is the sum of what may be found therein, when in fact they were quoted as mere instances of the spirit of the literature published under his direction, and do not constitute one-tenth of the proofs of an unorthodox tendency in said periodicals. The assumption was necessary to the "prolonged sophistry" of his defense.

It did not surprise us that, for the want of an argument that would stand all scrutiny, he resorted to the common demagogical custom of accusing us of "misrepresentation," "twisting," drawing unwarranted inferences, and failing to be governed by the context in our researches among his journals. If his charge were true it were heinous; but *he knew he manufactured it when he wrote it.* Inasmuch as he does not deny the verbal accuracy of our quotations, because he saw that in that respect we were scrupulously careful, the next and only thing to do was hesitatingly to say that, taken in their isolation, they really do not mean what, grammatically, rhetorically, and logically they undoubtedly do mean. To this we reply, that as to a majority of the quotations used they interpret themselves without the aid of context or of the professor. When he speaks of Genesis as a "compilation," or recommends Wellhausen's *History of Israel*, or condemns a book in favor of "plenary inspiration," is the context necessary to know what he means? Verily, when the professor, in such cases, clamors for context, we suspect that some kind of context is necessary to explain *him*, but not his literature. Some of the quotations made were not clear in themselves, but the context exhibited them in their rationalistic bearings and relations most decidedly, and in all such cases, as in every other, we studied the subject with religious fidelity.

In order to bolster against us his charge of misrepresentation he adroitly misrepresents himself; but even this self-sacrifice will not avail, for it is too transparent and too heroic. No one can read his criticism of *The Inspired Word* in the *Old Testament Student*, and his explanation of it in his recent article, without feeling that even a *good* man may sometimes forget his obligation to be sincere, and that a Tregelles or a Tischendorf could hardly harmonize his contradictions. This is only one example of an attempt on his part to escape the unfortunate position in which he has placed himself by an over-bold presumption in his muffled criticisms of orthodox teachings.

For these misrepresentations, as well as for the rationalistic tendency of his journals, he gives an explanation that confounds us, and that, if accepted, must introduce a new and dangerous element into journalism. "The whole question," he says, "is one of editorial policy, not of editorial opinion." Instead of condemning the rationalists he commends their writings as worthy of careful consideration; instead of conducting his journals in the interest of a pronounced orthodoxy and against rationalism in all its phases, he conducts them in the interest of an undermining criticism, and usually against so-called traditionalism in theology; instead of defending orthodox literature, authors, and the accepted standards of Christian faith,

he has little to say of them except in antagonism, and this is done and justified in the name of an "editorial policy," but not in the name of "editorial opinion!" In other words, "policy" and "opinion" in this case are two things. The editor may say, or admit to be said by others, what he does not believe or approve, and conduct his journals in this farcical manner; his readers, however, not knowing but that said publications are, in their general aspect, a reflection of editorial opinions and beliefs until informed that the editor is playing a game of "hide-and-seek," and must be held aloof from all responsibility or accusation of guilt, will not so readily grant him absolution. In "opinion" he may be orthodox, but in "policy" heterodox; in "opinion" he may accept the Christian's creed, but in "policy" he may be rationalistic, laboring to destroy the creed; in "opinion" he may hold to the traditional theology, but in "policy" he may make of it a heaveoffering, and be justified in his own eyes. If Professor Harper means that he is conducting his journals from a "policy" which is not in harmony with his "opinions," he has mistaken the temper of Christian people if he imagines they will tolerate the hypocrisy, and the sooner he harmonizes his "opinions" and "policy" the better for his peace and for the prosperity of his journals. It is no offset to this representation to be told that recently *The Christian Advocate* favorably reviewed one of Professor Cheyne's works, because the "editorial policy" and "opinion" of that paper are harmoniously orthodox, and no one questions either; nor that six months ago we invited Professor Harper to furnish an article for the *Review* on "higher criticism," asking him to avoid old arguments and refresh us with something new. At first the professor agreed to furnish the article, but finally declined, much to our regret, for in this *Review* he might have given us good orthodox "opinion," which is submerged in the editorial "policy" of his journals.

It remains only to note that the professor, in his article, claims to defend the higher criticism, which includes the work of such critics as Green and Bissell, which is neither destructive nor rationalistic; but it is singular that when Professor Green has appeared in his journals it is mostly to antagonize Professor Harper, either as spokesman of the rationalists, as editor of book reviews, or as manager of contributions. This intimation of affiliation with Princeton criticism is a little late, and, as there is no outside or inside proof of it, it is a trifle perplexing to the honest mind. However, if we may allow that in "opinion" Professor Harper is at one with Professor Green, though in "policy" opposed to him, he may go "scot free." But as we can only judge of the editor by the "policy" of his periodical and not by his private "opinion," we are constrained to believe that the "policy" is an index of the "opinion," and that higher criticism in the professor's hands is rapidly degenerating into a dangerous rationalism.

Having now replied to these critics according to the spirit and tenor of their articles, we trust that it will not be necessary to continue the controversy from a personal stand-point, but rather on the broad ground of inquiry for truth, and with a solicitude for exact knowledge of the origin and character of the books that constitute the canon of Scripture.

THE DOWNFALL OF THE "DECREES."

This is not a creed-building age. With the advancement in culture and a more critical understanding of the Scriptures have also come a wider range of liberty in interpretation to faith and a sincere disposition to reduce the simplicities of the Gospel to briefest dogmatic expression. The production of a great creed, like the Athanasian, with subtle and erudite affirmations and distinctions, would not be possible now. Nor is the mammoth Westminster Confession less an anachronism by virtue of its endless iterations and attempted philosophic settlements of the unrevealed divine wisdom on the problems of life and destiny. In the light of modern study these old moss-covered credentials of church life read like experiments in logomachy, or the evaporation of a theological spirit that no longer dominates in the realm of inquiry. The truth that is in these aged and sibylline frame-works needs to be rescued and reformed in modern utterance and according to the simpler modern beliefs of critical intelligence. It is not more a sign of the times than of the triumph of right conceptions in theology that at last persons of the Presbyterian cult are willing to reconsider that part of their Confession which, since the days of Arminius, has been a theological offense to Christendom. The movement for a revision of the third chapter of the Confession, which contains the obnoxious doctrine of predestination as applied to the eternal state of men, had its rise in a petition from the presbytery of Nassau to the General Assembly in 1888. Small in itself, it originated a revolution that cannot stop until a modification of the great Confession shall be accomplished.

In one year fourteen presbyteries united their petitions with the original one for a consideration of the subject of revision, and the result has awakened a wide-spread interest in the discussion that is now at the front in the Presbyterian body. The General Assembly in its recent session in New York agreed to overture the two hundred presbyteries in the United States with specific questions as to their desire for a revision and as to the particulars concerning which they may be anxious for a revision. This is a wholesale overture, opening the door to a discussion of the entire Confession; but its main purpose is to ascertain the sentiment in the Presbyterian bodies touching the perpetuity, modification, or extinction of the heinous third chapter.

Never having sympathized with that chapter, or accepted any of the explanations made in its behalf, or regarded as logical any of the arguments offered for its monstrosities, we join with the outside multitude in expressing the hope that after a full and rigid examination of the section or articles which affirm that God did freely and unchangeably ordain whatsoever comes to pass, yet so as neither to be the Author of sin nor interfere with the volition of the creature, the Presbyterian Church will completely abandon the teaching as well as the language in which it is couched. It is not to be expected that so significant an event as the alteration of a creed, with so many historic antecedents and with such prominence in theological controversy as the Westminster Confession has

sustained, will occur immediately, or without the most careful investigation of the necessity alleged for the change. Any rash or thoughtless attempt, or the employment of superficial reasons, by which to induce a great body of Christians to alter the standards of faith, should meet with the opposition it deserves. The Presbyterian Church, noted for its calmness, must now be honest and patient in the consideration of the subject before it. On the other hand, while it must resist demagogical influences to secure the modification, it must be alive to the arguments that may be urged in behalf of the petitioners for a change. It must be as resolute to do the right thing as it is calm and heroic in opposing the wrong thing.

In this connection, it occurs to us to say that certain arguments that have been proposed to the Presbyterian Church for a revision of the Confession are not only invalid in substance, but unworthy of submission for want of relevancy. Dr. Lyman Abbott scouts the Calvinistic doctrine of election as a "sixteenth century idea," as if the great age of a doctrine were not rather in its favor than against it. If it is a tenable ground for the repudiation of doctrine, or beliefs, or truths, because they are not the products of our own age, we may renounce the Reformation because it was a sixteenth century movement, and the gospels because they have descended from the first century. Aristotle gave us the syllogism and Bacon the inductive system; but it might be said against the one that it was born before the Christian era and the latter that it bears the stamp of a previous century, and therefore they cannot be received. A doctrine is neither true nor false because it originated in the sixteenth century; nor is its validity to be determined by the period that gave it birth. John Calvin has nothing to do with the truth or falsehood of the doctrine of fore-ordination of events or destinies. It is true or false without reference to him, or his age, or the Presbyterian Church, and would be true or false though he had never lived, and the Presbyterian Church had never existed. To ridicule the doctrine, therefore, because it is of the sixteenth century is the weakest of arguments for a change.

Equally fallacious, and of the same inconsiderateness, is the suggestion that the creed should be brought into harmony with the *consensus* of modern times, as if truth was in bondage to established opinion, and must come forward or retire at the bidding of synods or organized bodies of religious men. In all fairness it should rather be required of the age that it should seek to harmonize itself with the truth, than that the truth should be asked to harmonize with the age. We greatly mistake if we suppose that modern culture is the authorized umpire between truth and error, especially that it can determine the inherent truth or error of the intricate and recondite questions of theology. To be sure, a Christian body will not overlook the tendencies of the times, nor be indifferent to its discoveries and achievements in science, philology, and archæology, nor eschew the absolute results of positive research and criticism; but it will not be subservient to the demands of the age, nor surrender its self-respect at the dictation of a mob of critics and antagonists. The chief point to be kept in view is, not the age, but the truth. *If the doctrine of*

election is true now, it was always true, and always will be true, in human history, and it ought not to be changed to suit the modern clamor, or to harmonize with public opinion.

The initial work of the Presbyterian Church is a re-examination of the basis of the doctrine, not in its historical aspects, but in its scriptural character; and if it can see no reason for a change of faith it should resolutely refuse to change the creed. Besides, if after a careful study of the basis of the doctrine the Church is still satisfied with its scriptural soundness, it should affirm it with all integrity and enthusiasm, and insist that Christendom shall accept it as a revelation from God. The day has come when, if false, it should be eliminated from the Confession, but if true it should be heralded with the tremendous strength of the whole Church. The attitude of the Presbyterian Church respecting the doctrine is open to criticism, because the outside world is not certain whether it holds to it or has secretly abandoned it. It seems that it does not deny the doctrine, but it refuses frankly to affirm it. It is evidently an integral part of the Confession, but it is heard no longer in the pulpit, except in Talleyrand's *usus loquendi*. Laymen unite with the Church with words of repudiation of the doctrine on their lips, and Arminian ministers are installed in their parishes without the slightest change of faith or opinion respecting the decrees. This Laodicean position of the Church is bad for the doctrine if it be true, and unfortunate for the Church if false. What is needed, therefore, is a firm, square affirmation of the truth, whether it shall confirm or reject the third chapter of the Confession, since the truth is of more value than the creed.

There are some arguments for revision that the most conservative of Calvinists can afford to weigh and appropriate in behalf of the truth, and which Arminians may modestly suggest to their respectful consideration. The popular impression is, that the section on the decrees is obsolete, and that Calvinistic bodies have entirely outgrown its meaning and application. That it still retains its place in the Confession is not astonishing, for nations outgrow laws and constitutions before they abandon them, and religionists often advance beyond their doctrines and ceremonies before they modify or reject them. The Roman augury lost its standing with the statesmen and common people years before it was declared useless and unavailable. The Lutheran Church still retains the inherited Roman Catholic doctrine of confession and priestly absolution, though it is of no influence in, and is not observed by, the Church. So the chapter on the "decrees" is rather the monument of the rejectable theological science of other days than the exponent of any preachable faith in these times. It is a relic of pious ingenuity rather than a living arithmetic in human thought; it is a theory of future vital statistics rather than a schedule of known or knowable facts pertaining to the distribution of eternal rewards and retributions. Whatever its influence in preceding centuries on the religious life of the people, it is now a quiescent factor and wholly inoperative both in religious people and human affairs. The advance of the Church itself beyond the teaching of the decrees is sig-

nificant of their worn-out condition, their inability in these days of a broader knowledge of the Scriptures, and their probable untruthfulness as a doctrine.

From the Arminian view-point the doctrine is not only paradoxical but it is self-contradictory, and therefore absurd. If it were only paradoxical we should be cautious in objecting to it, for the Bible is a book of paradoxes. A miracle is a scientific paradox, but it is not self-refuting. Paul was weak when he was strong and strong when he was weak, but he was not absurd when he claimed to be in either paradoxical condition. That God fore-ordained all things to come to pass, yet so as not to be the Author of sin, which is the greatest thing, save redemption, that ever came to pass, is not a paradox, but a self-contradictory absurdity. Neither does theology require it nor logic justify it. That God foreordained all things, yet so as not to interfere with human freedom, is another equally incompatible statement, without justification in logic, and without confirmation in human history. We are not certain that the Arminian expression of the relations of divine sovereignty and human freedom is unimprovable, but we are certain that the Calvinian formulary is logically absurd and scripturally defective. And this, as we understand it, is the sentiment of our modern age respecting it.

If a doctrine may be judged by its utility, or its effects in human life, the doctrine of predestination may righteously be condemned, for it has been a stumbling-block in the path of progress, and a hinderance to the prosperity of Calvinistic bodies themselves in all lands. On the side of the elect it reads like Universalism; on the side of the reprobate it reads like fatalism; and taken together it destroys human freedom, paralyzing aspirations and achievements in proportion as it is received and incorporated in the history of the Church. The Arab is a fatalist, and the sultan's empire is an illustration of the effects of predestination when carried out in practical affairs. The Presbyterian Church might have been three times as strong as it is in the United States but for the blocking of its wheels by the "decrees" of its faith; and if these shall be removed in the near future we shall expect such success to this venerable Christian body as it has not had since the day it handicapped itself with paradoxes and absurdities. With these out of the way we even dream of the possibility of an organic union between the Presbyterian and Methodist Churches, for, bating superficial differences between them touching other doctrines, and an unlikeness of polity or church organization, which in the hands of wise men should not prove intractable, there would be no substantial ground for separation; and with Roman Catholicism menacing the republic there would be a strong reason for an early union. In the discussion in the Presbyterian Church over the "decrees" we voice the general hope that the minority may become the majority, and the majority act in the interest of that truth that is to save the world.

THE ARENA.

BOSTON IDEALISM.

I HAVE read and meditated upon the brilliant, learned, and comprehensive article on "Philosophical Idealism," by Professor B. P. Bowne, in the May–June number of the *Methodist Review*, with a very lively interest; not only because of its intrinsic merit, but because it serves, in a degree, to clear up the mystery as to whether or not a defined system of idealism is being taught at the Boston University, and what the nature of that idealism is. Now that the enunciation of the Boston University idealism has, at length, been quite plainly made by its chief, if not sole, discoverer and expounder, one may, without impertinence, ask some direct questions about it, especially if it be his intent not so much to cast discredit upon it, or to express dissent from its declared character and postulates—seeing that these have not, as yet, received any thing like an ample statement, and cannot, therefore, by the uninitiated, be fully understood—as to draw out more extended explanations. And, seeing that the apparent reluctance to declare the quality of this Boston idealism has at last been overcome, we may reasonably look now for a very free and ready assertion of all its principles and implications.

The enunciation above referred to is given in the winding up of the aforesaid article of Professor Bowne, and is as follows: "It (the world) exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. . . . The outcome of this activity is the phenomenal world, which is neither inside nor outside of God in a spacial sense, but which exists in unpicturable dependence upon the divine will. . . . This world, being independent of us, has all the continuity, uniformity, and objectivity which an extra-mental system could have, and, as distinct from individual delusion, is real and universal. *Indeed, it is hard to say what this view should be called.* In distinction from the idealism of sensationalism it is realism. . . . It is idealistic, on the other hand, in maintaining that this system is essentially phenomenal, and exists only in and for intelligence."

Concerning this peculiar "view," which is neither idealism nor realism, but both, we have to suggest, If the "outcome" of the divine activity, generating the world, is only an idea and not an act, it is purely mental; it does not result in *a creation*, does not realize *an entity*, but is solely a phenomenon, or a congeries of phenomena in God's consciousness. The world is merely the revelation to human intelligence of the processes of the mind of God. What ranker pantheism than this could find verbal expression?

But, again, if this "outcome" of the divine activity does not result in a real *creation*, does not give birth to a *positive entity*, not only is there no proper "objectivity" to the universe, but what becomes of its "continuity and uniformity," unless we suppose the divine activity to be exerting itself with an unbroken and everlasting flow upon the same lines?

For a phenomenon can last only during the continuance of the act or action producing it.

This Boston idealism would, then, seem to present God to us, not only in the irrational attitude of perpetually volitionating, to keep an ever-appearing and vanishing world in unreal existence; but, also, in the degrading and absurd light of an impotent absolute, fated forever to generate objectless phenomena within his own consciousness, but eternally shorn of the ability to give them substantial reality, and so rise to the dignity of a Creator.

J. B. WENTWORTH.

Buffalo, N. Y.

GOD'S BENEFICENCE IN NATURE.

The immediate effect of the almost unparalleled disaster in the Conemaugh Valley has been to produce doubt of God's ever wise beneficence. As said grim old Carlyle, in the midst of a scene of suffering, "If there is a God, why doesn't he do something?" Public calamity or great private sorrow sets us questioning, leading some to doubt and some to denial. Not only must faith confront these facts and questionings, but reason must confront them also. In all the shadowed scenes of life we are apt to judge God too narrowly, forgetting or overlooking the wider reach of his plans. That God is infinite in wisdom, in power, and in goodness is not only the declaration of revelation, but is it not, also, the voice of nature?

It must be conceded that the facts and forces of nature, in their general adaptation, serve our highest good; but they may also at times bring to the individual loss and suffering. Possibilities for good permit of possibilities for evil. Yet much of personal evil is the result of man's ignorance as well as of man's sin. The great law of gravitation is absolutely necessary, and no one would presume to complain of it; yet this very force precipitated the awful avalanche of water upon the doomed valley. The law which governed was no freak of nature, but the very law by which our lives are served in a thousand ways; by which the oceans are held within their bounds; by which our ships are permitted to sail their surface; and by which the water is made to flow in secret through the hills and send its supply into our dwellings.

Who can improve upon the laws governing the rainfall, either as to frequency or quantity? For us to attempt improvement would be to come to grief, as did the fabled Phaeton, who, aspiring to drive the steeds of the sun but for a day, so severely scorched the earth that Jupiter unseated him with a thunderbolt. We have hills and valleys, and rainfall and gravitation, and all serve our good. Folly only requires hills without valleys, fire without the power to communicate itself, and water without the power always to flow. God's beneficence in the laws of nature is plainly seen; and this beneficence must be sought in plan and provision, in order and method and end; not in interruption and break. It must be found in nature's constancy, not in disturbance of law and uncertainty. Agents and forces wait on every hand to do man service, in unvarying and ascertainable order. Upon those unvarying laws man must rely for

knowledge and progress in the appliances of advancing civilization. In God's far-reaching providence for good, under the reign of law, the conditions of life are to be bettered, and the possibilities of life and knowledge enlarged.

Who can doubt that God's natural and moral administration is all that can be desired, and all that goodness and wisdom can devise for the benefit of men? In all things, let us be careful to ascribe "righteousness unto our Maker." "Great is our Lord, and of great power: his understanding is infinite."

LOUIS PAINE.

Warren, O.

THE GENESIS OF HUMAN RESPONSIBILITY.

A distinguished philosopher writes me, "I believe in the freedom of the human will, but I also believe in the sovereignty of God."

But, it is pertinent to ask, if Adam's will was free in the choice of disobedience, how could the sovereignty of God affect in the slightest degree his wicked volition? If Adam was not the sole originator of his wicked volition, how could he be held accountable therefor without a disregard to right and justice? How could guilt attach to an act constrained by the sovereignty of God? How could an immaculate God constrain Adam to put forth a wicked volition? God has innumerable plans, but it is inconceivable and impossible for him to form any plan that would involve violations of moral law and a disregard of the immutable distinctions of rightness and wrongness.

"That cannot be right in God which is wrong in me," says John Greenleaf Whittier. This certainly is true relative to fundamental rightness.

The Scriptures say, "It is impossible for God to lie." If this is true, it must be equally impossible for God to constrain me to lie.

Has God perpetrated upon me the flagrant meanness of so constituting my nature that I necessarily suffer for an act which his sovereignty constrained me to perform? Did he so constitute my instincts, my intuitions, my reason and conscience, as to bear false witness? This surely would be an instance of double-breasted duplicity and injustice in God's character. But if Adam was free he could originate a wicked volition, and if he was free he could refrain from originating that volition. If, therefore, he did originate a wicked volition he alone was accountable therefor.

If he alone was accountable therefor the sovereignty of God could have had no possible agency, or desire, or purpose, or plan, in the genesis of that wicked volition. To say that Adam originated a wicked volition, and yet that the divine sovereignty controlled in the genesis of that wicked volition, is a manifest violation of the necessary laws of thought.

Such an affirmation says that both Adam and God were responsible for the origin of the same sinful volition. To say that a wicked volition was put forth, self-originated by man, excludes the divine sovereignty from its genesis; and to say that the divine sovereignty extends down into the genesis of a wicked volition, excludes human agency therefrom, in every sense that involves accountability therefor.

If the sovereignty of God extends to the incipiency of wicked volitions God is wicked. He is wicked because he violates the necessary principles of immutable morality. If his sovereignty does not extend to the origin of wicked resolves, then his sovereignty is in no way responsible therefor.

Observe, it is not a mystery, for a mystery transcends human thought; but this is an absurdity, because it shocks human thought.

Can that be called thinking which disregards the law of identity, which says "A thing is what it is," and also disregards the law of self-contradiction, which says "A thing cannot be and yet be at the same instant?"

He says a wicked volition is not what it is, a self-originated act. He says man is responsible and irresponsible at the same instant for the same wicked volition.

He makes man responsible for the wicked volition when he is seeking some person to censure for the immorality perpetrated.

And he makes God responsible for the wicked volition when he is seeking "the praise of his glorious grace," and the display of his genius and natural attributes, in doing evil that good might come of it. Would it not be wiser to reject human freedom than to assume it, and, in the same breath, annihilate it in the sovereignty of God?

The divine sovereignty that rules the moral universe, and that rewards and punishes all accountable beings, is a conception as necessary as it is grand and glorious.

No accountable being ever has passed, or ever will pass, beyond the control of Deity.

No immortal soul will ever be able to commit soul suicide.

And God has nowhere intimated that he ever intends to murder one.

While it is true that every sinful volition is an act that never ceases to be felt for evil in the divine government, God can, and often does, partially overrule, in the interests of righteousness, wicked volitions after accountable beings have freely shot them forth into the eye of a witnessing world. But a divine sovereignty that, in some subtle manner, reaches as a causing force into the sinful volitions of accountable creatures, who are hastening to the judgment of the great day to be judged and damned for those volitions, is too shocking to logic to be entertained for an instant.

Delaware, Ohio L.D. McCabe.

ADAM'S DILEMMA.

In Dr. Longking's criticism, in last number of the *Review*, of the *Michigan Advocate's* answer to "An Important Question," occurs the following: "As it was morally impossible for him (Jesus) to originate an unholy thought, purpose, or act, because of the perfect purity of his nature, neither, for a like reason, could he yield to one at the suggestion of another."

Without discussing the merits of the question, may I ask for the bearings of this statement upon the fall of our first parents? I have always understood that their original image was that of God himself. If, therefore, perfect purity of nature was a bar to sin in the case of Jesus, why

was it not a bar to sin in the case of Adam? The acceptance of such a statement seems to involve the dilemma, either Adam did not possess perfect purity of nature or it was morally impossible for him to do what he actually did. The first contradicts the word and the second the fact.

Blue Rock, Pa. WM. POWICK.

D. D. WHEDON ON FREEDOM OF THE WILL.

Whedon's idea of freedom is "power to the contrary." This power is attested by consciousness. Whedon's entire argument against Necessity turns upon the possession of such power by the agent. In the course of his argument he lays down the following proposition as a corollary from his reasoning (see *Will*, p. 273): "An agent possesses a power of acting otherwise than the way that God foreknows he will act." This proposition is ambiguous; though the author seems to have originally thought that it would be correctly understood by candid readers. It may be interpreted to imply the power of acting two opposite ways at the same time; or the power of acting otherwise up to the moment of acting. To this ambiguity the author refers on page 27 of the *Will* as follows: "The word 'instead' is important in one of the above formulas of definition. The proposition that the Will puts forth one volition, with full power to another volition, may either captiously or innocently be understood to imply the power to put forth two opposite volitions at the same time." He also refers with approval to the following quotation in a footnote on the same page: "This is too absurd to be maintained." In the seventh line on the same page he defines the point beyond which the power to the contrary does not extend, by the phrase, "at the initial instant." The proposition, as thus fully explained by the author himself, is that *an agent possesses a power, at the initial instant of acting, of acting otherwise than in the way that God foreknows he will act.* Against this, the exact meaning of the author, the objection sometimes made, that his position demands a double agent to meet the conditions, has no force.

Syracuse, N. Y. ELI C. BRUCE.

THE DIVINE APPELLATIVE CHURCH.

Some denominations claim they are non-sectarian because "the disciples were first called Christians at Antioch," and Christian is the divinely given name for God's people. We deny their claim for the following reasons: 1. The name Christian was in all probability given in derision. 2. The name Christian was not understood by the disciples to be divine, and it was not by them used. 3. The name Christian occurs but three times in the New Testament. Isaiah says, "And thou shalt be called by a new name, which the mouth of the Lord shall name," and they ask, What is it? The new name given is *Church*. Hence Jesus said to Peter, "Upon this rock I will build my Church." 1. The term Christian was never in "the mouth of the Lord." 2. This is the first place in the Bible where the term Church occurs. 3. It was given by "the mouth of the

Lord." 4. The disciples so understood it, and ever afterward used it. Hence their epistles are addressed to "the Church in thy house," to "the Church of God," "unto the Church of the Thessalonians," and to other local churches.

The "seven Churches of Asia" were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, showing that affixes and prefixes take scriptural precedent.

JASON YOUNG.

Kenton, O.

STEWARDSHIP.

The nobleman, the ten servants, the ten pounds, and the command, "Occupy till I come," open fully the question of stewardship.

The return of the nobleman was not to take possession of the ten pounds with increase, but to see how each servant had used his stewardship and to determine his reward.

Faithfulness secured possessions and authority equal to the ability shown by the improvement of the talents received. The direction given to the disciples, when they were sent into the village to bring the colt they should find near the entrance, manifests Christ's claim and proprietorship of property.

He armed the disciples against any claimant or objector by using the words, "The Lord hath need of him." Luke xix.

1. The return of the received pound does not indicate failure in business or poverty in earthly possessions, but reveals the "wicked servant" in his denial of the authority and government of God over all accumulations.

2. The untying and leading away of the colt without opposition from the owner proves his acknowledgment of the Master's right to claim his property, and his faithfulness as steward.

3. Responsibility for the use of money and other goods, represented by the pound and the colt, requires ownership and control; therefore governments are right in securing to individuals exclusive possession of property, that stewardship may have opportunity.

4. The building and completion of character demand the possibilities resulting in achieved inequalities, seen in poverty, and in competence, and in wealth.

5. This world and its resources, this life and its opportunities, were not intended to give to every one a per capita share of the aggregate wealth.

6. The "anti-poverty" theories are anti-God; not that God has ordained some to poverty, some to competence, and some to wealth; but that he has ordained stewardship, in which the losses and gains of the present vary the tests and opportunities.

7. The reckoning with stewards is not postponed until the end of all opportunity, but "upon the first day of the week." He whose every week acknowledgment of God proves him a good steward will finally have authority or reward to the full measure of his well-used ability.

Auburn, N. Y. L. C. QUEAL.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE UNIVERSAL EXPOSITION has the floor as we write, and is quite likely to keep it. It promises to be a great success, not only in France, but throughout Europe, in that it draws to Paris a great concourse of visitors, and thus fills the purses of the tradesmen, and so far stop the mouths of political brawlers; for by common consent in all France there is to be no question before the nation but the success of the Exposition, and so long as the eyes of the great national disturber of the peace of Europe are busy in lauding and admiring itself, other nations may have a quiet breathing spell. France worships glory and the almighty franc, and with both of these at its command in the "*Triumphant Exposition*," it has now little time for any thing else, so that Boulanger and Cæsarean conspiracies are no longer the bug-bears that they have been. Indeed, the marked success of the event that just now appeals to all hearts is quite likely to form a chasm over which the coxcomb dictator will not be able to extend his hands.

The other nationalities of the Continent will look on in peace if this shall be the result of the industrial uprising of France, for one thing she has shown, namely, that she can get up a "Universal Exposition" with no thanks to the universe; for the Exposition is thoroughly French. The other nationalities of Europe would have but little to do with it, and the United States seems not to have made a success of its efforts. Indeed, the French people and press appear greatly disgusted with what they sneeringly call the Puritans at the Exposition, that is, the English and the Americans, because these nationalities persistently cling to their "whim" of refusing to run their show on Sunday. For of what use is Sunday in France, if not for gaiety and revelry? Now, to be in France and not do as the French do, in this respect, is deemed a great blunder. Every Monday the press parades the numbers that graced the Exposition the day before, and casts a sneer at that part of the Exposition which is not open. And still, for the possible salvation of France, there is quite a leaven at work among the little group of French Protestants who are battling bravely for the Puritan Sunday and the Puritan faith. Some of them are even now so somber in the common joy as to call attention to the Republic that Protestantism created on our side of the water in 1789, founded on the Puritan Bible, and theirs at the same period based on the infidel philosophy of Voltaire and Rousseau. It was their great statesman, Guizot, who said: "Protestantism may be proud of the nations that it has founded, and show them with pride, as did Cornelia her sons."

I. RELIGIOUS.

THE EVANGELICAL LEAGUE of all the Protestants of Germany against the Catholic aggression of the period is still growing apace. Branch leagues have recently been formed in Bavaria, Hanover, and Saxony. Among the members of these leagues are Christians of various hues that may not be greatly attached to the Church, and even Christians of so liberal a hue that they seldom see the churches, with a fair sprinkling of the most liberal shades. But they all stand together in the one great effort of protecting Germany at large from falling under the rule of the Vatican.

This conglomerate composition will, it is feared, not effect much in their purpose unless they adopt some means of educating their members up to a livelier sense of Christian responsibility than that of mere stolid opposition to the Papal forces. They must have a spiritual correspondence, an ecclesiastical spirit, and a living sympathy in divine service, which will alone awaken the true faith and impart or create the power to work effectively against Rome. For only from a living faith in the Lord Jesus Christ, and a firm attachment to the word of God, can spring a victorious career in this struggle. It is, therefore, very doubtful whether so piebald an alliance will effect much with their various weapons; it is an incongruous medley of forces that will be likely to turn its weapons against its own champions, in some instances, as readily as against the common foe. In works of love nothing ought to separate Protestant Christians from one another; they can do their whole duty only when united by an evangelical spirit, and with evangelical liberty.

In this present work of reclaiming the Protestant Church for the fatherland, it is quite noticeable that the Lutheran pastors are more than usually active outside of their own special sphere, which is quite unusual and quite an innovation for them, who claim to be the old and orthodox Church. And they make this move with fear and trembling, in compliance with their traditions handed down to them from the days of the great reformer—their immortal founder. The Lutherans fear any movement toward the establishment of a national German Protestant Church, as in any such organization they would be likely to hold a subordinate place. But in the dilemma of being between the great antagonist of Luther on the one hand, and the dissident sects, they choose, of course, the latter.

IN BELGIUM there is a wholesome excitement just now, in regard to the matter of reprinting the obscene works that are flowing in such a foul stream from the press of France. Their great politico-economist has taken up the theme, and is now dealing some stalwart blows to these malefactors. Laveleye accuses them of being worse even than the French in the matter of obscene literature. At Brussels there are some publishers who make a specialty of publishing filthy books, that one would not dare issue in Paris, and they are sold at high prices in France, England, and Germany. This is a trade about as lucrative as that of lewd pictures, and which has given to Belgium a reputation abroad of being low and beastly.

The government made a few seizures of this illicit matter, and some of the dealers were convicted and others released. At least, these dealers in trash became a little more reserved, since the minister of justice publicly denounced them and their base calling. The trouble is, as Laveleye asserts, much greater than appears even on the surface. These obscene books lower the moral standard, especially when they are books well-known, and seen every-where, on the tables of the clubs, and even on those of many private houses. Every body is thus induced to read them and to talk about them—Zola, for example, whose obsceaity is so gross and revolting that some of his own principal followers and imitators have thought it necessary to protest against this flood of filth.

On reading these infectious books one becomes hardened to almost any thing, and things that were once revolting are now common-place. And thus the proprieties of ordinary society—that is, reserve, purity, chastity, and conjugal fidelity—are regarded as ancient prejudices and old-fashioned notions. Thus no blame is any longer attached to the most irregular relations of men and women; people regard them with indifference. Thus the lives of pure women are made a burden to them, because they are exposed to insults which the world only calls gallantries. This great lowering of the standard of national modesty and respect for women becomes also a lowering of national self-respect, the safeguard of a nation. The peoples that respect women and chastity increase and prosper; those which practice immorality decline and fall. And antiquity teaches us that they become incapable of being freemen. The superiority of Christianity is, that it has made purity one of the cardinal virtues. In proportion as materialism and paganism reappear, there enters a period of decline for genuine civilization.

THE ORATOIRE OF PARIS is the Mecca for the French Protestants, and there collect on Sabbaths the very cream of the Christian element of the capital. And its sacred desk is not consecrated to the clergy alone, but also to the prominent laymen of the Church, when they have some important appeal to make.

On a recent Sunday the famous Léon Say presided at a meeting of the Society for Mutual Aid, and had a most intelligent and thoughtful audience. The honorable Senator made an allocution that was received with much applause, and after having pointed out that the close and deep bond that allied all his auditors is Protestantism, he continued in the following eloquent strain as to current events:

"I ask myself whether this is not a great day for us in 1889, one hundred years after the meeting of the Constituent Assembly, when we are able to meet freely after having publicly celebrated our Christian service as becomes a great religion. For this immense result we ought to be grateful to the generation that emancipated us; for how many of us here could say that they have not sprung from one of those families persecuted in the seventeenth and eighteenth centuries, and who were exiled from France not again to return but by the opportunity of the Revolution?

As for myself, I belong to a family that had sought safety in exile, and was not able to return to France until the close of the eighteenth century, when it profited by the Edict of Toleration. This edict granted us, since 1787, a certain number of guarantees. Our marriages and births could then be registered and acknowledged as legitimate, and our divine offices could be performed.

"But this was only a tolerance; it was not until 1789 that one of our people, Rabant Saint-Etienne, a deputy of the Assembly, was able to say: 'We are free only by the grace of tolerance, and this is not enough; we demand full liberty to enjoy all the rights and duties of citizens, and to be admitted to all the responsibilities and places. We wish, in a word, to have all the guarantees that we may claim as Frenchmen.' His speech, pronounced on the 21st of August, 1789, made a deep impression on the Assembly, and later, this same deputy, having become president of that body, was able to write to his father, Paul Rabant: 'At last the Protestants are all free; they have regained their position as citizens, and they can now prove to their country how much they love it, notwithstanding their long exile and its long ingratitude.' And now, at the end of a century, what a vast difference! I see Protestants on every scale of the social ladder. I have been President of the Senate, and my successor belongs to our religion. Every-where there are Protestants; I see them occupy the highest places in the arts and in the industries. It seems to me that under such conditions we have done well to assemble in such numbers, and I am proud to be able to say to you: Let us be grateful citizens!"

In Spain the fanatical clergy of the government are again in the line of attack toward the Protestants. A Swiss preacher in Malaga was recently condemned to two years' imprisonment and fifty dollars fine, together with costs of the suit, because he had written something in deprecation of the adoration of pictures. He was afterward pardoned. But not all the liberties have been taken from the Protestants. The Young Men's Associations are permitted to have lectures, to which the public are admitted. Bibles and tracts are distributed by colporteurs. The free schools for Protestants in Madrid count about five hundred children, so that one cannot say that the times of the Inquisition have returned. The gospel work, under the guidance of a Swiss committee of Lausanne, is still carried on by the indefatigable Empaytaz in Barcelona and the vicinity. This evangelist has a membership of about one hundred and twenty in his church, and even more regular attendants, and in seven schools for both sexes he has nearly one hundred and fifty scholars. His Sunday-school has over two hundred pupils.

But Spain as a nation is rapidly going back to the Vatican. In a recent Catholic convention they listened to the command from Rome, and voted for the restoration of the temporal power to the Pope; and voted for this measure with as much unction as if the whole Spanish nation were at their back.

The efforts of the government to avoid any international complications were fruitless. Contrary to its wishes, the Italian government was attacked in the most violent manner, and even more bitterly by the lay orators of the University than by the clergy. And not only the Ultramontanes, but also the Conservatives, joined in this appeal for the Pope against Italy. The leaders of this convention intend now to have the strongest of these speeches printed in great quantities and circulated among the people, who are still too indifferent to this matter to satisfy the Church. In this way an active propaganda is to be made for the coming convention in Saragossa in 1890.

THE AFRICAN SLAVE-TRADE is just now receiving heavy blows from many sides. Measures are being arranged to have, if possible, an international convention for its suppression. This unusual activity is largely owing to the efforts of the French Cardinal Lavigerie, who has been extremely busy on his own beat, in Algeria, and is growing into the conviction that an armed intervention might do much service in this line. But the most peculiar feature of the work is the circumstance that this antislavery current seems likely to flow into two branches, because the philanthropic world at large suspects the Cardinal of having two strings to his bow—he will abolish slavery and introduce Catholic missions at the same time. With respect to the Catholic feature of the movement, it seems to have begun in Belgium; there contributions were obtained, and quite a troop of men, about a hundred strong, was enlisted for the actual invasion of Africa. A few months ago it was said that this band would go into Africa by way of the Congo, and make its way to Tanganyika. But, so far, the band seems not yet to have left Belgium. In France, antislavery committees have been formed in Paris, Marseilles, and Lyons. Austria has one in Vienna, and at Salzburg a ladies' committee has been formed for the same purpose.

In Germany there has been formed an Antislavery Society, at the head of which is the Archbishop of Cologne. Like efforts are now being made in Sicily, Spain, Holland, and Switzerland; but nowhere is there as yet any thing practical, and it is not clear whether there is much success in the line of money collections. But it is clear that the popular heart has been touched in the matter, and that Christian people at least are inclined to look on some such movement with favor. The fact that the Catholic element is active in this matter stirs up a Protestant feeling, and it is pretty certain that if Cardinal Lavigerie turns his activity into the line of his Church propaganda, he will thereby incite activity among the Protestant peoples of Europe.

And this is showing itself now in England and Germany. In the German empire the Colonization Society has taken up the subject, and in England the African explorer, Cameron, is the most zealous advocate of the movement, and he is supported by the Archbishop of Canterbury and the aristocratic element generally.

II. LITERARY.

THE GERMAN UNIVERSITIES are stirred up a little at present by a new departure in the arrangement of the studies by one of the institutions of Middle Germany. From time immemorial theological studies have led the schedule for the season, but the scheme alluded to stands thus: 1. Linguistics; 2. Historical Sciences; 3. Philosophy and Pedagogics; 4. Mathematics; 5. Natural History; 6. Medicine; 7. Political Economy and Jurisprudence; 8. Theology; and, finally, the Fine Arts and Gymnastics.

This idea of putting Theology at the end of the schedule, when its historical rights would place it at the beginning, is shocking; and then to put it into conjunction with such follies as follow it is rather more than can be borne. The question now raised is, whether the various faculties were consulted in this matter, or whether it is the whim of an unauthorized dean thus to deprive Theology of its old historical right of precedence, which would place divine things always in advance of things temporal. The feeling among the theologians is, that this step is an outcome of the general tendency of the age to suppress or degrade the Gospel, theology, and the Church, and, as far as possible, to push them to the wall; and that it is the duty of the Church and the theologians not to submit to this lowering of their rank, which is their crown.

We are free to state that this certainly is an innovation, and one that seems strange because it is unusual, but we think the German theologians a little sensitive when they suspect it to be an intentional degradation.

"THE GOSPEL AT THE CHAMP-DE-MARS," is the heading of a characteristic evangelical appeal to the Parisians on the occasion of their Exposition, which we here give *literatim:*

"The Exposition has just been opened, and with it have also been opened, in Avenue Rapp and the Square of the Trocadero, two conference halls, where the Gospel is announced every day to the crowd, which is incessantly renewed. Here is a magnificent occasion to proclaim Jesus Christ to the thousands who have come from all parts of the globe, and who for the most part know nothing of religion except Roman Catholicism, unless they be professed Free-thinkers.

"Mr. MacAll understood this, and therefore, before the opening of the Exposition, took the initiative of a campaign which is now begun, and we hope will continue till the autumn. But if he has undertaken this work counting on God, and without being frightened at the large expense of the enterprise, our French Protestant Churches of all denominations, for which he thus works, have also for their part something to do; and the least they can do is to second him, not only by their prayers and testimonies of sympathy, but also by abundant contributions. We adopt too easily the pleasant habit, when the question is the evangelization of France, of leaning on our English and American friends, as if their liberality freed us from opening our purses. Our Protestantism, it is true, has to bear the weight of very heavy financial burdens, but it is not pos-

sible that we cannot, if we will it, collect a few thousand francs for a work of so much importance, and which concerns us so directly here.

"Why, for example, does not each Church in Paris and the Departments make in its own midst a special collection for the work of the Exposition, either officially or in a semi-official manner, by circulating among its members a subscription-list? One might choose for this collection some special day, as, for instance, that of the Ascension or of Pentecost. May God put it into our hearts to understand our duty in this respect, and with all our power to aid our devoted Brother MacAll to profit of a peculiar opportunity to become a fisher of men."

A PRAYER FOR THE EXPOSITION appears in the columns of one of the Protestant journals, offered by Pastor Brévannes, which will show the sweet disposition of the French evangelicals:

"Divine Creator of men, why hast thou gathered them in numbers so great from every country and every nation?

"Speak, speak, Lord! Tell them that the wealth of nature and the master-pieces of art are in thy hand!

"Will their hearts not soar to thee? That tower which rises from the earth to the clouds guides their eyes toward infinite space. Most High, all space is to thy eye as nothing.

"Father eternal and universal, thy thought is with the atom. Thy love murmurs in the insect and swells in the flower of the field.

"God of the Gospel, thou hast made us free and active. Thy will is that we love one another, and that we be one. Complete this unity. Aid us to forecast it in the mirage of this convocation of nations!

"Supreme Being, before whom the kings of the earth are as dust and the nations as smoke! thou dost raise us and regenerate us, thou dost draw us to thy perfection.

"These are the new times, when the sword shall be turned into a pruning-hook, and when the lion shall lie down with the lamb. Thou hast promised these times to us, and thou wilt give them to us. May this Universal Exposition foretell their coming! Amen."

THE GENEVAN CHURCH has been very rich in pastors of the Evangelical school, and sixteen of these have been honored with special notice from time to time in the columns of the *Gemaine Religieuse*, of Geneva. These biographical notices, by Francis Chaponnière, are now collected into one volume and given to the public. Several of the men noticed in these articles are well known outside of their own country, and they all have claims to attention from their grand service to the cause of the Gospel. Naville and Necker have such a reputation that the story of these two men alone would recommend the book to the Protestant world. Among those mentioned are Louis Second, the learned translator of the Bible; Pastor Theodore Prorel, the founder of the *Refuge;* and Alexander Lombard, the apostle of the crusade for a proper observance of the Sabbath.

THE RED CROSS OF FRANCE has been honored with the attention of a member of the French Academy in the person of Du Camp, for this savant has just given to the world its story in a small volume.

As our readers are aware, the Red Cross is the symbol of the Convention of Geneva, and has resulted in an international contract by virtue of which the wounded of all nations should receive the care of a sanitary service that would be neutral in the time of war, even on the battle-field. The idea of the law of nations, and of a fraternity of men and nations, which should regard the idea of humanity in time of war, and even in the midst of the horrors of battle, is an idea of absolutely Christian origin; it ascends to Him who teaches men that they are all brothers, and that in Christ there is neither Jew nor Gentile, neither Greek nor barbarian.

But how many centuries have been necessary, how many hetacombs and martyrs, in order that this idea, which is the basis of the Red Cross, should find a formula and actually be brought into practice to relieve the sufferings of present civilization which even Christianity has not been able to suppress! It is this historic Red Cross, from its foundation in the suite of the wars of the Crimea and Italy, that Du Camp has undertaken to trace with the talent and competency that are peculiarly his. The book is one of great interest to the philanthropic world.

EDMOND DE PRESSENSÉ, the famous Protestant Senator of France, leads an extremely busy life. In addition to all his manifold duties he finds time to write books of great import and living interest. He has just revised and enlarged the third volume of his *History of the First Three Centuries of the Christian Church*, which is received with great acclamation by his colleagues of the Protestant Church.

This third volume finishes the apostolic age and completes the period of the apostolic fathers, which is the transition between the first and the second century. In the preface the author says: "Since the first edition of this book grave problems have been raised by criticism. I have given these a very large place in this volume, espcially in all that concerns the Apocalypse and the authenticity of the writings of the apostolic fathers. It will be seen that in regard to the letters of Ignatius I have changed my opinion entirely.

"I have endeavored, for each one of the periods of the great epoch of the history of the Church comprised in this volume, to follow closely the struggles of its adversaries of all sorts, without as well as within. At the head of the first appears for the first time the Cæsar of Rome. It is of great importance to catch the true character of the first persecutions against the new religion, and so much the more as this question has recently given rise to active discussions. The points that I have endeavored to throw light upon are the doctrinal development of the Church, with its first variations; the Christian life, with its perils and temptations, and also with its heroic grandeur in face of the insults and violence of the pagan world."

PROGRESS OF CIVILIZATION.

No theory of history is more prominent in literary circles than that every epoch is the result of the presence and influence of the individuality of its heroes or leaders. Little account is made of the multitudes who merely co-operate with those above them, or of that silent spirit which, enveloping the world, determines the direction of its movements and the issues of the rolling years. Man is the explanation of all the phenomena of time. Around him cluster the events of the ages, as from him go the forces that command order, the destruction of evil, the progress of the good. Neander constructed church history around the towering personalities of the centuries from the Apostolic Age to the Council of Basle. Carlyle exalted the heroes of religion, literature, militarism, and statesmanship into idols to whom the incense of adoration should be offered. The leader is every thing. He is the vicegerent of those plans that culminate in lifting nations out of barbarism into civilization, and of transforming the world from its rough and thorny aspects into Edenic beauty and habitableness. Such names as Julius Cæsar, William the Conqueror, Henry VIII., Mehemet Ali, Joan of Arc, Frederick the Great, Wellington, Napoleon, Lincoln and Grant indicate upheavals in history, and are the synonyms of forces that effected permanent changes in the political structure of nations. Such names as Constantine, Hildebrand, Augustine, Pelagius, Socinus, Arminius, Calvin, Luther, Knox, Wesley, and Fox speak of religious movements whose effects are as ceaseless as the waves of the sea. Such names as Plato, Cicero, Philo, Descartes, Kant, Bacon, Spencer, Darwin, Lotze, Cousin, Hamilton, Mill, and Hartmann are expressive of scientific and metaphysical research and the immortal grandeur of the human mind. Even the Scriptures lend color to the theory, for the value of the Old Testament would be greatly lessened without Abraham, Moses, Joshua, David, and Solomon; and the New Testament, without Paul, John, Luke, and, above all, without the unique character of Jesus Christ, would be shorn of its excellence. To attribute history to the magnetism of a few self-controlled geniuses may be an extreme view, but there is foundation for it, and, if read in the light of the theory, history will be easily decipherable and man's greatness will reach demonstration.

The year 1889 will be remembered as the year of reaction in the history of the temperance movement in the United States. The refusal of some of the States to submit a constitutional prohibitory amendment to the vote of the people may or may not be a conspicuous proof of the influence of the liquor power over political parties; but the repeal of wholesome temperance laws, as in New Jersey and Rhode Island, and the defeat of an amendment by the people, as in New Hampshire, Massachusetts, and Pennsylvania, by astounding majorities, are ominous signs of at least temporary disaster to the cause. Still more emphatic of dissent

to the principle of prohibition was the resolution adopted in June by certain Episcopal rectors in Philadelphia, and also the purpose of the Lutheran clergy of the State to oppose the amendment then pending before the people in Pennsylvania; and the influential opposition of the faculty of Harvard University to the amendment in Massachusetts, assisted by eighty clergymen, contains a lesson that should not be unheeded. Ever since the organization of the liquor men's league, two years ago, to resist the temperance programme in the country, defeat has overtaken the friends of temperance, first in Michigan, and then in several Eastern States. Such an organization, and the use of money to overcome the temperance sentiment in States where amendments were pending, were expected; but that clergymen and college professors should boldly affiliate with the opposition was not in the calculation. The opposition of the liquor league, unscrupulous and damning, is less to be feared than the evident reaction among Christians, scholars, and statesmen who hitherto have been supporters of the principle, or, at least, not its antagonists. It is time to be calm; hot words of condemnation will avail nothing; the duty of the hour is to inquire the cause of the reaction and to adjust methods to the situation. In some States, as in New York, high license has its friends among those who occupy pews in the churches; more, the pulpit stands behind it and advocates it; in others, local option and taxation measures are not without favorable countenance from the pulpit and the pew; but in others, prohibition is the only sentiment and constitutional amendment the chief remedy, as it should be every-where, for the great iniquity. We regret to see that Senator Blair says that "State prohibition must always fail, for it cannot control manufacture and transportation." He therefore pleads for national prohibition. But until the sentiment be strong enough for State prohibition, it will not be strong enough for national prohibition. In seeking for a national law we may lose the State law, which, according to the Cincinnati *Commercial Gazette*, is working well in Kansas. Let the friends of temperance not be beguiled from what can be done into what is only remotely possible. In the light of recent events it is clear that the future action of the Christian citizen must be regulated, not by a narrow partisanship, but by a broad political statesmanship that has respect to the establishment of the kingdom of God among men. Prohibition may be delayed by the organization of the enemy and the reaction among churchmen, but the battle must continue until victory over the wine-cup shall be proclaimed from the tops of the mountains, and from sea to sea.

The peoples of the western hemisphere, having common interests and being closely allied by a sympathetic history, are growingly disposed to unite on a common platform of law, custom, and justice. The Great American International Conference, which will be held in Washington in October, will afford the opportunity for the discussion of international duties, the official recognition and observance of which will assist in overcoming the tendency to isolation that commonly marks national life and character. No

such conference has ever been held on the planet, and the results may be far-reaching as well as decisive and permanent in the modification of international relations. While all the nations have not responded to the invitation of the United States to be represented in the conference, Mexico, the Central American Republics, the Argentine Republic, Chili, Peru, Venezuela, and Bolivia have agreed to send delegates and confer upon the objects that may be submitted for consideration. The conference has not been called wholly in the interest of the United States, though the larger income of results may be on her side, but in the interest of the progress of the hemisphere. Specifically, the conference will consider the means of promoting trade among the constituencies. It will have before it the questions of importation, exportation, and valuation of merchandise in the ports of each country, and the collateral questions of invoices, sanitation of ships, and quarantine. It will also deliberate upon a uniform system of weights and measures, discuss copyright and patent rights, and favor the adoption of a common silver coinage to be used in all commercial transactions between the citizens of all the American States. If the conference should do nothing more than to advance the project of commercial union among so many countries its work would be invaluable; but, as it may favor the extradition of criminals and the adoption of a definite plan of arbitration of all disputes between the nations, thus preventing war and promoting brotherhood, it may accomplish more in one month for the peace and progress of the world than would be possible by any other method. We must not forget that the conference will be without legislative authority, and that the most that it can do will be to recommend to the respective nations the adoption of those principles, measures, policies, and objects concerning which the conference itself will be practically unanimous. Even should some of its conclusions be rejected by some of the nations represented, the fraternal spirit engendered by the conference will compensate for the failure, and harmonize the hemisphere as to general purposes. As the first conference will probably be followed by others, we may anticipate the adoption, not many years hence, of laws and regulations that will aid in the development of trade, the restriction of disease, a uniform commercial system, the promotion of morality, the suppression of war, and the rapid growth of the nations in all the essential conditions of internal prosperity and happiness.

Wagner was a revolutionist in music. He was not a humble worker—nor a quiet, refined theorist pointing out the defects of the existing opera and suggesting a return to Hellenic models—but he was a Robespierre, radical in conception and violent in execution; a barbarian of the Visigoth type; demolishing old rules, abandoning old forms, and setting up his own authority over gamut and song. He came forth as one with a mission, and conferred not with reputation or obligation to composers, past or present, but installed his theories in the public mind and executed them in masterpieces of strength and comprehensiveness. With Wagner a new

era dawned. He advanced music beyond the routine of the popular conception and beyond the verge of the established excellence of contemporaries. Criticism did not deter him, but rather energized him into loftier conquests. In the calm of the study, however, the defects of his system are apparent, and modification is inevitable. It is evident now that he imported the spirit of Greek tragedy into his music, confusing the modern musician and loading the air with thunder and lightning. His music is a roar, a Niagara, a deed of Æschylus, an Olympus on fire, a tumult of sounds as if bugled by the gods. It is, therefore, reactionary, a pagan revival, and a borrowed investiture of power. It is also agreed that it is wanting in pathos, beauty, melody, and that cluster of graces that makes music a charm and an inspiration. Wagner is sublime but not beautiful; heroic but not magnetic; artistic but not scientific; German but not cosmopolitan; and, though alive to the end he has in view, is cold and rigid in form and execution. Still, it is early to predict an immediate change of his method, for no leader has appeared to contest it. It is now in the crucible of criticism, which will test its virtues and make known its vices, the final result expressing itself in a musical evolution that will free his operas from paganism and add to them both beauty and melody.

Now and then a statistician, or a physiologist, or a naturalist, will declare that the race is physically degenerating, and will furnish some evidence corroborative of the pessimistic statement. It is useless to reason against facts, statistics, histories, when they do not agree with our preconceptions; but in this case the preponderating evidence is in favor of the improvement, longevity, increased health, and general regeneration of mankind. In civilized lands, where the æsthetical prevails over the athletical, and the intellectual is subduing the physical, man lives the longest, and is proving that higher pursuits contribute more to physical elevation than the low-grade conditions of purely physical nations. Intellectual and æsthetic nations rarely, if ever, die; but the pathway of history is dotted with the monuments of extinct physical nations. Babylon was a physical nation; England is an intellectual nation. Nebuchadnezzar would not compare with Gladstone; the luxury-loving, prize-fighting denizens of the ancient city would not measure to the height of the brawny and brainy citizens of London. Old Rome was physical and it perished; the American republic is intellectual and has a perennial lease of life. The testimony of history as to intellectual and physical peoples is decisive, ever affirming the decadence of those in whom the physical predominates, and the superiority and perpetuity of those who through intellectual methods seek the development of character and the fulfillment of their mission. Mankind are certain to degenerate if they exalt the lower over the higher; but, observing the natural order of development through the higher callings, they will add years to existence and secure all necessary blessings from the lower spheres. Civilization rebukes the pessimist, and Christianity answers the naturalist who foresees the gradual decline of the race.

SPIRIT OF THE REVIEWS AND MAGAZINES.

AMONG the many reviews of the period the *Unitarian Review* uniformly commends itself, because it represents that "rare compound of seriousness and sweetness" which Mr. A. H. Peters, one of its correspondents, complacently claims as the characteristic of Unitarianism when, at its birth, "it was the Puritan idea refined of its ignorance, its unloveliness, and its intolerance." One may not approve its religious theories, which are by no means orthodox. Yet one may find intellectual enjoyment in its æsthetic taste, its cultivated style, and its genial spirit.

Usually its temper is that of placid self-content, based apparently on honest belief that Unitarianism is not merely religion, but "the best expression of religion." Yet it is neither belligerent in tone nor enthusiastically aggressive in purpose. In this it fairly represents the Unitarian body, which has generally maintained "an attitude of inquiry rather than of advocacy." But in its June number it gives marked indications of an awakening spirit of Unitarian propagandism to which evangelical churches in the West should give befitting attention. Not that there is present occasion for serious apprehension, since within its ranks, as a writer in the *Review* concedes, "there are not wanting those who think it is declining among Unitarians themselves." Still, as tares may be sown while men sleep, it is well to take note of facts mentioned by a writer named Thomas Thompson in the number of the *Review* now under consideration. His article is entitled, "A Religion for the Masses." He appears to be a Unitarian missionary, and evidently writes with his face looking hopefully into the future. This gentleman assures his readers that Unitarianism in the West has found "an opportunity among the masses hardly less," all things considered, "than that which Methodism met and utilized in the days of Wesley and Whitefield!" He rejoices that, "as a body, Unitarians, ministers and laymen, are alive to this great and providential opportunity." His only proof (?) of this alleged fact is, that in *three* places which he names he found hearers who were "working-people of moderate means, to whom Unitarianism was the better gospel because it was democratic—it made heaven and hell free for all!" And the only reason he gives for believing that those working-people will be won to his Church is the unsustained and unsustainable assertion that "the only Christianity that is truly democratic is Unitarian Christianity!"

Yet his latter assertion is contradicted by the entire history of Unitarianism, which, as the editor of the *Review*, in a prelude to Mr. T.'s article, rightly claims, has hitherto been "the thought of a cultured few"—an "intellectual faith," which even after its century of life has yet to "test its vitality" by "ripening into a religion with power over men's lives." But Mr. Thompson hopes to make it democratic, not by lessening its power as "a class religion," but by persuading the "classes to keep close to the masses." Thus, as he and the editor hope, it will slowly shape itself into "a religion suited to all sorts and conditions of men."

But the editor must be hoping against hope, inasmuch as in his "note-book" he speaks of correspondence which expresses "anxiety," claims that Unitarianism is surely drifting into practically "two denominations," and affirms, in one instance, that the Unitarian movement, as a sect, is "a great failure in the West." Yet in spite of these evil specters the *Review* is determined to fan its "Western hope" into a flame. Vain hope! Unitarianism in the West may develop, as it did in New England, into what Dr. Augustus H. Strong designates "the half-fledged pantheism of Theodore Parker, or the full-fledged pantheism of Ralph Waldo Emerson," but until it invites into itself the divine Christ as the manifestation of the Father, and as the door to fellowship with God, it can never become a power to mold the lives of men into the image of God.

The Andover Review for June contains: 1. "The Gospel Miracles and Historical Science;" 2. "Jesuit Ethics;" 3. "Religious Instruction in the Public Schools;" 4. "A Critique of Socialism;" 5. "What more can be done by Law in the Cause of Temperance?" 6. "Editorial;" 7. "Social Economics." In the first of these papers Professor Hincks succinctly shows that the "leading New Testament critics of Germany," after applying the tests of historical science to the gospels of Matthew, Mark, and Luke, agree that all the three are "essentially made up of the recollections of Christ's companions," and that their authors "must have seen a worker of miracles in Jesus." The Professor quotes Julius Holzmann as saying that "unless daily miracles of healing are admitted there is absolutely no gospel history." In this he does not affirm the actual *miraculousness* of the works wrought, but only that "Jesus did unparalleled things, claiming that he did them through special help from God, and that his disciples believed the claim valid." More than this historical science does not attempt to show. But it does generally accept the historic character of the gospels; and in this historical position of the gospels the true explanation of the miracles may be readily found, except by those who are determined not to see the supernatural in any thing. The fifth paper, on "What Law can do in the Cause of Temperance" is by Professor Gulliver. It takes a very pessimistic view of prohibitory legislation, claiming that the voice of the people condemned it, and is in favor of "high license" or "local option" secured by *statutory* enactments. In all this does not Dr. Gulliver take an extravagantly broad view of men's *rights*, and an exceedingly narrow one of their *duties*? What ethical principle can justify even the moderate use of drinks which, as science shows, are unnecessary to health, and which have an intrinsic tendency to beget a tyrannical appetite for their excessive use? And whence comes one's right to set an example which may be ruinous to others? If the traffic be a "curse to society," as the Doctor concedes, how can it be right to demand its permission in order to give moderate drinkers the opportunity to gratify their tastes? Would he but place this question in the light of men's personal and social *duties*, he could scarcely help seeing that a traffic which is a

social curse ought for that reason alone to be prohibited. That all men do not see the moderate use of intoxicating liquors to be an evil is an argument proving the need of a revival of the old-time temperance discussions, but not a sound objection to prohibitory legislation.

The Nineteenth Century for June has: 1. "An Appeal against Female Suffrage;" 2. "The Ethics of Political Lying;" 3. "The Theater Française and its Sociétaires;" 4. "A Bird's-eye View of India;" 5. "Six Generations of Czars;" 6. "The Great French Revolution and its Lesson;" 7. "The Mysteries of Malaria;" 8. "The Hawaiians and Father Damien;" 9. "Twelve Millions per Annum Wasted in the Sea;" 10. "An Agricultural Parcels Post;" 11. "Sardinia and its Wild Sheep;" 12. "A Bye Election in 1747;" 13. "Agnosticism and Christianity." This number of *The Nineteenth Century* is unusually rich in valuable papers. Our space only permits special notice of three. The first is, "An Appeal to the Common Sense and Educated Thought of the Men and Women of England against the proposed extension of Parliamentary Suffrage to Women." This appeal, already signed by many distinguished English ladies, is to be circulated throughout England. It is significant of a movement which will have weighty influence, one way or the other, on the decision of the woman suffrage question, which is coming to the front both in England and America. In the fifth paper Lady Verney outlines the character of the Czars and condition of the Russian People from Peter the Great to the reign of Alexander III. Her facts suggest that the head that wears the crown of that vast empire, though protected by a million bayonets, must be in a chronic condition of uneasiness. Nevertheless, those bayonets are a standing threat to the peace and civilization of Europe. The seventh paper, on the "Mysteries of Malaria," by Mrs. Priestley, is a clearly written *résumé* of the latest results of scientific inquiry into the cause of malarial diseases.

The Quarterly Review of the Methodist Episcopal Church, South, for July, has twelve papers: 1. "A Philosophical View of the Atonement;" 2. "Womanhood and McFerrin;" 3. "The Revelation to the Greeks;" 4. "Reminiscences of the Olden Time;" 5. "How Shall I Educate My Boy;" 6. "Philosophy and Christianity;" 7. "Theism;" 8. "The Canadian Problem;" 9. "The Doctrinal Standards of Methodism;" 10. "Woman's Sphere;" 11. "Christ in the Old Testament;" 12. "The Body the Symbol of the Soul;" 13. Editor's Table. The first article, by Rev. R. Abbey, represents the atonement as an exhibition of the divine benevolence, having for its purpose the production of "obedience in man in order to his salvation." Its relations to the divine government are not discussed. Hence, though it gives evidence of thoughtfulness, it is not a satisfactory treatment of its great theme, which has its godward as well as its human side. The third paper consists of translations of passages from ancient Greek writers, some of which are quoted by St. Paul, and

others seem to have been suggested by "the Light that lighteth every man." Professor Smith is their translator. The seventh paper, by Dr. J. J. Tigert, is a logical, critical, and discriminating statement of the theistic argument based on the existence of the world. The eighth article, by Rev. William Harrison, discusses the problem of the future of Canada. But after treating of its possible independence, annexation to the United States, and of imperial federation, he pronounces the "problem" to be at present insolvable. In the tenth paper, entitled "Woman's Sphere," an anonymous contributor presents a strong and tolerably full argument against "the admission of women to equal participation with men in the conduct of public affairs, civil and religious." Disputants on either side of this coming question will find this paper worth reading. In the Editor's Table there is a carefully prepared historical paper on the "Doctrinal Standards of Methodism." It claims that the "standards of doctrine" to which our first Restrictive Rule refers, consist of the first fifty-two sermons of the first series of Mr. Wesley's discourses, published during his life-time, and Mr. Wesley's *Explanatory Notes on the New Testament.*

Christian Thought for June discusses: 1. "The Messianic Element in the Book of Job;" 2. "Final Causes;" 3. "The Attitude of the Secular Press toward Religion;" 4. "Thomas Arnold and His Son." The first of these papers is from the pen of Dr. J. G. Lansing. It is a fine specimen of exegetical skill, which finds strong, if not conclusive, evidence of Job's belief in immortality, in a Messiah, and in the resurrection. It deals learnedly and effectually with those negative critics who insist, on shallow grounds, that the Book of Job could not have been written earlier than seven hundred years before Christ. "Final Causes" is by Rev. Jesse F. Forbes. It is a clearly written, critical digest of Paul Janet's admirable book on "Final Causes."

The Presbyterian Review for July discusses: 1. "Dr. Shedd's System of Theology;" 2. "A Churchman's View of Church and State in England;" 3. "The Planet Mars;" 4. "The Babylonian Flood Legend and the Hebrew Record of the Deluge;" 5. "Nature and Miracle;" 6. "Heroic Spirit in the Christian Ministry;" 7. "Editorial Notes;" 8. "Reviews of Recent Theological Literature." These papers are all able and noteworthy; but the first, by Professor E. D. Morris, and an "Editorial Note," by C. A. Briggs, on the General Assembly of the Presbyterian Church, have special interest for Arminian thinkers. In the former we have a comprehensive and critical synopsis of the theological doctrines and opinions set forth and maintained by Dr. Shedd in his *Dogmatic Theology.* After giving his author high and apparently deserved credit for his extensive study of theological authorities, for his appeals in support of his views to Holy Scripture and to Christian creeds, and for his efforts to secure "a solid basis for his doctrines in reason and the nature of things," Dr. Morris speaks strongly of the vigor, thoroughness, and fidelity with

which Dr. Shedd groups and discusses his several topics. Speaking of the special aim of the *Dogmatic Theology*, he says it is "a nearer approach to the theology of John Calvin himself than any American theologian has made in this generation." Dr. Shedd's *Theology* is proof that, notwithstanding the recent demands of many Presbyterians for modifications in their creed, the dogmas of Augustine and Calvin are not destined to drift into the limbo of dead beliefs without strong attempts to save them. Whether his ably written book will be the instrument of their preservation and revivification is questionable. Modern thought is against them.

Blackwood's Edinburgh Magazine for June has: 1. "An Arcadian Summer;" 2. "Rudolph of Hapsburg;" 3. "Lady Baby;" 4. "Elizabeth of Valois and the Tragedy of Don Carlos;" 5. "Two Old Indians and a Diamond;" 6. "The Old Saloon;" 7. "Dicky Dawkins;" 8. "The Old Love and the New;" 9. "Keim to Isfahan;" 10. "New Lights on the Centenary of the Revolution;" 11. "Proceedings in the House of Commons." Of these papers the fourth is a biographical sketch of a beautiful Spanish queen whose name is still held in the highest esteem by all intelligent Spaniards. The sixth is a sharply critical paper on the recent novels of Froude, Crawford, James, Emily Lawless, and the author of *Miss Molly*. The ninth is topographical, and descriptive of Persian scenery and people. The tenth is a series of photographic sketches of some leading characters famous in the great French Revolution. *Blackwood* is always interesting, and generally instructive.

The *New Review* for June has: 1. "General Boulanger—(1) His Case, (2) His Impeachment;" 2. "After the Play;" 3. "The Homes of the People:" 4. "National Music;" 5. "The Religion of Self-Respect;" 6. "The Union Policy for Ireland;" 7. "A Month in Russia." This is a new and promising candidate for popular favor. Its two papers on General Boulanger, written by two French gentlemen, one of whom is his enthusiastic admirer and the other his equally enthusiastic hater, place that very notorious soldier in such extremely opposite attitudes that, after reading both, one's previously formed opinion that he is a problematical character, an unsolved enigma, remains unchanged. "The Religion of Self-Respect," by Mrs. Lynn Linton, is a lively and somewhat ironical essay on a too much despised quality; but the writer, whose pen is a sort of free lance, treats it more as a heathen than as a Christian virtue. As we read history, men never truly respect themselves until they are at one with God.

The New Englander and Yale Review for July has: 1. "Science and Miracle;" 2. "Miracles;" 3. "Simeon B. Chittenden;" 4. "Address to the Graduating Classes of Yale Law School;" 5. "Bethesda." In the first paper Augustus Jay Dubois very ably meets the arguments of men who object to miracles on scientific grounds by showing that when mira-

cles are understood to be unique effects of the divine will, which is the force that pervades the universe and upholds all its movements, they are "as natural in every sense as all other observed actions, which are all likewise similarly dependent. . . . They are the direct action of that divine agency which underlies all effects." This paper is scientifically elucidated, and is based on the doctrine of the divine immanency, which, stripped of its pantheistic aspects, is generally accepted by orthodox thinkers, and is gradually forcing its way into the convictions of unprejudiced scientists.

The Forum for July treats of: 1. "The Scholar in American Life:" 2. "A Market for Books;" 3. "Republican Party Politics;" 4. "The Ethics of Journalism;" 5. "Anti-Darwinian Fallacies;" 6. "Attitude of French Canadians;" 7. "Late Theories Concerning Fever;" 8. "Organizations of the Discontented;" 9. "The World's Supply of Fuel:" 10. "Domestic Service;" 11. "The Better Side of Anglomania." In the first of these papers Bishop H. C. Potter pleads for endowed fellowships in our universities as places for scholarly men to make original investigations and give themselves to profound study. In the third paper Senator Morrill states the aims of the Republican party, and predicts the continuity of its tenure of political power for a long period. In the "Ethics of Journalism," W. S. Lilly sums up the ethical obligation of the newspaper publicist as requiring him "to accurately state facts, fairly to comment upon them, correctly to sum them up, and candidly to indicate the conclusions to which they point." In the seventh paper Dr. Austin Flint describes the action of fevers, assumes micro-organisms to be their cause, traces the progress of their excessive heat production, discusses the question of their proper treatment, and shows that modern medical science has done much to lessen their fatality, and is likely to do still more. Richard J. Hinton, in the eleventh article, gives an intelligent account of the principles and methods of socialist and labor organizations. He also points to "trusts" as slayers of competition, and as tending to the assumption of governmental functions which will eventually provoke general resistance. "The World's Supply of Fuel," by Professor W. J. McGee, is a scientific paper showing that when the anthracite coal-beds of America become exhausted, as they will in a few decades, there will remain the vast bituminous coal-fields of the carboniferous and cretaceous and the rock gas to be the inexhaustible fuel and illuminants of the future.

The North American Review for July has: 1. "Discipline in American Colleges;" 2. "An English View of the Civil War;" 3. "The Telegraph Monopoly;" 4. "Our Future Navy;" 5. "The Throne in England;" 6. "Our Ignorance of Alaska;" 7. "The Negro Intellect;" 8. "A Plague of Office-seeking;" 9. "Tributes to Allen Thorndike Rice;" 10. "Notes and Comments." The first of these articles is a symposium by seven college presidents, who substantially agree that a

mild, humanizing discipline ought to be strongly maintained in our higher institutions of learning. "The Telegraph Monopoly," by Professor R. T. Ely, is a strong argument in favor of "a government monopoly of the telegraph business." The seventh paper, by William Matthews, LL.D., presents an array of facts which prove that the advance of the Negro, intellectually, materially, and morally, is very remarkable, and indicates the "good time coming" in which his intellectual and moral equality with white men will be generally recognized. In "Tributes to Allen Thorndike Rice" four distinguished gentlemen give their recollections and estimates of the character of the late editor of the *North American*. Their testimony shows him to have been a man of high and honorable ambitions, large attainments, surpassing energy, and fine character.

The Contemporary Review for June discusses: 1. "Arbitration or the Battering Ram;" 2. "The Mystery of our Foreign Relations;" 3. "Orpheus in Rome;" 4. "From Metaphysics to History;" 5. "Speech and Song;" 6. "The Savage Club;" 7. "Dr. Johnson as a Radical;" 8. "Genesis and Some of its Critics;" 9. "Madame France and her Brav' Général;" 10. "The Volunteers." Of these papers it may be said that public speakers and singers will be interested in "Speech and Song;" members of modern clubs will find a congenial topic pleasingly discussed in "The Savage Club;" literary men will be surprised to learn from the seventh article that Dr. Johnson, despite his High Church and monarchical principles, gave utterance at times to decidedly radical opinions; orthodox thinkers will be both pleased and instructed by Dr. Dawson's vigorous onslaught on the destructive critics in "Genesis and Some of its Critics." The doctor's science finds no occasion in the revelations of God in nature for rejecting him as he is unfolded in the pages of the inspired volume.

The Theological Monthly for June has: 1. "Isaiah and the Spirit of Prophecy;" 2. "Church of England Hymnals;" 3. "Skeptical Novels by Women;" 4. "Principal Tulloch;" 5. "Current Points at Issue." These are all strongly written papers on live topics, treated in harmony with the motto, "Hold to the written word." The so-called "higher criticism" finds little favor in this scholarly and fearless magazine.——*Our Day* for June contains: 1. "Broken Cadences: An Ode;" 2. "Present Purposes of Papal Quebec;" 3. "A Century of Constitutional Government;" 4. "Boston Hymn;" 5. "Boston Monday Lectures. Fourteenth Year;" 6. "Robert Elsmere's Successor;" 7. "Book Notices;" 8. "Questions to Specialists." The Roman Catholic Church, in its relation to the political life of Canada and of the United States, is ably discussed in articles two and five.——*The English Illustrated Magazine* for June has two finely illustrated topographical papers, one of which is named, "On the Wandle;" the other is entitled, "The Story of the Savoy." To those who think billiards a harmless game, "The History of Billiards" will be a

revelation, teaching them to heed the caution of Sir John Fielding, who warned strangers against coffee-houses, saying, "If any one finds in you the least inclination to cards, dice, or the billiard-table, you are morally sure of being taken in." The sharper may be found as readily at the billiard-board as at the card-table.——*The Missionary Review of the World* for July maintains its high reputation both as a rich repository of facts and an able expositor of the principles which underlie missionary enterprise.——*The Canadian Methodist Quarterly* for April treats of: 1. "The Perfect Christian Character;" 2. "Inspiration of Bible Writers;" 3. "Home and Foreign Missions;" 4. "Who is God? What is God?" 5. "The Supernatural in Revelation and Modern Thought;" 6. "Faith Healing;" 7. "The Criminal Code of the Jews;" 8. "A Criticism on the Critique on the Fernley Lecture." These papers are able, timely, suggestive, and valuable.——*The Chautauquan* for June is well filled with vigorously written articles eminently adapted to assist its readers in their efforts to attain that self-development which is the object of every true Chautauquan.——*Harper's New Monthly* for July is, as usual, splendidly illustrated, and is filled with well-written papers, historical, topographical, poetical, artistic, industrial, ethical, and literary. One who can find nothing to interest and profit him in this magazine must be the possessor of a very dull brain.——*The Century* for July is also very finely illustrated, and filled with attractive and instructive papers. We note as of special interest "Inland Navigation in the United States," "Lincoln," "Women in Early Ireland," Bishop Hurst's paper on "The Temperance Question in India," and Dr. Buckley's on "Presentiments, Visions, and Apparitions."——*The Andover Review* for July treats of: 1. "The Creed Question in Scotland;" 2. "The Half-Breed Indians of North America;" 3. "The Over-estimation of Goethe;" 4. "The Oxford Movement in the English Church;" 5. "What is Reality?" The first of the above articles proves pretty clearly that the old Westminster Confession is rapidly losing support in Presbyterian Scotland, and is likely to be either pretty thoroughly revised or superseded by a creed from which the worst features of old Calvinism will be eliminated.——*The American Catholic Review* for July has: 1. "Catholicity and Human Rights;" 2. "The Popes of the Renaissance and their Latest Historians;" 3. "Abelard;" 4. "Professor Max Müller on Language and Thought;" 5. "The Church of the Attakapas;" 6. "The Conversion of the Northmen;" 7. "Professor Fisher on Sectarianism in the Common Schools;" 8. "The Anglican Bishop of Lincoln;" 9. "Jansenists, Old Catholics, and their Friends in America;" 10. "The Forthcoming Catholic Congress;" 11. "Scientific Chronicle."——*The Westminster Review* for June contains: 1. "Our Elementary Schools;" 2. "A Rational Use of Sunday;" 3. "The Vitality of Protectionist Fallacies;" 4. "The Poor at Home;" 5. "Henrik Ibsen: His Men and Women;" 6. "Independent Section," *a*) "The Future Development of Religious Life, Part II.," *b*) Some Criticisms on Bi-Metallist Arguments," *c*) "Is Divorce a Remedy?" 7. "Home Affairs."

BOOKS: CRITIQUES AND NOTICES.

THE ABUSE OF BOOKS.

AUGUST WILHELM VON SCHLEGEL was very much influenced by the pessimism of German philosophy. He finally became a pessimist himself, and declared war against every thing modern. "The Reformation," he said, "has spoiled art; gunpowder has destroyed the spirit of chivalry; *the printing-press has begotten the immense abuse of books;*" and other evils have emerged from the so-called progressive spirit of modern times which are not mentioned. The printing-press is begetting books with wonderful rapidity. Some of them will doubtless be abused; but the following will be *used: Studies in Theology*, 3 vols., by Bishop R. S. Foster; *Lives of the Fathers*, 2 vols., by Frederic W. Farrar; *A Defense of the Catholic Faith Concerning the Satisfaction of Christ, against Faustus Socinus*, by Hugo Grotius; and *The Story of Phenicia*, by George Rawlinson.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Studies in Theology. In eleven volumes. Vol. I.: Basis of Theological Science; or, Principles Underlying Religious Faith. Pp. 344. Vol. II.: Theism in Nature; or, Cosmic Theism. Pp. 450. Vol. III.: Evidences of Christianity. Pp. 495. By Rev. RANDOLPH S. FOSTER, a Bishop of the Methodist Episcopal Church. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

The appearance of a new work on theology is justified by the accepted view that it is not a "completed science," but that it is undergoing change and a general readjustment to the facts, discoveries, and enlarged intelligence of the present age. Acknowledged in some particulars to be crude, traditional, and superstitious, it needs to be rewritten and relieved of the incumbrances that have burdened it from the beginning. In this process of reconstruction some cherished teachings, without doubt, will disappear, some old truths will be restated, but supported by a different logical method, and certainly new evidences and arguments will be advanced, so as to strengthen rational faith in supernatural truth. Bishop Foster modestly but courageously engages in his great work to place theology on right, and therefore enduring, foundations, separating the fictitious from the true, the divine from the human, and the traditional from the rational, and furnishing a ground of faith in the authoritative revelations of the biblical records as they have come down the ages. As scholar, thinker, philosopher, and theologian, he recognizes the necessity of employing reason in the study of inspired truth, and that in these days of culture and inquiry Christianity should challenge investigation and welcome the investigator with whatever tests he may be disposed to apply; for truth must be able to demonstrate itself and allow the scientific method to be applied to it. He does not, therefore, placate tradition, or shelter behind authorities, but he comes forth as an independent student,

discussing fundamental principles on their merits, and willing that theology shall perish if it is in contradiction to reason, which is the final umpire in all such discussion. Governed by Leibnitz's law of the sufficient reason, he believes that truth is self-demonstrative and in no danger, and he therefore covets an open and heroic struggle with error, to the end that our age may advance toward a correct and adequate knowledge of truth as distinguished from error. For at least fifty years he has been a faithful student of theological science, endeavoring to master some of its problems, to remove some of the difficulties that stand in the way of progress, to eliminate ambiguities from moral teaching, and to glorify revelation in the light of reason: and he presents the accumulated results in this vast work, of which three volumes are now ready for the public.

In these discussions Bishop Foster exhibits the ability of the philosopher as well as the spirit of the theologian; devoting his resources, his logic, his inquiring disposition, and his exhaustless energies to the rescue of truth from an unwholesome environment, and also to a defense of theology from the stand-point of science and philosophy. Especially is the philosophic spirit manifest in the first volume, which, chiefly confined to prolegomena, sets them forth with perspicuity, and sufficient minuteness to prepare the reader for the elaborate presentation of the subjects to which the preliminaries point. In no portion of this volume is the author stronger than in definitions, because he is aware that one half the battle is gained by a right definition of the terms employed. Hence, such words as truth, concept, mind, inspiration, revelation, perception, knowledge, belief, and consciousness are defined first with the skill of a lexicographer and then with the genius of a philosopher; and upon these definitions, as well as upon certain psychological and philosophical maxims, he proceeds to build a theology that, variant from all others in some particulars, must exercise a controlling influence in the realm of inquiry until, if tinctured with error, it shall be superseded by something more nearly in harmony with absolute truth. Having in view the finding of truth, he must needs consider the means of discovery, which leads him to study the various philosophic theories of knowledge, the *modus eiendi* of the mind in knowing, and the conditions or sources of knowledge, such as intuition, demonstration, testimony, etc. He also clearly differentiates between knowledge and belief, quoting freely from Fairbairn, Leibnitz, Kant, Reid, Sir W. Hamilton, and others, and affirms the necessity of knowing some things and of being satisfied with a rational faith respecting other things. In the defense of faith, regulated and purified by reason—that is, in showing that faith has a ground in evidence, argument, deduction, and experiment—he is as fascinating as he is unanswerable; and in assigning faith its true relation to revelation, as really the arbiter of all issues in revelation, he has rendered most beneficent service to those who are not afraid to test belief by reason. He is in trouble, however, when, in stating the order of mental movement, he assumes that knowledge precedes faith, for he differs with Sir William Hamilton, who says that belief precedes knowledge, and in conflict with a category of

experience, which, however, he does not recognize. As it seems to us, both are mistaken in affirming a fixed order of mental operation respecting truth, for, while it is theoretically conceivable that knowledge may precede belief, it is certain that in practical thought belief precedes and is the *à priori* condition of knowledge; the order depending not upon a law of the mind but upon the thing to be known or believed. In the case of a truth that cannot be known, the faculty of faith is first, and only, operative; and the instances are not few in which we must first believe in order to know. Especially is this true regarding regeneration, adoption, sanctification, and those truths that enter into experience. The fatal objection to Bishop Foster's position is, that, knowing a truth, there is no occasion for belief respecting it, as we do not believe what we know. How, then, can knowledge precede belief?

Having studied the mutual relation of knowledge and belief, the author specifies the sources of theological truth, the discovery of which he has in view, first interpreting nature in behalf of the theistic argument, then considering man a proof of all that a sound philosophy teaches, and finally resorting to the Bible as a complete defense of the Christian system. In closing the first volume the reader will feel that he has been under the spell of a master-mind, that his own faculties have been quickened, that his apprehension of great problems has been stimulated, and that he is ready for the amplification of those truths that lie back of all things, and which constitute the sum of all knowledge.

In the second volume the author plunges at once into the statement and defense of the theistic idea, as fundamental in theology, carefully analyzing antitheistic theories, as the preliminary to the more formal and final assertion of the truth before him. He writes sadly of the philosophic tendency to atheism, and is compelled to grapple with Comte, Clifford, Tyndall, John Stuart Mill, and others who hold that the foundations of religious belief are destroyed; but in detecting the serious skepticism, the learned criticism, and the scientific spirit of the times, he is not unmindful of a certain service the apostles of error have rendered to philosophy, and of certain truths imbedded in the errors they so stoutly maintain. In this recognition of truth in error the bishop is none too generous, for he is able specifically to point to such truths, and it evidences a spirit of fairness that errorists themselves must appreciate. While, therefore, he mercilessly exposes the sophistry of agnosticism, pantheism, and polytheism, as religious theories, he is awake to certain teachings in these theories that are not far from being correct. These errors, as he shows, are atheistic in principle and to be set aside as incompetent to explain the universe or to foreshadow the future. Mansel's denial of intelligence to the absolute holds him only a moment, as does Häckel's materialism. With obstacles removed, the author proceeds to the vindication of theism, as the only doctrine adequate to explain any thing, and supports it by a logic that is indisputable and in a style that conquers all resistance. Here, as elsewhere, the philosophic spirit is triumphant, for he must first determine the origin of the idea of God before he furnishes the evidences of his

existence. The one is strictly philosophical, the other is both philosophical and theological. Regarding the doctrine of cause as primary in the discussion, he develops it with unusual force and brilliancy, riddling the objections of John Stuart Mill as an iron-clad riddles the light craft of an enemy. Though Sir William Hamilton agrees with Mill that the theory of the first cause does not imply theism, the author sets both aside and shows the relation of cause to theism so conclusively that Sir William must nod approval from his philosophic den in the other world.

The doctrine of cause is the key to the cosmological argument which now is presented, but though it covers common ground, and exposes the error of evolution as held by Huxley, it is only in its general spirit conclusive of the theistic notion. We are inclined to think that a cosmological argument, in order to be effectual for theism, must not only establish that the universe did not cause itself, but that the "cause" was an uncaused cause, an intelligent, infinite, perfect, self-conscious, self-existent being, all of which is inferred from the bishop's argument, but in formal statement is not quite fully established. He gains in force and conclusiveness as he unfolds the teleological argument, which, whether it be drawn from the sidereal heavens, or the soul, or universal belief, or from any source whatever, is unanswerable. These arguments are necessarily *à posteriori*, as are nearly all the arguments offered in support of theism, many of which are not new but are brought forward because history has been unable to demolish them. Dropping rigid argument at this point the bishop indulges in a fancied representation of the effects of atheism, provided it were universal, quoting liberally from Theodore Parker, and then pictures the effect of the universal sway of the theistic notion, binding the reader in chains by his charmful conclusion after he has already secured him by arguments invincible.

The third volume is confined to the evidences of Christianity. In these days, when many are saying the evidences do not convince, a volume is needed that, taking up the old proofs, will sift them of error, and at the same time advance some new grounds for absolute faith in things supersensible and supernatural. Bishop Foster, keeping this want in view, attempts to meet it by a close attention to the details of the evidence he proposes to offer in support of the claim that the Bible is a divinely inspired book. His special concern is to establish that the evidence is ample to vindicate the book as a revelation of truth. He insists that the book must be more than proximately true; it must be true in ethics, it must be errorless, in history reliable, in spiritual doctrine in harmony with reason, and as a revelation it must be insusceptible of improvement. The task would discourage one of less resources than the author, who begins by a brief description of the book, citing its peculiarities, age, composition, and declaring that as the facts therein recorded are supernatural the record is supernatural. This is a point too frequently overlooked, but the Bishop sees and emphasizes its value.

While the evidences from prophecy and miracle are familiar to our readers, the author re-enforces faith in them by the vigor of his statements

and the discovery of some meanings not hitherto attached to prophecy, and of some applications growing out of miracles that are confirmatory of the main position, all of which combine to give tone to an argument that Matthew Arnold said was waning. Like theologians in general, the Bishop quotes the heroic sufferings of the early Christians as a proof of the truth of Christianity; but we long ago parted with this argument. Martyrdom proves that the martyr *believes* his religion to be true, or he would not die for it; but it does not prove that his religion *is* true. Suffering shows what the sufferer *thinks* respecting his religion, but not what the religion is in respect to its truth. Error has had its martyrs, and our statement holds good with respect to them.

The evidences here presented, if not each in isolation absolutely sufficient for its purpose, are of cumulative strength and satisfy the demands of reason as well as the cravings of faith. As a whole the book is a masterpiece of evidence for The Book as a revelation from God.

With this brief notice of the character of these volumes we introduce them to our readers with the hope that, whatever their supply of theologies, whatever their faith or "school," they will possess themselves of this work, the most conclusive on its subjects that has been published for a generation.

Christian Doctrine Harmonized, and its Rationality Vindicated. By JOHN STEINFORT KEDNEY, D.D., Professor of Divinity in Seabury Divinity School, Author of *The Beautiful and the Sublime, Hegel's Æsthetics*, etc. Two vols. Vol. I, 8vo, pp. 383. Vol. II, 8vo, pp. 422. New York and London: G. P. Putnam's Sons. Price, cloth, $2 50 per volume.

The attempt to exhibit the Christian system of doctrine in its logical completeness, and as perfectly harmonious with established philosophic criteria of truth, is in response not only to the demands of modern culture but also to the needs of the Christian believer, who in these days requires consistency and rationality in the creed he is asked to adopt. It is confessed that the task of pointing out the philosophic coherency of the Christian system is neither light nor free from difficulty; and unless a writer can assure himself that he can in a measure overcome the difficulty he would better speculate to himself rather than to the public. The embarrassment grows partly out of the confused mass of material current theology furnishes, and partly out of the insoluble mystery that distinguishes Christianity from all other religions, and which must be shown to be as genuinely philosophic as a mystery as any truth that may be understood. Dr. Kedney understands the situation, and, measuring the difficulty, shows himself competent to accomplish his purpose. He is impelled to take up the problem by the consideration that scriptural truth is self-consistent, and in perfect relation with all truth, or it is not divine. The fact that it is a self-proclaiming revelation is the warrant for believing in its philosophic integrity, and justifies both the dogmatic and philosophic spirit with which the author pursues his investigation. As he unfolds the problem, keeping in view the main issue, he becomes apologetic, vindicating Christian doctrine against every possible objection, and

strengthening it by forcibly representing its inner beauty, cohesiveness, and harmony with the highest philosophy. The first volume covers such fundamental subjects as moral evil, the personality of the first principle, the *à priori* probability of a scheme for human recovery, the incarnation as an act of divine self-limitation, the death of Christ, and his experience after death as affecting his concrete personality, with appendixes on the semi-pantheistic or semi-Sabellian theory, the Kenotic theory of Gess, etc. Not every thinker will indorse his treatment of some of these topics, but no one will deny the accuracy of his aim and the philosophic strength of conception and expression which marks the volume from page to page. Speculative in the best sense, he is not mystical; dogmatic from the beginning, he is not the advocate of a particular school of theology; apologetical in spirit, he is not unfair or prejudiced toward his opponents. The second volume, equally logical and sustained in expression, is more miscellaneous in its topics, considering in order the metaphysical elements of faith, and the doctrines of justification, sanctification, providence, and election; the Church and its ordinances; inspiration, prayer, and eschatology; and concludes with an argument for an optimistic philosophy. His declarations and deductions on inspiration and the inspiration of "selected men" will provoke counter discussion, for, while he is emphatic and perspicuous, he is not profound in conception nor satisfactory in conclusion. We are quite convinced, too, that the questions of eschatology are beyond the grasp of modern theologians: for, while they theorize and expound with dialectical skill, the total result is not a solution of any difficulty, or the reduction of any mystery to more than problematical reality. Dr. Kedney is scriptural and speculative, but he fails to conciliate the logical faculty, or subdue the inquiry of the honest mind. Still, we would not speak of these as blemishes, but as evidences of the weakness of theology in this department of investigation. The volumes accomplish their end, and the author is entitled to congratulations.

Scientific Religion; or, Higher Possibilities of Life and Practice through the Operation of Natural Forces. By LAWRENCE OLIPHANT. With an Appendix by a Clergyman of the Church of England. 8vo, 473 pp. Buffalo, N. Y.: Charles A. Wenborne.

This book is a literary curiosity, in that it combines rare literary ability and considerable scientific learning with wild vagaries and metaphysical notions which one cannot well help regarding as the hallucinations of a strong but more or less distempered mind. To give an intelligible analysis of it would be, as the *Literary World* (London) well says, "a stupendous task." For our readers it may suffice to say that its theories rest on a basis of the rankest, most pronounced materialism. Matter, it affirms, is "illimitable and indestructible. . . . In other words, it is infinite and eternal; and as we cannot conceive of the Deity being outside of what is infinite and eternal, he also must be, in this sense, material." It next accepts the theory of an unnamed writer, that "the physical thing which

energizes and does work in and upon ordinary matter is a separate form of matter infinitely defined and infinitely rapid in its vibrations, able to penetrate through all ordinary matter and to make every-where a fountain of motion;" and then it claims that this extraordinary matter is nothing more or less than what we have been in the habit of calling spirit.... Mind is also composed of this extraordinary matter, so is will, so is every emotion. . . . Professor Coues calls it soul-stuff, or biogen, while occultists call it astral fluid." Through the "interlocking," or impact, of the "atoms of the unseen world" with those of our own and the people on it, all natural life is maintained. These assumptions, unproven because unprovable, are the fundamental theories of this singular book, which is devoted to their illustration and application to the manifold facts of nature and human experience. Despite its foggy mysticism and its unsatisfying reasonings, however, there is an air of sincerity and earnestness in this unique volume which gives it attractiveness to curious readers who have time and patience to traverse its labyrinthine reasonings until they reach the sad conclusion that much misdirected learning had led its amiable author into a mental region of infinite and eternal perplexities.

The Doctrine of the Holy Spirit. The Ninth Series of the Cunningham Lectures. By GEORGE SMEATON, D.D., Professor of Exegetical Theology, New College, Edinburgh. Second edition. 8vo, pp. 418. New York: Scribner & Welford. Price, cloth, $3 60.

The doctrine of the Holy Spirit is fundamental, for if Christianity is not a spiritual religion it is nothing. Moreover, in these days of materialism and agnosticism it is all-important to proclaim the personality and procession of the Spirit that his existence may be accepted, his work in connection with revelation and inspiration that the divine book may be glorified, his work in the regeneration of the individual that religion may be understood and that it may triumph, and his work in guiding and sanctifying the Church that it may not lose its hold upon God. A doctrine so vital to all the interests of Christ's kingdom on earth should be emphasized in all its significance; but, strangely enough, it is in the background in the pulpit, in literature, and in the Christian activities of the age. It needs to be re-preached; to be brought forward as the only force in the Church, or the Church must diminish in power and fail of its mission. The author of these lectures restores the doctrine to its right place in theology, setting forth, first of all, in an introductory dissertation, the biblical testimony of the doctrine of the Trinity; then, in six lectures, unfolding the doctrine of the Holy Spirit as held dogmatically by the Church, and concluding with an historical survey of said doctrine from the apostolic age to the present time. In this wide discussion the decrees of councils, the confessions of Churches, the opinions of the fathers, and the import of the doctrine as laid down by individual theologians are given with fullness, and unitedly confirm the manifest belief of the Church in the personality and agency of the Holy Ghost in the work of redemption. The Calvinistic undertone of the treatise in no way affects the ultimate

conclusions of the author, who is honestly historical in his statements, and as spiritually devout in sentiment and faith as the preparation of such a work and on such a subject would require.

A Manual of Introduction to the New Testament. By Dr. BERNHARD WEISS, Ober-Konsistorialrath and Professor of Theology. Translated from the German by A. J. K. DAVIDSON. In Two Volumes. Vol. II. 12mo, pp. 426. New York: Funk & Wagnalls. Price, cloth, $2.

The New Testament continues to elicit the profoundest scholarship of the times. Its textual, historical, and other questions can only be determined by the most rigorous investigation and by the most patient analysis of the material that such investigation is bringing to light. Dr. Weiss needs no introduction to our readers. He is well known as one of the critical theologians of Germany, surpassing in erudition and originality many of his contemporaries, and is exercising a potential influence on the theological thought of the fatherland. In this volume he measures up to his reputation for learning and skill in the interpretation of critical questions. He rejects the Pauline authorship of the Epistle to the Hebrews, attributing it to Barnabas; but his arguments, though coherent, are inconclusive. The evidence in favor of Paul as the author has never been overthrown, and grows in strength as opposition to it is seen to be more polemical than historical. He reserves his splendid work for a study of the historical books of the New Testament, considering the synoptical question and the Johannean question in their separate and mutual relations with great perspicuity and acumen. We quite often are forced to differ with the author, but he is instructive, suggestive, and such a devoted student that at the same time we are elevated and aided as we follow him into the intricacies of the great subjects. He who has the first volume cannot dispense with the second.

The Beginnings of Ethics. By Rev. CARROLL CUTLER, D.D., formerly President of Western Reserve College. 12mo, pp. 324. New York: A. C. Armstrong & Son. Price, cloth, $1.25.

This is a stimulating book, not more for its originality than for the ability with which the subject is discussed. It partakes somewhat of the didactic, if not dogmatic, spirit of the teacher; but as it is both scientific and philosophical in purpose and substance the seeming authoritative dictum of the writer will be overlooked. The position of Dr. Cutler, that ethical principles are suggested by man's moral nature, and therefore that morality is an evolution of life, is somewhat defensible, though not fully so, both from psychology and history. We must accept ethical law as artificial and superimposed, or justify it from moral necessity and as the natural product of the intellectual consciousness. An ethical system thus established is not due to an external or naturalistic origin, and therefore, may be urged on rational grounds; but it is somewhat weakened, on the other hand, by being as far removed from a supernaturalistic origin. It is simply *human ethics*—a defensible kind, but to be guarded and elaborated in harmony with the higher ethical teachings of supernat-

uralism, if it does not degenerate into mere humanism. In the discussion of the ethical principle in its association with the sensibilities, desires, and affections, and especially in the presentation of the theories of conscience, with the particular view of its non-moral property, the author is strong in argumentative form and felicitous in expression. His objection to the phrase "free will" savors of prejudice, but his acknowledgment of moral freedom is as candid as it is logical. We do not subscribe to the doctrine here taught, that human rights, so far as their activity is involved, lie wholly within the sphere of the ethical, for the right of conscience and the right of marriage may be beyond that sphere and within the higher religious sphere which the author is not considering. The development of the book, however, with all its conclusions, is in accordance with the theory of the human source or origin of ethics; and, accepting the theory, we must accept its applications and developments. We read it, therefore, with suspended judgment.

Lectures on the History of Preaching. By the late Rev. JOHN KER, D.D., Professor of Practical Training in the United Presbyterian Church. Author of *Sermons*, *The Psalms in History and Biography*, etc. Edited by Rev. A. R. MACEWEN, M.A., Balliol, B.D., Glasgow. Introduction by Rev. WILLIAM M. TAYLOR, D.D., LL.D. 8vo, pp. 407. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

This is one of the few homiletical works of the present day that may be studied with profit, but, like posthumous works in general, it bears marks of incompleteness, and is of a sketchy character that is not in all respects satisfactory. Dr. Ker was one of the foremost preachers and thinkers of Scotland, and was as useful in the professor's chair as he had been in the pulpit. His wide range of duties and his ample preparation for discharging them fitted him for the position of theological and homiletical instructor of youth. The editor of this volume has brought together perhaps the lectures that most deserved publication, for they are suggestive and informing, both as to methods of preaching and as to the personal characteristics of divines who attained eminence in the pulpit. In our estimate of preaching we must never forget the personality of the preacher, which, after all, and more than any thing else, determines the character of his preaching. In his representation of this phase of the subject the lecturer is skillful and profound, rendering valuable service to his readers. His plan does not confine him to the Scotch pulpit; indeed, he has little to say about it, for, after discussing preaching in the early Church, and noting its divergences in both the Eastern and Western Churches, he devotes the greater part of the book to the German pulpit, commencing with Luther, and sketching its history through the different periods of pietism and illuminism, and still later from Schleiermacher and Tholuck to Stier and Krummacher. He chooses a prominent pulpit figure as the representative of theological thought for the time or epoch, and also as the model preacher in respect to substance, oratory, and usefulness. To the plan itself we make no objection, but as to its execution we are impressed that it is narrow and quite insufficient. It is useless to hold up the old theologians of Germany, of other days and epochs, as model

preachers before American theologians, who do not agree with their thinking nor admire their style and methods, nor approve of their doubtful theological beliefs and criticisms. As Dr. Ker was in sympathy with the French pulpit, why are not the French divines eulogized and recommended as models? Why does not the English pulpit occupy a place in a history of preaching? Why is not the American pulpit mentioned? A "history of preaching" should include, if not less of antiquity, Orientalism, and German speculation, at least some reference to the English-speaking pulpit of modern times; and this may have been within the scope of the talented author, but it does not appear in this volume. With these defects the book is not without great value, and may be used as preparatory to the great subject by those who cannot without other aids pursue it for themselves.

A Defense of the Catholic Faith Concerning the Satisfaction of Christ, against Faustus Socinus. By HUGO GROTIUS. Translated, with Notes, and an Historical Introduction, by FRANK HUGH FOSTER, Ph.D. (Leipzig), Professor of Church History in the Theological Seminary at Oberlin. 12mo, pp. 301. Andover: Warren F. Draper. Price, cloth, $1 50.

The Grotian theory of atonement, with some modifications, having superseded all other theories in the theological world, is entitled to speak for itself, and should be carefully studied by those who in general have received it as well as by those who find it not entirely satisfactory. It is here reproduced as it was originally elaborated in the reply of Grotius to Socinus, and, besides exhibiting the advantage of position on the part of Grotius in the great controversy, and his scholarly abilities as a theologian, it represents the divine meaning and force of atonement in a very comprehensive way, and so logically that opponents have not been able to overthrow it. The core of the theory is, that there was sufficient cause to induce God to punish Christ in man's stead, and that it was not unjust that Christ should be punished for our sins. The introduction of Professor Foster is a scholarly *résumé* of the historical treatment and development of the doctrine of atonement from the time of Anselm to the present day. He finds the Grotian theory in Arminianism, and also in orthodox Calvinism, and infers that it is "the true mean between the old Calvinistic and the Socianian theories; rejecting the errors of both, and combining their truths in a consistent form." The book is of permanent value.

The Way: the Nature and Means of Revelation. By JOHN F. WEIR, M.A., N.A., Dean of the Department of Fine Arts in Yale University. 12mo, pp. 430. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 75.

In his preface Professor Weir says: "Already the judgment of man is discriminating between Scripture and revelation, or between the Bible and the Word of God." The Unitarian occupied this ground fifty years ago, and the rationalist announced it fully a century ago. The book has its excellences, but they are compromised by the destructive criticism that animates it. The spirit of the higher critic is especially manifest in the first chapter, in which the author lays the foundation for subsequent

expositions. He is reverential, albeit the conclusions he reaches are opposed to the highest appreciation of supernatural truth. Sometimes, as in the chapter on "The Old Testament in the Light of the New," he is more symbolical than realistic in his interpretation, the tendency being the substitution of a false for a true hermeneutics. The chapter on "The Risen Christ," though beautifully and even devoutly conceived, is open to some psychic objections that need not be mentioned. The book belongs to a class of works that, not breaking with orthodox faith, and even assuming to be in harmony with evangelical religion, is at variance with established opinion concerning the Bible as a direct revelation. The author, however, is under restraint, and does not express broadly his innermost convictions, but he says enough to impress the reader that he is in perfect sympathy with the latest results of biblical criticism.

Biblical Eschatology. By ALVAH HOVEY, D.D., LL.D. 16mo, pp. 192. Philadelphia: American Baptist Publication Society. Price, cloth, 90 cents.

Eschatology is scarcely a theological or denominational subject. When considered in the interest of a sect or as the dogma of a denomination it concerns chiefly those of that faith or teaching. In content and purpose the subject is purely biblical, and of importance to all men. The author, it is gratifying to say, has broadened into a biblical conception of the final issues of life, enlarging upon them, not in a particularly scholarly way, but as the expression of clear conviction, and with a solemnity that begets in the reader the awe of the coming destiny. He re-teaches the doctrine of the resurrection of the literal body, is a post-millennialist, believes in an intermediate state, argues against post-mortem probation, distinguishes between judgment and the last judgment, and depicts the final state of believers and unbelievers, basing the whole upon quoted revelations. There is not a new thought in the book, it being but a recapitulation of the orthodox views of the great subject; but it is refreshing to contemplate a re-statement of the faith that comforts and the truth that is revealed.

The Atonement: In its Relations to the Covenant, the Priesthood, the Intercession of Our Lord. By HUGH MARTIN, D.D., Author of *Christ's Presence in Gospel History, The Shadow of Calvary, The Prophet Jonah*, etc. 8vo, pp. 317. Edinburgh: James Gemmell. New York: Wilbur B. Ketcham. Price, cloth, $2 50.

Works on the atonement continue to multiply, but few there are that do not conceive of it in its theoretical aspects and elaborate it accordingly. Dr. Martin, eschewing the theoretical spirit and purpose, devoutly and ably considers it as a *reality*, and, therefore, does not diverge from the scriptural representation of its nature and function. He maintains that the doctrine of atonement ought to be discussed and defended as inside the doctrine of the covenant of grace; that it ought on no account to be discussed apart from or outside the category of Christ's priestly office; and that it should ground a valid and scriptural doctrine of the intercession. In following this programme he does not allow himself to digress

in other directions, but he holds himself to the one thought, and establishes it on safe foundations. As, however, he enlarges on the general subject, insisting on "counter imputations of sin and righteousness," the Arminian will break with him, and declare another interpretation of "imputation," as found in the Scriptures. Christ was not sin absolutely, but a sin-offering, though Luther preferred the word "sin" in 2 Cor. v. 21. The doctrine of imputed righteousness, if true, is only a half-truth, and, therefore, an inconsequence in theology. The scriptural exposition of Dr. Martin is refreshing, and confirmatory of faith; but his theology is the machine theology of Calvinism, and needs rejuvenation.

Daniel: His Life and Times. By H. DEANE, B.D., formerly Vicar of St. Giles, Oxford, and sometime Hebrew Lecturer of Wadham College, and Grinfield Lecturer in the University of Oxford. 12mo, pp. 203. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

Jeremiah: His Life and Times. By Rev. T. K. CHEYNE, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, Canon of Rochester. 12mo, pp. 205. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

Of the Bible biographies projected by the Messrs. A. D. F. Randolph & Co. the two before us deserve the appreciation of the scholarly, both on account of the accurate estimate made of the two prophets and the somewhat critical analysis of the question of authorship which higher criticism has pushed to the front. In *Daniel* the life of the prophet is carefully exhibited in its Babylonian surroundings, with his growth of influence and ascendancy to power, while the traditional authorship of the book is briefly but vigorously and satisfactorily maintained. Though the book is both biographical and autobiographical, the evidence is complete that it is the product of one author, and that Daniel himself is such author. *Jeremiah*, constructed according to the same general plan, differs from the preceding in the evident critical, semirationalistic spirit of Dr. Cheyne, who writes it. As a biographer he falls below Mr. Deane, but as a "critic" he is his superior. On page 70, *sqq.*, he disavows the Mosaic authorship of Deuteronomy, and insists elsewhere in the volume on the editoral preparation of the Book of Jeremiah for the canon; but while he awakens interest in these questions, and is self-confident in style, he is far from being logical in method or conclusive in his results. He admires the prophet and the book, but is not orthodox concerning either.

The Epistle to the Galatians. By the Rev. Professor G. G. FINDLAY, B.A., Headingley College, Leeds. Crown 8vo, pp. 461. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Paul's Epistle to the Galatians is worthy of the broad and reverent treatment it receives from Professor Findlay. More than any other of his fourteen epistles it is largely autobiographical—Pauline in structure, spirit, and theology—and more than all the others it perplexes the rationalists and compels their acknowledgment of its beauty and power. "Galatians" inspired the religious movement of the sixteenth century. "Martin Luther put it to his lips as a trumpet to blow the reveille of the

Reformation." With a full appreciation of the value of the epistle the author has disclosed its structural character, amplifying its salient teachings, and presenting the whole in its commanding characteristics in a style at once graceful and of scholarly strength. In the general unfolding of its contents he does not indicate a special bias, but rather an eagerness to appropriate the spiritual sense, and to interpret in harmony with Paul as the teacher and theologian of the early Church. He devotes a few pages to the prologue of the epistle, following it with the personal history of the apostle as gathered from the early chapters; then the doctrinal aspect of the epistle is strongly delineated, which is followed by a study of its ethical principles, the whole closing with a right emphasis on character as the result of the incorporation of truth with the life. If we should discriminate his work, we should say that his chapter on "The Design of the Law," in which he shows the superiority of the faith system over the legalism of the Old Testament, is perhaps his most conclusive chapter; but it is only a piece of the great whole, which is throughout marked with reverent inquiry and a scholarly insight into the matchless character of both the apostle and his epistle.

Forty Witnesses. Covering the Whole Range of Christian Experience. Rev. S. OLIN GARRISON, M.A., Editor. Introduction by Bishop C. D. Foss, LL.D. 12mo, pp. 309. New York: Hunt & Eaton. Price, $1.

A book of "experiences" is usually forbidding, since it abounds in commonplace statements and traditional references, and is uniform in language and style of facts. *Forty Witnesses* is an exception, both because the editor guarded it against the natural tendency to exaggeration, generalization, and uniformity, and because the "witnesses" are of such high character and ability as to guarantee their testimonies against these dangers. As theology, strictly speaking, is quarantined at the very entrance, no special dogmatic history or narration will be found in the book. The leading denominations are represented by men and women of acknowledged merit, who, considering their differences of belief, and the variety of work they are performing, must surprise even the believer by their agreement as to the power of Christ to save the soul and endow it with earthly as well as heavenly functions. The introduction of Bishop Foss concedes a philosophic as well as religious value to the book.

The Pastoral Epistles. By the Rev. ALFRED PLUMMER, M.A., D.D., Master of University College, Durham; formerly Fellow and Senior Tutor of Trinity College, Oxford. Crown 8vo, pp. 435. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Paul's two epistles to Timothy and the briefer one to Titus are the subject of a very critical study on the part of Dr. Plummer. He recognizes the necessity of first examining the rationalistic strictures upon these epistles before he considers the import of their teachings, and before such teachings, however wholesome in themselves, can be urged upon the Church with any weight of authority, or with more influence than grows from the inherent value of the documents themselves. He makes it clear that,

excepting their rejection by Marcion and a few others, the controversy over the genuineness of these epistles is entirely a modern one, and that the doubt now entertained respecting them is an invention without foundation. Clearing the subject of preliminary difficulty, he takes up the epistles in their order, methodically arranging and developing their teachings, and setting forth even the minutiæ of the apostle's directions in social life with a fullness that makes further exposition unnecessary. In the discussion of the epistles to Timothy the errors of gnosticism and infidelity, the necessity of church machinery and the order of the Christian ministry, and the personal experiences of the apostle are vividly brought to the attention of the reader, with such comments as serve to teach the importance of an attachment to truth; while in Titus certain ethical and religious states are beautifully and powerfully illustrated and enforced. This book will not disappoint the student of the New Testament.

The History and Teachings of the Early Church as a Basis for the Reunion of Christendom. Lectures Delivered under the Auspices of the Church Club in Christ Church, New York. 12mo, pp. 218. New York: E. and J. B. Young & Co. Price, cloth, $1 25.

The Church of the so-called apostolical succession is anxious for the reunion of Christendom. With so desirable an end all Protestant Christians must be in cordial sympathy; but the *method* of reunion proposed or implied by the bishops of the Lambeth Conference and of the American House of Bishops is the leading obstacle to the consummation. The recognition of the "historic episcopate," with all that it implies, as the chief condition of the organic union of Churches not in harmony with that doctrine, will not be readily obtained when it is remembered that it means self-stultification and the suppression of conscience. The five lectures in this book are scholarly and pregnant with the Christian spirit, and in point of argument from the assumed stand-point seem almost conclusive. But neither the New Testament nor Church history is understood by dissentients as explained by these lectures. Hence, until it dawns upon the defenders of the ecclesiastical fiction that the Protestant Episcopal bishops are in the line of the apostles and all other ministers are out of the line, and that so they are the stumbling-blocks to reunion, it perhaps will not occur. If any view must be abandoned before reunion can take place it is the baseless view of apostolical succession; but error dies hard, and this is not an exception. We commend the book as a contribution to the subject.

Ethical Religion. By WILLIAM MACKINTIRE SALTER. 12mo, pp. 332. Boston: Roberts Brothers. Price, cloth, $1.50.

In their revolt against spiritual religion there are minds that are considering the propriety and worth of the ethical principle, and they have gone so far as to attempt to establish upon it a religion for themselves if not for mankind. The author of this book—a disciple of Felix Adler—seems to be an inquirer along this line, but he is so unsettled in his intellectual position as to render his teaching uncertain and untrustworthy. He does

not accept either theism or positivism, nor is his ethical theory either utilitarian or intuitional. Dissatisfied with Christianity as it is taught and as he reads it in the gospels, he yet finds some things in it not above his attention. He approves some features of the ethics of Jesus, but holds that it does not satisfy the needs of our time. He writes of the success and failure of Protestantism in about equal terms, showing himself to be a seeker, but not a finder, of the truth. He discounts Unitarianism, and criticises the Darwinian conception of ethics; and ends in favor of personal morality founded on natural and instinctive principles. The book reflects an agitated and disqualified mind, and proves the necessity of the religion he has rejected.

Living Questions: Studies in Nature and Grace. By WARREN HATHAWAY, Pastor at Blooming Grove, N. Y. 12mo, pp. 365. New York: Fords, Howard & Hulbert. Price, cloth, $1.25.

Under this title the author reproduces seventeen sermons on various current and gospel subjects once delivered to his people, and valuable because of their freedom from cant and absence of a localism that often attaches to literature of this kind. The range is wide enough to call into play every faculty of the mind and every emotion of the heart. In "The Office of Conscience" he is psychological; in the "Resurrection" theological, rejecting the doctrine of the re-appearance of the natural body; in "Prayer" he is broad and logical, answering objections with much assurance; and in "Personal Liberty" he vindicates the rights and privileges of man with an abundant charity and in the spirit of a holy goodwill. The author is an independent preacher, but reverent of the orthodox faith; he believes in a large religion, but holds to Jesus Christ as the source of life. Read and digested, the sermons will profit the reader.

The Dignity of Man. Select Sermons by SAMUEL SMITH HARRIS, D.D., LL.D., late Bishop of Michigan. With a Memorial Address by Rt. Rev. HENRY C. POTTER, D.D., LL.D., Bishop of New York. 12mo, pp. 266. Chicago: A. C. McClurg & Co. Price, cloth, $1.50.

As a volume of memorial sermons this is one of the best, and it may be read with profit by many in other ecclesiastical relations than those occupied by the lamented author and late Bishop of Michigan. The topics are quite general, and without denominational or even dogmatic cast; but they exhibit strong scriptural faith and an able grasp of the truth, such as is wanted in these days of criticism and agnosticism.

Jesus Christ the Divine Man: His Life and Times. By J. F. VALLINGS, M.A., Vicar of Sopley, Hon. Fellow, sometime Subwarden, of St. Augustine's College, Canterbury. 12mo, pp. 226. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

The first impression of the design of the book is not favorable, since it seems to imply that, to some extent, Jesus Christ was the product of his environment, than which no greater error could be conceived; for, instead of being shaped by his age, he resisted and molded the age so far

that it yielded to his influence and teaching. The book, however, in its spirit and purpose, rises above this tendency, and presents Christ as the "life of lives," as the fulfillment of prehistoric hopes, and as the one unexplainable spiritual miracle in human history. The author accepts the four gospels as veritable historical records, and is not led into a discussion of their genuineness or credibility.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Development of English Literature and Language. By ALFRED H. WELSH, A.M., Member of Victoria Institute, The Philosophical Society of Great Britain. Author of *Essentials of English*, *Complete Rhetoric*, etc. Vol. I, 8vo, pp. 506. Vol. II, 8vo, pp. 560. Ninth Edition. Chicago: S. C. Griggs & Co. Price, cloth, $2 per vol.

We congratulate the author, the publishers, and the students of literature on the production of this masterly work, first, because it is the achievement of an American scholar, and, second, because it relates to the origin, growth, and history of the English language as embodied in the best types of English literature. Usually writers of a nation's literature are more or less influenced by a theory, as is so manifest in M. Taine, respecting the nation, or its language, or its history; but the present author seems guided more by the historical spirit, or the laws of literary development, than by any preconceived theory of history or of progress. This, therefore, is the best credential of the authenticity and value of his work. Again, other writers have deemed it best to represent the whole history of literature by representatives of special epochs, or of special phases of prose and poetry, as if it were possible to make a bridge reaching from the Roman invasion of Britain to the present time, and resting on a few literary piers composed of favorite celebrities; but Mr. Welsh conceives of the subject in its historical aspects, using many authors and thinkers in illustration thereof, and so arranged as to indicate the positive turning-points in literary development and the processes of changes in individual character and thought. That his method is the very best for his purpose will be questioned by those who are disciples of another school of investigation. In part the method is strictly historical; but in whole we are not certain but that it is open to amendment and will gain by revision. He certainly observes a natural order when he commences with the formative period of the people, the language, and the literature, following it with a discussion of what he calls the initiative, the retrogressive, the first creative, and the philosophic periods of literary history, all of which are embraced in the first volume. Nor does he seem to violate the consecutive order of growth when, in the second volume, he considers the transition and creative periods of literature, closing with the diffusive period of the English language, which is well represented by poets, historians, authors of science and philosophy, both in England and America. Nevertheless, as the plan is minutely examined, it impresses us as being both artificial

and monotonous; in other words, while the work may be fittingly described as a temple of learning the author failed to remove the scaffolding on which he stood when building. We do not assume that this on the whole discounts the results of his labor; it merely leaves the impression that these volumes, viewed from the literary stand-point, are not faultless. For trustworthy details, reliable biographical references, and the characterization of representative *littérateurs*, and therefore, for practical use, we know of no work in our tongue that is equal to it or that embodies suggestions of rarer excellence and specifies the antecedents of literary history with more acuteness and brilliancy than this masterpiece of the development of English literature and language.

Christian Education. Five Lectures Delivered before the Ohio Wesleyan University on the Foundation of Rev. Frederick Merrick. By Rev. DANIEL CURRY, D.D., LL.D. First Series. 12mo, pp. 131. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The Tests of the Various Kinds of Truth. Being a Treatise of Applied Logic. Lectures Delivered before the Ohio Wesleyan University on the Merrick Foundation. By JAMES MCCOSH, D.D., LL.D., D.L. Ex-President of Princeton College, New Jersey. 12mo, pp. 132. Second Series. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The forethought and liberality of ex-President Merrick have secured the publication of two volumes of lectures as delivered before the students of the Ohio Wesleyan University. Dr. Curry's lectures on "Christian Education" we had the pleasure of hearing at the time of their delivery, and commend them now, as we did then, as able, comprehensive, and valuable because of the educational and Christian spirit that dominates them. Both a teacher and thinker, he was fitted to discuss the subject in its adaptation to youthful minds and in its larger compass of scholarly detail and application. While not intended to be polemical or apologetical, he confronts Herbert Spencer's theory of a "complete education" with the courage that opposition usually awakened in him, and with all the skill and resources of a master of higher scholarship. The student will find inspiration in these pages, while the thinker will appreciate them for the fertility of suggestion with which they abound.

Dr. McCosh lays before us in his lectures the mature fruits of a life-time of philosophic investigation. While Kant and the German metaphysicians have held that there is no one absolute criterion of truth, Dr. McCosh justly claims that there are criteria by which we may determine the truth when we have found it; and he aims to exhibit these criteria in the course of lectures in this volume. After assuming certain truths because they are primitive and necessary he has much to say respecting intuitive, inductive, and deductive truths, or those special methods of the reason by which conclusions are reached and tested. Strictly speaking, the author is an inductionist, and has been charged with carrying this method too far in his investigation of psychologic phenomena; but he has guarded its use in these discussions, and granted the joint influence of other methods for the ascertainment of final truth. The fifth lecture

is an attempt to apply testimony to the existence of the supernatural government in the world, and is a fitting close of the series, being a triumphant vindication of the Christian thesis of supernatural agency. The two volumes are companions, and should not be separated; the one is educational, the other philosophical, and both are Christian in aim and spirit.

Sonnenschein's Cyclopædia of Education. A Hand-book of Reference on all Subjects Connected with Education (Its History, Theory, and Practice), comprising Articles by Eminent Educational Specialists. The whole Arranged and Edited by ALFRED EWEN FLETCHER. 8vo, pp. 562. Syracuse, N. Y.: C. W. Bardeen. Price, cloth, $3 75.

An English work, of which a copy of the American edition is before us. The editor has been assisted by a staff of writers which includes Professors James Sully and A. F. Munson, Dr. James Donaldson, Canon Blore, Sir Philip Magnus, Arthur Sidgwig, and Oscar Browning. Under the direction of the editor these writers have given a "telescopic rather than a microscopic" view of educational facts and theories, making it a practical manual of great value to those who prefer the facts without rhetorical elaboration and embellishment. This, however, will detract from its utility in the judgment of another class of students. As to the biographies here recorded we must express disappointment, for the articles on Cousin, Kant, Plato, and Francke, are incomplete in their facts and totally inadequate as general representations of these intellectual giants. It is even a greater disappointment to find that biographies of living educators are entirely excluded from the work. American educators are also a minus quantity, and there are other omissions that, taken together, make an argument against the work that it is unnecessary to amplify. However, it may be considered as a pioneer in the cyclopedic realm, and will be followed, without doubt, with something that will comprise the whole subject, do ample justice to both the living and the dead, and be a reliable guide in all matters pertaining to education in its historical and modern aspects. We would not, therefore, push it aside, but use it temporarily in the hope of its speedy improvement by the editor, or another work by other and more competent hands.

The Spirit of Beauty. Essays Scientific and Æsthetic. By HENRY W. PARKER. 12mo, pp. 252. New York: John B. Alden. Price, cloth, 75 cents.

This book is both a representation and a vindication of the æsthetical principle in the universe in opposition to that scientific degradation of beauty which marks the works of Darwin and Spencer. The author is a scholar in this field, and confronts his opponents with a courage and resources that prove him to be master of the situation. But his chief purpose is not mere antagonism to scientists who have misunderstood or ignored the fact of beauty, or ridiculed it as an hallucination. He has in view something higher than correction of false teaching on this subject; he means to show its realistic character and its relation to the divine

plan respecting the world. Beauty is more than an ornament; it is a moral quality, and a reflection of a spiritual ideal. With this in view he studies animals, races, crystals, art, life, both organic and inorganic, discovering the æsthetical spirit in operation every-where, and accomplishing by diversified forms and methods a specific moral and spiritual purpose. Professor Parker's psychology may not be acceptable to all scientists, but his philosopy of beauty is an antidote for the miserable materialism with which not a few cold-blooded speculatists have incrusted the beautiful in its physical, intellectual, and moral manifestations in nature and history. The book is an inspiration to healthy thinking.

Letters on Literature. By ANDREW LANG. Fcp. 8vo, pp. 200. London and New York: Longmans, Green & Co. Price, cloth, $2.

Mr. Lang is a spicy writer, not so much on literature as on the producers of literature—*authors*. In a collection of letters, addressed to different persons who never existed, he freely speculates on authorship, both on its favorable and infirm side, taking Fielding, Longfellow, Keats, Virgil, Plotinus, Lucretius, and others as representatives of the different phases of experience in this sphere of life. He is brilliant, incisive, ironical, grave, and withal a strong critic of poets and prose writers. The reader will learn much of libraries, of the rise and fall of books, of the merits and defects of writers, and of the power and influence of the library spirit in the world. If a good student he will also learn the art of criticism as exhibited in Mr. Lang's literary work. He will discover the temper of authors, the purpose of criticism, and the relative value of prose and poetry. We cannot agree with the author in all his distinctions and judgments, but we prize his book for its chatty style, its literary *abandon*, its protest against the conceits of writers, and its quaint and cheerful acknowledgment of the worth of literature as a mighty force in civilization.

Shall We Teach Geology. A Discussion of the Proper Place of Geology in Modern Education. By ALEXANDER WINCHELL, A.M., LL.D., F.G.S.A. Professor of Geology and Paleontology in the University of Michigan; Vice-President of the Geological Society of America; Author of *World Life, or, Comparative Geology*, etc. 12mo, pp. 217. Chicago: S. C. Griggs & Co. Price, cloth, $1.

Dr. Winchell is an acknowledged authority as a geologist, and a gentleman of eminent distinction in the world of letters. In this small volume he comes to the defense of his cherished science, maintaining not only that it should be taught in the public schools, but also that it conduces to a greater intellectual strength and development than the classics. It is, therefore, a contribution to the contest that has been raging for a short period between the two contestants, and is a forcible presentation of the superior value of scientific over classical study. While the conflict is not ours, and the classicists will have something to do to answer Dr. Winchell, we belong to the class who hold that there is in the curriculum no substitute for classical study if the mind is to be properly disciplined for a scholarly life.

The Order of Words in the Ancient Languages Compared with that of the Modern Languages. By HENRI WEIL. Translated, with Notes and Additions, by CHARLES W. SUPER, Ph.D., President of the Ohio University. 8vo, pp. 114. Boston: Ginn & Co. Price, cloth, $1.

Sentence building is both a science and an art. It is amenable to rules such as rhetoric, grammar, and logic impose. The ancient orator and writer no less than the modern thinker and speaker observed them. The opinion has prevailed that the order of words in Greek, Latin, and other ancient literature is different from the rule as followed in modern literature. This book corrects the error, and shows what the natural order is, and gives proof that all languages more or less observe it. In this respect it is most valuable, and every scholar should possess it.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Lives of the Fathers. Sketches of Church History in Biography. By FREDERIC W. FARRAR, B.D., F.R.S., late Fellow of Trinity College, Cambridge, Archdeacon of Westminster, Chaplain in Ordinary to the Queen. In two volumes. Vol. I., 8vo, pp, 582. Vol. II., 8vo, pp. 556. Price, cloth, $2.50 per vol.

Neander's method of writing Church history was to group the events of an epoch around some potential personality, and describe them, with all their lateral issues, in their relation to the inspiring figure, either as the producing cause or central influence of the same. Dr. Farrar writes biography so as in effect to produce the history of the Church during the first four centuries of the Christian era. For that history is inseparable from the fathers, who were the chief actors of every movement and the inspirers of all the progress that accrued to the Christian Church in that period. Thus, in this instance, biography and history are one, though the careful student will observe *lacunæ* on the historical side which he will be able to cover only by reference to a history strictly so called. If in its secondary character as history it is deserving of high commendation, considered as biography proper it must stand unrivaled among works on patristic literature, and displace all others on the shelves of one's library. With few exceptions it includes all the fathers who left any impression on the early Church, and whose influence survived to succeeding ages. In this respect it is comprehensive and well-nigh complete.

As to his biographical method, it is perhaps as efficient as any, for it is without special partisanship, and the author is so gifted with the historical sense that he finds it not difficult to consider the fathers from the new point of their own surroundings and times. He is not insensible to their deficiencies, but he avoids the dogmatic spirit, or that censorship of theological ideas which in pure biography would be a disqualification. His aim is to reproduce his subject, or victim, as he was in his own day, connecting him by natural ties to the movement or epoch with which his name is associated. The portraiture, therefore, is not forced but natural; not darkened or brightened to suit an historical position or to accommodate a dogmatic idea. The description is realistic, but the realism

almost dissolves in the rich, if not excessive, verbal representation of the facts. But Dr. Farrar cannot avoid an exaggeration of rhetoric, nor is it necessary that biography to be true should be as prosaic as a railroad time-table. Under this exuberance of linguistic foliage appears the ripe fruit of noble character and heroic deeds. In the first volume St. Ignatius, St. Polycarp, Tertullian, Origen, St. Athanasius, St. Gregory of Nazianzus, and others stand out like great pillars in the temple, strong, regulative, and representative of all the forces at work in their day, while in the second volume St. Basil, St. Jerome, St. Augustine, and St. Chrysostom are indicators of the triumph of scholarship and oratory in the Church. We have fulfilled our duty when, instead of adding more, we recommend these volumes to students of Church history as the most valuable that have appeared in these times, and to assure them that without a faithful use of the same they will be wanting in a proper equipment for future work.

History of Civilization. Being a Course of Lectures on the Origin and Development of the Main Institutions of Mankind. By EMIL REICH, Doctor Juris. With Illustrations. 8vo, pp. 554. Cincinnati, O.: Robert Clarke & Co. Price, cloth, $2.

It is questionable if civilization has as yet had a true interpreter, but it is refreshing and instructive to study new interpretations of the historic spirit in humanity. Evidently, Buckle misinterpreted history; nor did Comte offer an improved conception of it; nor did Vico, though more scientific and less metaphysical, succeed in discovering the genius of progress; nor are Neander, Carlyle, and others to be followed in their grouping of events around towering individualities; nor is Professor Draper a safe guide on this intricate subject; nor is Guizot a solver of the riddle, though he illuminates the horizon of thought with many rays of light. Dr. Reich is a satisfactory lecturer on the history of civilization, and contributes resources and enthusiasm to the exposition of the institutions of mankind; but because he confines himself to "institutions" he fails to include all the operating factors in civilization, and hence fails to solve the enigma of the scholars. However, this limitation does not detract from the value of his work, because he clearly exhibits those working forces that have resulted in the dominant political, social, and religious institutions of mankind. Within his sphere his work is masterly, and the conclusions are logical and trustworthy. He sifts China, India, Egypt, Greece, and Rome for institutions, and finds them to be the products of certain animating principles that abide in all lands and in all ages; but it must be kept in mind that he is a theorist, as were his predecessors, and he sifts and interprets according to his predilection, which may or may not be exactly the divine standard of history. In his freedom with Christianity he betrays the theoretic spirit, as when (p. 411) he declares that "the momentous *historical* character of Christianity consists in its ecclesiastical institutions." The purpose of the author is to magnify institutions, the product of civilization, and thus confound them with the

initiative and fundamental principles, or the genetic spirit, of history. The book excites thought and combativeness, and is evidently the fruit of much patient research and honest thinking. Time spent in its study will not be wasted.

The Story of Phenicia. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford; Author of *The Five Great Monarchies of the Ancient Eastern World*, etc. 12mo, pp. 356. New York: G. P. Putnam's Sons. Price, cloth, $1.50.

The story of Phenicia is more enchanting than romance. It carries us back to pre-Homeric times, when the little country rose into importance and maintained its national attitude for nine hundred years, succumbing then only to the superior power of the Romans, which crushed and destroyed all in its progress to universal dominion in the earth. Professor Rawlinson, though an historian of rare gifts, is unusually felicitous in the combination of the materials respecting the primitive and progressive civilization of this interesting country. He reproduces the people in their early struggles for existence, and characterizes their ethnic traits with singular discrimination and excellence. Under his pilotage we see Tyre, Sidon, Berytus, Tripolis, Akko, and other cities grow into large proportions; we trace colonial settlements in Cilicia, Spain, Sicily, Carthage, Sardinia, and elsewhere; we learn of Phenician enterprise on the seas, and of mercantile success on the land; we become acquainted with Baal and Astarte, and of the spread of a corrupt religion among the people; we also study the various contests of Phenicia with Assyria and Babylon, and its subjugation by the Persians, Greeks, and Romans; we examine their architecture, manufactures, language, and literature, and accept the conclusion (p. 348) that the Phenician race "was formed to excel, not in the field of speculation, or of thought, or of literary composition, or even of artistic perfection, but in the sphere of action and practical ingenuity." Phenicia was related to Palestine, and its people were related to the Hebrews. As a preliminary study in Semitic history we know of none in so brief a space so rich in contents and so valuable for its general information.

Mexico: Picturesque; Political; Progressive. By MAY ELIZABETH BLAKE, Author of *On the Wing, Poems*, etc., and MARGARET F. SULLIVAN, Author of *Ireland of To-day*. 12mo, pp. 228. Boston: Lee & Shepard. New York: Charles T. Dillingham. Price, cloth, $1 25.

Mexico has not the reputation of furnishing the most picturesque scenery in the world, but the exquisite representation of its valleys and mountains, its cities and people, as given in the above volume, partly due to the eloquent appreciation of nature on the part of its writer, inclines us to believe that that ill-fated country has been too much neglected by the tourist and the student. The most interesting portion of the book, however, relates to the political history of the country, from the conquest to independence and the rise of the Government under a constitution, with the development of religion and education among the people. As this history is more important than mere description of scenery we think the

authors made a mistake in devoting more than three fourths of the book to picturesque Mexico and less than one fourth to its political affairs and institutions. It is readable, but a different arrangement would increase its value.

Henry the Fifth. By the Rev. A. J. CHURCH. 16mo, pp. 155. London and New York: Macmillan & Co. Price, cloth, 60 cents.

David Livingstone. 16mo, pp. 208. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Henry the Fifth takes us back five hundred years; David Livingstone is one of the great heroes of the present century. Reading these two books at one time we are able to compare the social and political differences of the two periods, to discover the influence of environment on character, and to learn the peculiar individual force of the two men here presented. Of many English men of action which Macmillan & Co. are bringing before their readers, the career of none is more interesting than that of Henry V., and the history of none is more providential and pathetic than that of David Livingstone.

MISCELLANEOUS.

Annual Report of the Board of Education of the Methodist Episcopal Church. Issued January, 1889. Pp. 95. New York.

The reports of the connectional societies of the Methodist Episcopal Church are historical, statistical, biographical, and prophetical: historical in that they relate the origin and achievements of the societies: statistical in that a careful summary of receipts and expenditures from the beginning until now is given; biographical in that the chief instruments and agencies of progress have fitting recognition in their pages; and prophetical in that from their history and the adoption of improved plans of work larger results may be anticipated in the coming years; and thus these documents are inspiring and helpful to those who are interested in the benevolent enterprises of the Church. We cannot particularize in our allusions to these publications, as they are numerous, and space is limited; but we can say that, commencing with the Missionary Society, the Methodist should read every page of its report if he would have an adequate idea of our missionary operations, and of the stupendous responsibilities resting upon the secretaries; nor can he omit in this connection the remarkable achievements of the sisterhood of the Church in foreign lands and in this country, as detailed in their respective pamphlets; he should then study our work in the South, among the whites and the freedmen, as furnished in the carefully prepared report of the Freedmen's Aid Society; he should take another opportunity to acquaint himself with the work of the Sunday School-Union as given in its Yearbook; and, lastly, he will learn of the origin and meaning of "Children's Day," and of the work and scope of the Board of Education, if he will peruse its annual report now in circulation.

Sickness as a Profession. How Practiced by an Expert, and why Abandoned. By HOMER H. MOORE. 12mo, pp. 291. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Dr. Moore, the sturdy thinker, has discovered the secret of much of the sickness that afflicts the human family, and offers in this work a prescription which, taken at any stage of the disease, in many cases, we are confident, will result in a cure. While all mankind are prone to infirmity and are doomed to die, there is an illness which is illusory of which multitudes are the victims, but of which few speedily perish, and for which not a physician, nor medicine of any kind, is needed, but a common-sense belief in one's health, with suitable exercise and an abundance of nourishing food. The professional sick imagine themselves to be suffering when not a trace of pain is visible in feature or action, to be on the verge of dissolution when they have every prospect of outliving their neighbors, and are a source of trouble and expense to their friends that should not be imposed upon them. They must be treated, not as they desire, but according to the facts. Emerson's maxim, "Never name sickness," should be immediately taught them. The reader of this book will learn how a lady suffered all the experiences of an illusory sickness and by what means she was restored, and he may also learn "by her experience to avoid her example." We commend it as the best prescription-book for imaginative infirmities issued for many a day.

Simon Jasper. By MARK GUY PEARSE, Author of *Daniel Quorm, Mister Horn and his Friends*, etc. 12mo, pp. 251. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 90 cents.

A Damsel of the Eighteenth Century; or, Cicely's Choice. By MARY HARRIOTT NORRIS. 12mo, pp. 275. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Simon Jasper is not one of the least of Mr. Pearse's works. *A Damsel of the Eighteenth Century* sets forth not only the characteristics of early English Methodism, but also the fashionable spirit and social usages of the period of the Wesleys.

Seventieth Annual Report of the Missionary Society of the Methodist Episcopal Church. For the Year 1888. Pp. 470. New York.

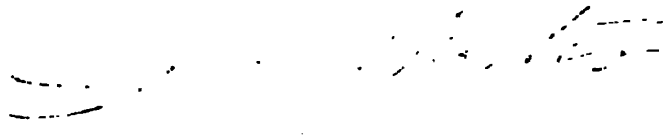
Nineteenth Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. For the Year 1888. Pp. 144. Boston.

Seventh Annual Report of the Woman's Home Missionary Society of the Methodist Episcopal Church. For the Year 1887–1888. Pp. 176.

Twenty-first Annual Report of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church. For Year ending July 1, 1888. Pp. 96. Cincinnati.

Year-Book of the Sunday-School Union and of the Tract Society of the Methodist Episcopal Church. For 1888. Pp. 137. New York.

James Porter



METHODIST REVIEW.

NOVEMBER, 1889.

ART. I.—THE BABYLONIAN LEGEND OF CREATION.*

IS IT THE ORIGINAL OF THE STORY IN THE FIRST CHAPTER OF GENESIS?

[A paper read before the New York Academy of Science; and also before the Victoria Institute, London.]

AMONG the interesting "finds" on the banks of the Tigris are tablets which are said to contain the original of the Hebrew account of the creation, the fall, and the deluge. As to the last, there can be no doubt that the tablets give a distorted version of that great cataclysm. This is not surprising. The comparative nearness of the event accounts for the accuracy of some of the details. As to the fall, Professor Sayce, in his revised edition of Mr. George Smith's *Chaldean Genesis*, says: "No Chaldean legend of the fall has been found." Whether Professor Sayce is right, Assyriologists must decide. The sole question I propose to consider is this: Whatever may or may not be true as to other matters, did the Hebrews derive their cosmogony from the Chaldeans? Is the story on the tablets the original from which the Bible story of creation was taken?

It will, I think, conduce to clearness of thought if we state what is necessary to constitute one document the original of another. 1. It must be older. 2. It must treat of the same subject. 3. There must be great similarity, amounting almost to identity, in thought, language, order of statement, and mode of treatment. The first and second are of no importance without the third.

* As given in the versions of Mr. George Smith, Profs. Sayce and Lenormant.

It is said that the great antiquity of the Chaldean account establishes its priority over that in our Bible, and that the long sojourn of the Hebrews in Babylon gave them an opportunity to obtain it from the records in that city. It happens, however, that whatever may be the age of the other myths, the Babylonian "creation" is of comparatively recent date, for, according to Professor Sayce's revised edition of George Smith's translation:

> It is evident that in its present form it was probably composed in the reign of Assur-banipal, B. C. 670. It breathes throughout the spirit of a later age; its language and style show no trace of an Assyrian original; and the colophon at the end implies by its silence that it was not a copy of an older document.—Page 56.

But, admitting that the Chaldean account is sufficiently ancient, the opposing fact remains that the Hebrews, instead of being drawn to the religious belief of their conquerors, became bitterly opposed to it and to every form of polytheism. And besides, they were a proud and exclusive race. They looked down with contempt on all the rest of mankind. It seems impossible that they not only adopted the story of creation from those whose persons, religious beliefs, and ceremonies they hated, and incorporated it into their own sacred books, but even gave it the place of honor. It seems equally incredible that the Assyrian priests, the most exclusive of men, were willing to impart their sacred writings to those who scouted them and their gods. The improbability of their bestowing such a gift is exceeded only by the improbability of its being accepted.

To this, however, it may be replied, that if the Hebrews *got* the account, the improbability is of no consequence. We are left, therefore, to an examination of the cosmogonies. In *them* we shall find the means of answering the question. If there prove to be agreements between them, the probability that *one* was derived from the other, or both from some older document, will be proportioned to the number and character of the particulars in which they agree. If these are but few, and if they are such as would of necessity be found in every cosmogony—if, for example, both accounts speak of the heavens, the earth, and sea; of cattle and beasts; of sun, moon, and stars, and the like—this should have no weight in determining whether the one was derived from the other, because, in order to be a cos-

mogony at all, some or all of these things must be mentioned. Much more is necessary. It must be shown that the teachings of the two are essentially alike. There may be additions and variations, but down under it all there must be substantial agreement. It goes without saying that, if there be flat contradiction in the fundamental ideas, not in one or two particulars, but in many, the Hebrew account cannot have been derived from the Chaldean.

Three Chaldean cosmogonies are known. The most famous is that styled by Mr. George Smith "The Babylonian Legend of Creation;" the second was found in what is called "The Tablet of Cutha;" and the third is the story told by Berosus. The first is the only one referred to in connection with the story in Genesis, probably because it is comparatively free from absurdities and monstrosities. Mr. Smith published his translation in 1875. In 1880 Professor Sayce published a new edition of Mr. Smith's book, "thoroughly revised and corrected." The changes introduced by Professor Sayce are very considerable. Later yet, Lenormant, in his *Beginnings of History*, has given a more readable version, but one which differs little from that of Professor Sayce.

Since the claim that the first chapter of Genesis was derived from the Chaldeans is based upon Mr. Smith's version, I shall give that in full, adding, however, in notes or otherwise, the other versions where the difference is important enough to warrant it. In fact, it is of little consequence which translation is used.

1. When above the heavens were not raised,*
2. And below on the earth not a plant had grown,†
3. The abyss, also, had not broken open their boundaries,‡
4. The chaos (or water) Tiamat (the sea) was the mother of them all.
5. At the beginning those waters were ordained; §
6. But not a tree had grown, not a flower had unfolded.‖

* Sayce: Were not named.

† Sayce: Below, the earth by name was not recorded.

‡ Sayce: The boundless deep was their generator (father).

§ Sayce omits *at the beginning*, and changes the rest to "their waters were gathered together in one place."

‖ Sayce says: The flowering reed was not gathered; the marsh plant was not grown. Lenormant renders the same line by—No flock of animals was as yet collected.

7. When the gods had not sprung up, any one of them;*
8. Not a plant had grown, and order did not exist.†
9. Then were made also the great gods.
10. The gods Lakhamu and
11. Lakhamu they caused to come . . . and they grew.
12. The gods Sar and Kisar were made
13. A course of days and a long time passed . . .
14. The gods Sar and . . .

Taking Mr. Smith's version, or one of those in the notes, and putting it into plain English, it says that at the opening of the account the heavens, earth, and sea were in existence; but that order did not exist and there were no gods. The sea was the mother of all. The great gods, a pair, were produced first and grew to maturity. Another pair, Sar and Kisar, were made next. Then a long time passed, after which the gods Anu, Bel, and Hea were born of Sar and Kisar. This is absolutely all. But Mr. Smith says, and so does Professor Sayce, "This corresponds with the first two verses of Genesis!" Corresponds how? In Genesis we read: "In the beginning God created the heaven and the earth." The tablet says nothing like that.

We read in Genesis that the earth was without form and void. In the myth we are told that before the gods were made order did not exist. At first this may seem to be the same as the "without form‡ and void" of Genesis; but modern science has taught us that these words describe a condition which actually existed while our earth was an unsegregated part of the great nebulous mass, and that there never was a time when order did not exist. Matter has always been obedient to law, whether in nebula, sun, or planet. Genesis knows nothing of a chaos. Genesis says, after the heaven and earth were created, darkness covered the face of the deep, and that the Spirit of God moved upon the face of the waters. The myth says, the great gods were not yet made. The water was the mother of them all. In Genesis we read: "And God said, Let there be light: and there was light." In the myth we read nothing like this; so far as the tablets are concerned, light always existed.

* Sayce: Had not been produced.

† Sayce: By name they had not been called.

‡ Any of the various meanings of *tohu* will answer here.

In these few verses of our Genesis there are five distinct propositions, and not one of them parallel to any thing in the myth; and only one has the slightest resemblance. Instead of similarity there is profoundest difference. According to the Hebrew account God preceded all things, and he created heaven, earth, and sea. The tablet says, the heaven, earth, and sea were first; and at that time "the great gods had not been produced, any one of them."

The Hebrew account knows but one God; the Chaldean has many gods. The one declares that God made the universe; the other that the universe made the gods. In the one, the beginning is that point in the existence of God when the universe began to be; in the other, it is the point in the existence of the universe when the gods began to be. It is impossible to conceive of two accounts more flatly contradictory. Unfortunately, the second, third, and fourth tablets have not been found. There is, however, a fragment which, it is thought, may belong here. I give Mr. Smith's version:

1. When (thou didst make) the foundation of the ground (or caverns, according to Sayce) of rock
2. The foundation of the ground (caverns, Sayce) thou didst call
3. Thou didst beautify the heavens (the heavens were named, Sayce),
4. To the face of the heaven . . .
5. Thou didst give . . .

This tablet is so incomplete that it scarcely calls for remark. It contains but little, and that little illustrates the character of all the tablets. So far as what they say is true, it is nothing more than every intelligent man of that day already knew. The foundations of the caverns are indeed of rock, and the heavens are beautiful; but this adds no new idea. Every Chaldean knew that as well as the writer of the inscription. But in Genesis, in the third period, to which it is said this tablet corresponds, there is set forth in no Delphian utterance the important fact, only of late discovered by geologists, that the waters once covered the present dry land.

The next tablet is the best preserved of all. There are many variations in the translations. These are important as showing the tentative character of the rendering, but are of no special interest so far as the question of the origin of the

Mosaic account is concerned. Whichever of the versions we accept, the result is the same. I give both:

	Mr. Smith's Version.		Professor Sayce's Version.
	It was delightful all that was established by the great gods.	1	(Anu) made suitable the mansions of the (seven) great gods.
	He arranged the stars and caused their appearance in (figures) of animals, to establish the year thro' observing their constellations.	2	The stars he placed in them, the lumasi* he fixed.
	He arranged twelve months of stars in three rows,	3	He arranged the year according to the bounds that he defined.
	from the day when the year commences to its close.	4	For each of the twelve months, three stars he fixed,
	He marked the position of the planets to shine in their courses,	5	from the day when the year issues forth to its close.
	that they may not injure nor trouble any one.	6	He established the mansion of the god Nibiru, that they might know their laws (or bounds),
	He fixed the position of the gods Bel and Hea with him.	7	that they might not err or deflect at all.
	And he opened the great gates which were shrouded in darkness,	8	The mansion of Bel and Hea he established alone with himself.
	whose fastenings were strong on the right hand and on the left.	9	He opened also perfectly the great gates in the sides of the world;
	In the mass he made a boiling.	10	the bolts he strengthened on the left hand and on the right.
	He made the god Uru (the moon) to rise out of it.	11	In its center also, he made a stair-case.
		12	The moon-god he caused to beautify the thick night, and he fixed for it the seasons of its nocturnal phases which determine the days.
	The night he overshadowed, to fix it also for the light of the night until the shining of the day;	13	He appointed him also to hinder (or balance) the night that the day may be known.
	that the month might not be broken, and that it might be regular in its amount.	14	(Saying): Every month without break, observe thy circle.
	At the beginning of the month, at the rising of the night,	15	At the beginning of the month also, when the night is at its height,
	its horns break through to shine in the heavens.	16	(with) the horns thou announcest that the heaven may be known.
	On the seventh day it begins to swell to a circle,	17	On the seventh day (thy) circle (begins to) fill,
	and stretches farther toward the dawn.	18	but the half on the right will remain open in darkness.
	When the god Shamas (the sun) in the horizon of heaven in the east . . .	19	At that time the sun (will be) on the horizon of heaven at thy rising.
	. . . formed beautifully.	20	(Thy form) determine, and make a (circle?)

* A constellation.

21 (From hence) return (and) approach the path of the sun
22 (Then) will the darkness return; the sun will change.
23 . . . seek its road . . .
24 (Rise and) set, and judge judgment. . . . the gods on his hearing.

This tablet, according to Mr. Smith, Lenormant, and Assyriologists generally, parallels the fourth of the creative periods of Genesis. But on comparison it will be seen that the resemblance is confined to the one fact that both speak of the sun, moon, and stars. As to all else the difference is radical. The tablet in Mr. Smith's version opens with the statement that all that the gods had established was delightful. This epithet —it is used also in the seventh tablet—corresponds, in Mr. Smith's opinion, to "good" in the story of Genesis. "Good," when applied to things without moral qualities, has but one signification; namely, fitness for their proper use or completeness. But delightful has no such meaning. It is only a synonym for "pleasing;" and when applied, as in the seventh tablet, to monsters, is simply burlesque. Professor Sayce substitutes "suitable," and Lenormant says "excellent." Both these improve the sense; but either takes from the tablet that has been claimed as a proof that the Hebrews took their account from this source. But the difference here between Genesis and the tablet is more profound than a matter of words. In the former the Creator is represented as surveying his work and pronouncing it good. In the tablets there is no creator, but only an arranger, or arrangers, of what already existed. And it is not they who pronounce the mansions of the gods and the monsters "pleasing" or "suitable" "excellent"—whatever the correct rendering may be—but the writer of the story.

Even in the order of its statements, the tablet is antipodal to Genesis. The one speaks of the stars first, then of the moon, last of the sun. The other reverses this, and tells of the sun and moon, and then of the stars. In Genesis we read that God made them all. In the myth they are eternal. The creation of the universe—a beginning to the "everlasting hills"—is an idea to which the writer of the tablets had not risen. In his belief, Anu merely arranged the stars, and caused the

already existent moon to come from its place in the center of the earth, while the sun was in no way affected by him, or any of the other gods. The myth says that Anu established the year through observing the constellations of the stars. In Genesis the stars have no part to perform for our earth. It is the "great lights" that are to be for signs and for seasons, for days and years. In the tablet we read: "He marked the position of the planets in their courses, that they may not injure or trouble any one." How thoroughly this is saturated with the astrological notion then, and for centuries later, so prevalent, that the stars exert an influence over men for good or for evil! There is nothing like this in Genesis.

Nearly all the rest of the tablet refers to the moon and its duties. It is to beautify the night, and to make the month. To the moon the greatest prominence is given by the writer of the tablet, for to the Chaldeans the month was not only the most natural division of time, next to days, but, from its connection with religious ceremonies, the most important. Nothing, therefore, was more natural, and every way fitting, than that, in a cosmogony manufactured to meet the needs of their religion and their science, the month should occupy the most prominent place; and so it does in the Chaldean story, but in the Genesis account it is not even named. It is incomprehensible that a Hebrew, to whom the month was of as great religious importance as to the Chaldeans, should have copied their account and omitted all about that measure of time. What has been said about the character of the physical statements in the previous tablets applies with equal force to this. So far as they concern what all can see, they are commonplace platitudes. As to all else, they are absurd fables.

In the first few lines there is the setting forth of the beginning of an astronomy, or rather an astrology, which had noted the year, divided the stars into constellations, and traced the paths of the planets. This is of value as evidence that men had begun to study the heavens, and to record the results of their observations, but has nothing to do with any thing in the first chapter of Genesis.

The tablet also tells us of the moon, that "at the beginning of the month, at the rising of the night, its horns break through to shine in the heavens. On the seventh day it begins to swell to

'cle, and stretches farther toward the dawn." This is Mr. th's version. Professor Sayce's is almost unintelligible. I not say this, too, has no counterpart in Genesis.
nfortunately the rest of the tablet is so defaced that little ɔe made of it. Enough can be read in Mr. Smith's version ow that it tells something about the sun-god. But, accord- o Professor Sayce, it is doubtful whether any thing was in- ɔd to be said about the sun, except as to its position relative e moon. Indeed, the Babylonians honored the moon more the sun, even making the sun-god the child of the moon- It was natural, therefore, to say less about it.
e sixth tablet has not been found.
e seventh tablet. "This," Professor Sayce says, "is prob- 'epresented by a fragment found by Mr. Smith in one of enches at Kouyunjik." He translates it as follows. The ɔnces between this and Mr. Smith's and Lenormant's ver- ıre unimportant.

:hat time the gods in their assembly created . . .
y made suitable (or pleasing or excellent) the strong mon- . .
y caused to come living creatures . . .
le of the field, beasts of the field, and creeping things of ld . . .
r fixed for the living creatures . . .
ttle and creeping things of the city they fixed . .
e assembly of the creeping things, the whole which were . . .
which in the assembly of my family . . .
ınd the god Nin-si-ku (the lord of the noble face) joined ' together . . .
o the assembly of the creeping things I gave life . . .
he seed of Lakhamu I destroyed . . .

is fragment is to be seen a slight verbal resemblance to :he statements in Genesis. The gods, the myth says, cattle, beasts, and creeping things;" and Genesis says: ıde "beasts, cattle, and creeping things." But if the of these two accounts were to speak of land animals at difficult to see how they could avoid that much of agree- The latter part of the tablet is so badly mutilated, and, esent condition, so nearly meaningless, that it calls for rk.

is an important difference which runs through the

two accounts, to which I have already alluded. It shows how widely their respective authors differed in the manner of thinking and speaking, the one of his God, the other of his gods. In Genesis the Deity is represented as announcing in advance his work in successive fiats—"God said, let there be," precedes each creative act; and when the fiat has been obeyed, God surveys his work and pronounces it "good." But all through these myths the gods are dumb. As blind forces they do certain things; but they utter no fiat, announce no purpose, speak no approval.

These are all the tablets that, with any great probability, can be said to belong to this series. There is, however, a more doubtful fragment which Mr. Smith thinks belongs here. He gives it, however, under reserve. Professor Sayce says: "It is more than doubtful whether it has any thing to do with the creation tablets. It seems rather to be a local legend relating to Assur, the old capital of Assyria, and possibly recording the legend of its foundation. Bit-sarra (the place spoken of in the inscription) or E-sarra 'the temple of the legions,' was dedicated to Ninip." *

I copy the fragment here, that nothing of possible value may be omitted. I give Prof. Sayce's version. Lenormant says he knows nothing of it, and merely quotes Mr. Smith's rendering:

The god Khir . . . Si . . .
At that time to the god . . .
So be it, I concealed thee . .
From the day that thou . . .
Angry thou didst speak . . .
The god Assur opened his mouth and spake to the god . . .
Above the deep, the seat of . . .
In front of Bit-sarra, which I have made . . .
Below the place I strengthen . . .
Let there be made also Bit-Lusu, the seat . . .
Within it his stronghold may he build and . . .
At that time from the deep he raised . . .
The place . . . lifted up I made . . .
Above . . heaven . . .
The place . . . lifted up thou didst make.
. . . the city of Assur the temples of the great gods
. . . his father Anu . . .
The god . . . thee and over all that thy hand has made
. . . thee, having over the earth which thy hand has made
. . . having Assur which thou hast called its name.

* Page 63, Chaldean Genesis. Revised Edition.

Whatever this may be, it has no connection with the first chapter of Genesis.

Mr. Smith styles this account "The Story of Creation in Days," and others have adopted the name. It is difficult to see the propriety of so doing. There is no allusion in it to days in connection with creative periods. There is nothing like the Hebrew order, first day, second day, third day, and so on. Indeed, the word does not occur in any sense, except once in the first tablet, where it says, when giving the origin of the gods, "Sar and Kisar were made next. The days were long, a long (time passed), and then the gods Anu, Bel, and Hea were born of Sar and Kisar." Rev. Mr. Cheyne says, in his article in the *Encyclopedia Britannica*, that the day clauses in Genesis are interpolations, but of this he offers no proof. It seems only a random assertion to get rid of a difficulty in the way of a favorite theory.

To sum up the whole matter. The story in Genesis and that on the tablets have the following points in common: 1. The subjects treated of, namely, sun, moon, stars, earth, and animals of the land. 2. Cattle and beasts came into being by the act of a god. These points of agreement are so few and of such a character that it would be impossible to write a cosmogony without them. Hence they prove nothing. The differences between the two accounts are many and vital. The Chaldean is almost wholly occupied with the genealogy and mythical deeds of the gods; indeed, it seems intended for a theogony rather than a cosmogony. In the Hebrew this is all absent. It opens with God in existence, and the heavens and earth not in existence. The Chaldean is just the opposite. It opens with the heavens and earth in existence, and the gods are not yet made. The Hebrew represents God as the creator of the universe. The Chaldean represents the sea, a part of the universe, as producing the gods, and the gods not as creators, but merely as givers of order and law to a universe in which "order did not exist." The Hebrew represents God as announcing his purposes in a series of fiats. The Chaldean gods announce nothing. The Hebrew represents God as himself seeing the things done and pronouncing them "good." In the Chaldean the gods utter no verdict of approval; where it does occur, it is the writer, and not the deities, who pro-

nounces the mansions "suitable." The Chaldean tells of a time when order did not exist; the Hebrew tells of no such time, but every-where represents matter, like a disciplined cohort, moving to the word of its commander. The Hebrew tells of a first day and night. The Chaldean regards the series of day and night as eternal. The Hebrew is divided into stages of progress separated by numbered days. The Chaldean knows nothing of numbered days. Genesis makes the year to depend on the two great lights. The Chaldean makes it depend wholly on the stars. In Genesis the stars are barely mentioned. In the Chaldean account they occupy the most prominent position. In Genesis, chapters one and two, the month is not so much as named. In the myth the month is the chief measure of time.

These differences, I submit, are not only profoundly important, but are of such a character as to forbid the belief that they are the result of the editing, by some skillful monotheistic *rédacteur*, of the story of the tablets. There is, in the story which we have, nothing from the first tablet. The second fragment, which tells the reader that the foundation of the caverns is made of rock, has left no trace of itself in the Hebrew account. The third recovered tablet tells of a god who made stairs and bolted gates, or made a boiling from which the moon arose. That ancient *rédacteur* has not incorporated any of this, nor, indeed, any part of what is on the tablet, into the story which we have in our Bible.

In the next recovered fragment there seems to be a statement that the gods made cattle, beasts, and creeping things. A similar statement is found in our Genesis.

And this is all.

Of the three requirements to prove the Chaldean inscription the source of the Hebrew story of creation, the first, priority, is very doubtful; the second, identity of subject, although questionable—for the account on the tablets seems to be intended for a theogony instead of a cosmogony—may be admitted under protest; while the third—identity of statement, order, and thought—is wholly lacking.

ART. II.—THE LITERATURE AND THE PRESS OF THE METHODIST EPISCOPAL CHURCH.

METHODISM has always had a literary as well as a religious creed. While its primary work has been soul-saving, it has never believed that "ignorance is the mother of devotion." Inspired dullness or mere intellectual receptivity has never been taught by it. Methodism has been an expression of faith especially marked by a religious life, a conscious experience, and by emotional power, yet it has always held that Christianity appeals to reason, stimulates thought, patronizes literature, and seeks as its ully practical intelligence. It has been its wont to challenge the most thorough investigations of science and philosophy; and as welcomed the inspirations of literature and invention, that ie feebleness of their opposition or the value of their co-operion may be revealed. It has never been afraid of the discovy of truth, and has uniformly encouraged its members to read d study, as well as to pray and testify.

Methodism has always recognized the fact that the ideal ristian is symmetrically developed; that Christ, when upon earth, exerted his curative power upon body, mind, and l, and it believes that he provided for all these a redemption n the effects of the fall; that he came to save man as man, that the development of the *entire* man—heart, head, and l—makes up the ideal man and the ideal Christian. The ent of Methodism well knows that it has guarded against anaticism of mere emotional excitement on the one hand, a cold, formal, and merely theoretical expression on the . We know the reputation of Methodism among those ully sympathizing with its polity or its expression of a ous life has not always been in accord with this view. odist literature, equally with American literature, has been bject of unfriendly criticism. English critics have often o disparage American literature, claiming that after one d years of history we had none worthy of the name. If rge were true, it would not be strange. A great litera- the product of time and of leisure; England has had at e centuries of effort, America but one, and in that short r people have had enough to do aside from the develop-

ment of a literature. They have had to redeem the land from barbarism, to fell extensive forests, to break the virgin soil, to build great cities, to open ports and rivers, to discover and work mines, to construct highways, and to originate and develop machinery for every form of industry. Surely it would not be strange if America had not been as successful as the mother country in the world of letters.

Methodism has given marked emphasis to evangelistic work. It has gladly carried the Gospel to the educated and the wealthy, but as gladly to all men; men the most impoverished and unlettered. It has followed the axman to the woods, the hunter to the camp, the miner into the bowels of the earth. It has preached the Gospel to the frontiersman before his cabin was erected, and brought the sunlight of divine truth to his heart before the sun rays could penetrate the forest in which he was trying to build a home.

Had the Church not produced a literature, it would be easy, because of the magnitude of other work done, to account for the omission. But it is a sound principle that scholarly criticism, disposed to fairness, will always recognize growth of mind whether it be manifest in books or in affairs. Let the mind of both America and Methodism be judged by this principle—let their *achievements* speak for them.

A writer in the *Edinburgh Review* said, recently: "There is a poetry of the past, of the mountains, of the seas, and of the stars, but a great city seen aright is tenfold more poetical than them all." Professor Phelps says that the Pacific Railroad is a poem in act. We may say that our country, in the heroism of its pioneers, in the strides of its civilization, and the development of its resources, presents a growth and grasp of mind around which scholarship will yet gather with imaginative reverence. So the achievements in Methodism are poems in act. The intellectual activity and force they manifest challenge the respect of the most critically exacting. They reveal vast quantities of brain power as well as heart power. The organization and method of work, the adaptation of means to ends, the mastery of obstacles that lay in the path of success, the skillful execution of plans undertaken are so many illustrations of awakened strength; of quickened, stimulated, and applied intellectual activity.

But, to carry this parallelism one step further, it is but just to say that both America and Methodism have each a literature notwithstanding their attention to material affairs. The literature of each claims consideration because of its intrinsic merits, at least in most departments. Candor will compel us to admit that American poetry does not favorably compare with the radiant constellation of English poets. The American temperament is not yet poetical, our civilization has not yet reached the poetical stage of its development, our history is not old enough to create for itself poetical enthusiasm. The American Milton has not yet appeared to write our epic. American lyrics do not glow and burn with all the fire, passion, and human expression of those of Robert Burns. The American sonnet in philosophic thought and poetic fervor does not rival the sonnets of Wordsworth. Our attempts toward dramatic literature bear no comparison to the masterly touch of Shakespeare's hand, though we have material equal to that used by English bards. But in history, in essays, in prose-fiction, in forensic and parliamentary eloquence, in the literature of the pulpit, America is the peer of the mother country.

Now, if the term literature be used, as it often has been used, in a very restricted sense, either to denote the pursuit of writing or to include simply what is called *belles-lettres*, or polite literature, we cannot claim for our Church great prominence, and we do not make the concession regretfully. But when the term is used to include writings that bring practical intelligence, and healthful molding influences to character and conduct, then we are authorized to say that Methodism has a literature which, in magnitude and variety, in vigor and compass of thought, in ability to satisfy intellectual hunger, in adaptation to the proper wants of a people, in its awakening influence and inspiring force, must commend itself to all who are candid as well as critical.

Our Church from the first sympathized with, and sought for its people, literary advantages. Not only religious knowledge but intellectual culture has been and is the aim of Methodism in fulfilling its world-wide mission of good to man. Its literary creed has been founded and maintained on the best of underlying principles, whereby the religious development and happiness of each member is the more certainly and completely

secured. Society is advantaged in proportion as the powers of the individual citizen are matured. And in the divine economy consecrated intelligence and intellectual activity are among the means of the Church's equipment. A communion having a special mission to the masses will not seek to give the best expression of religious life, loyalty, and fidelity, independent of the intellectual awakening and instruction of its adherents.

The literary creed of the Church is best illustrated by its literary enterprise and success. At an early day Wesley determined to use the press as a co-ordinate arm of power in his evangelistic work. The English Wesleyan Book Establishment was founded in 1739, within ten years after a few students of Oxford University formed a society for the more careful study of the Holy Scriptures and for mutual spiritual improvement. In 1789, within five years after the organization of the Methodist Episcopal Church, its publishing house, strangely entitled Book Concern, began what has since proved to be a wonderful history. But the appreciation of the importance of the press was manifest years before the organization and dates here named. Wherever Methodism had extended, the fathers, both by precept and example, were zealous either in the preparation or diffusion of a religious literature and other forms of useful knowledge.

Why did Wesley use the press? To his practical mind it at once became apparent that evangelistic Christianity not only *awakens* intellectual activity but must also supply the demands, the cravings, of that activity. He also saw that popular literature was tainted with a flavor unfriendly to religious development; that the press was a necessity to fortify the Church in its progressive work, and to defend it against the attack of its enemies; and that the press, rightly conducted, was a co-operating evangelizing influence in the work of the Church.

The fathers of American Methodism soon saw not only these same needs existing in this country, but also the imperative necessity of an intelligent, moral citizenship. The Methodist Episcopal Church was organized soon after the close of the Revolutionary War. Then began the mighty exodus from the old world of the uneducated populations. These, combined with our native population, made it imperative that they should be educated and religiously trained in order that the

nation might suffer no harm. "It is to the honor of Methodism, as it was congenial to its republican sentiments, that it at once began to supply the intellectual and moral needs of both the emigrant and native populations;" and while the political fathers have proclaimed the universality of the rights of man, the pulpit and press of Methodism have proclaimed with unwonted emphasis the doctrine of universal redemption. The enterprise and aggressive spirit of the Church in its literary ventures are manifest in the circulation of its literature. It has bridged the gap between the publisher and the people. The clergy first saw and felt the need of a literature. They established facilities for its publication; they assumed the necessary risks and became responsible proprietors; their pens have produced most of its volumes and periodicals, and they individually and directly have carried it to those for whose comfort and enlightenment it was designed; and in this way the Church has produced and distributed a literature in harmony with its "doctrines, usages, economy, and mission."

A few general statements will indicate the magnitude of our Church's literary enterprise. It is seen, first, in the difficulties our publishing interests have overcome. They have withstood and prospered in spite of poverty, debt, controversies, unfriendly criticism, change of business location, fire, and division of property. Second, in the financial gains of these interests. They began on six hundred dollars of borrowed capital; now their assets amount to nearly or about three millions. This large sum could have been doubled if the annual income had not been taxed by manifold Church demands. These publishing interests began in rented property in obscure localities, now they own palatial blocks on the highways and broadways of trade in the great commercial centers. Third, in the growth and distribution of our literature. The first catalogue of our Book Concern was a single leaf, six and a half inches long and one half as wide, and contained a list of twenty-eight books and pamphlets. The last catalogue is a royal octavo, containing the titles of several hundred volumes. The books of the first catalogue were mostly, if not all, of English authorship. Now there are hundreds of American ministers, laymen, and gifted women, writing books and contributing to our periodical press. One generation passed away after the organiza-

tion of the Church before our periodical literature had a successful beginning. Now our several official weeklies aggregate a circulation of more than two hundred thousand copies, while the amount of our missionary, Sunday-school, and tract literature is almost beyond intelligent belief. All this, as has been said, "Is a monument of the enterprise of the ministry, an honor to the Church, a masterly defense of the general intelligence, literary tastes, and reading habits of our people." We might add, and, we think, ought to add, to all this the unwritten literature of Methodism. The expression, "unwritten literature," may seem paradoxical. But Professor Phelps has said that thought moving other minds at the will of him who utters it is literature; or, that whatever is power in thought, as expressed in language, is *literature;* and he deliberately affirms that the weightiest literature is *spoken*, not written. This is evidently true of Methodism. Very little, comparatively, of its thought —of its forcible, effective thought—has ever found its way to the press. The extempore habit of preaching, the exhortations inspired by great occasions, the constant study of adaptation to new audiences and demands, and the intellectual quickening and concentration resulting from the people's sympathy, and, above all, from the Spirit's leadings, have called forth the most expressive and effective utterances that ever fell from human lips. It is said that Walter Scott talked more poetry, and Edmund Burke more eloquence, than they ever wrote. We venture to say that Methodism, because of its peculiar genius, spirit, and work, has talked or spoken more truth, more original, comprehensive, penetrative, and persuasive truth, than the authors of all its books and periodicals have ever written.

The fathers were students of one book.* They read others, but the reading was designed to lead to a more clear comprehension of the Bible.

They were students, too, of subjects, of leading subjects, and to these they gave exhaustive study and full development of treatment; and to all controverted questions involving Bible study they gave the most careful, if not always the most scholarly, elaboration. The ecclesiastical controversies led to the most patient and attentive research, the most precise forms of

* The Higher Critics deny that the Bible is "one book." What would the fathers say?—EDITOR.

statement, and the most logical presentation of argument. It is no disparagement to sister denominations to say that Methodism has been unequaled in the power of its unwritten or unpublished literature over the masses.

The organization of the Church Lyceum at the General Conference of 1876 is expressive of the increasing interest Methodism has in the mental improvement of its people. By this action it is made the duty of the Quarterly Conference of each Church society, wherever practicable, to organize a lyceum, and for it to provide a library of text books and reference books, and to popularize religious literature by reading-rooms and otherwise. The Church is made the teacher, or the supervisor of the teacher, of the people, that they may be stimulated to grow in knowledge as well as in grace.

Some Characteristics of Methodist Literature.

1. Methodism has furnished a literature of substantial and permanent value. President Porter has divided religious books into four classes: the good—meaning the very good; the goodish, the good for nothing, and books which are worse than nothing. We have no doubt that a thorough sifting process would find each class represented in Methodist literature. Examples of the last class are exceedingly rare. Of the *good for nothing* class we certainly have some; of the goodish class by far too many; but we congratulate ourselves that in the good (the very good) we have cause for rejoicing. Methodism, born in a college, and cradled by men eminent for learning, has always had in its communion writers of ripe scholarship and original thought. Theologians of eminent rank adorned its earliest years. Giants in controversy have appeared all along the line of the past, and to-day writers of acknowledged ability are productive in the fields of theology, biblical exegesis, philosophy, and metaphysics, as well as in the easier departments of literature; writers who are read and studied with reverence by the most thoughtful of all the Churches, and of the land.

The subjects treated, as well as the ability of the writers, characterize our literature as one of high grade: subjects involving the great questions of the divine character—His relations to man and his purposes concerning man, and man's nature, duty, and destiny. It has been more than intimated that a truly

evangelistic Church, a people earnestly religious, can produce only an inferior literature, if any at all. Upon the other hand, the history of religious literature shows that it degenerates as religious earnestness decays. It is only when a fervent faith and an ardent zeal have aroused man's noblest energies in the contemplation of the highest themes that eloquence becomes overpowering, poetry sublime, and logic irresistible.

Methodist literature in its best form is one of *inspiration*, not made to order. It is one of originality and freshness. Its authors have the stamp of individuality, and have stimulated the thought of the Churches; and educational enterprises and intellectual activity have followed in its wake.

2. Methodism has a symmetrical or well-balanced literature. We do not mean to say that all forms of literature have an equal place; but we mean to say it is not meager in any department which a Church is expected to produce. The theological, biblical, doctrinal, historical, biographical, devotional, and periodical forms have been brought to some degree of maturity. But what we mean to say further is, that Methodist literature has the true elements, many of the most *commendable* elements, of English literature; elements that distinguish English from continental literature. For example, it has an aversion to extremes of opinion, it revolts from excesses, opposites are well balanced in it; it never surges this way and then that, as if the Church had run mad for want of mental ballast. The different departments of church work in their utterances have not been in conflict. The same theology and morality have been taught in our schools of learning, fostered by our pulpits and press, and sung in our hymnology. In all these many lines Methodism teaches the same lessons of truth, exalts both the moral and intellectual, moderating all passionate opinions, and restraining all unhealthy tendencies.

3. Methodism has produced a *popular* literature, a literature for the people. The burden of its mission has been the training of *all* the people. If it had sought simply to produce a literature perfect in style, attractive in imagery and eloquent in feeling, its literary reputation might have been greater; but it has preferred to be clear in statement, convincing in argument, spiritual in tone, and practical in application. It has sought to advantage the many rather than to gratify the pride of the few.

The works most elaborate in thought are written with a simplicity and transparency that make them pleasing and profitable to the people. Its literature must be acceptable and adapted to the great commercial centers, and also to the isolated frontier mission. It must, therefore, have great variety of form and of kind. Its many publications in the departments of theology, biblical interpretation, history, biography; in the literature of devotion; and of sacred song; the many Sunday-school helps; the publications growing out of the great Chautauqua movement, the tracts that fall from our presses like leaves from the trees in the autumn season; our periodicals, from the stately *Review* to the Picture Lesson Paper; the works of fiction, that we trust are taking the imagination of our young people out of the realm of passion, and leading them into the realm of pure entertainment and healthful instruction, show how well the Church has studied and responded to the wants of its people. As one of our general superintendents has lately written:

> The wants of the people have been fairly met with publications for awakened sinners, for young converts, for advanced Christians, for the closest students of the Scripture; we have books for the teachers, for the people; books for the churches, the home, and the Sunday-school.

The wisdom manifested in the preparation and publication of literature for the people merits the highest consideration. The secular press seeks the popular ear, and its subject-matter and methods of presentation do not always contemplate the instruction and elevation of the reader, but too often his mere literary entertainment. Fiction has often been written and published simply to secure a market, and to secure that end it has been made to comprise startling adventures, sickly sentimentalism, fanciful and romantic pictures, and the suggestion of vicious images. Sometimes other departments of literature have sacrificed a reverent tone and healthful influences to a wide publication. Science and philosophy have made every attempt to popularify their teachings and thereby reach the populace. A vicious literature is in circulation, and if the Church desires to counteract, to stimulate the good and to counteract the bad, it must adapt its teachings to the needs of the great populace. The office and function of the Church to furnish reading that will deal with the realities of daily living, that

will set forth the legitimate results of virtue and industry, and that will secure attention to the great and grand problems of human existence and destiny.

4. Methodism has produced a literature of power as distinct from a literature of knowledge only. De Quincey, in his admirable essay on Alexander Pope, has clearly expressed the vital distinction between a literature of knowledge and one of power: "The function of the former is to teach, of the latter to move. The one is a rudder, the other a sail."

To illustrate his meaning he inquires, "What do you learn from Milton's *Paradise Lost?* Nothing at all. What do you learn from a cookery-book? Something you did not know before." What you owe to Milton is not knowledge but *power.* He brings quickness to your pulses of feeling, and expression to your conceptions of the infinite. His burning thoughts are so many steps upward. Methodist literature has always striven to reach the heart and inspire the life; its primary object has been to exert a molding influence upon the moral nature; it has sought not so much to give it instruction as impressions and impulses, the application of knowledge rather than its impartation. Its burden has been to broaden the views and feelings of the people, to spiritualize the mind, to create an active sympathy with the enterprises of the Church, to beget a wise adjustment of its resources, and to stimulate activity. Much of our literature is not formally religious, but it all breathes a Christian purpose; it recognizes Christ as the object of trust and reverence, and is pervaded and controlled by ethical faiths and emotions. It always suggests the lesson of "hope in adversity, resignation in affliction, penitence for transgression, forgiveness under wrong," and breathes a desire to reform the vicious and a charity in judging of the motives of men. Such a literature is not so much a revelation to man as an inspiration. The power of our hymnology is a point in illustration. Robert Southey said that, of all the hymns of the English language, "none are more devoutly committed to memory and more frequently repeated on death-beds than certain hymns of Charles Wesley." Says Dr. Dorchester:

> Methodist hymnology has done a broader service than that. When the Methodist pulpit has proved the power of men to repent, then the great congregation has caught up the thought, as

if moved by the baton of an angel in the skies, and echoed and re-echoed it in hymns which have borne up the faith of souls as on the wings of the wind. Where, in comparison, are our thundering organs and our surpliced boys posing in dim cathredals, and where are our puny quartets performing before dumb assemblies?

The experience of our people, as recited to each other, has always shown how deeply their hearts have been touched by the hymns of the Church. These have marvelously moved their spiritual natures and voiced their divinest impulses. In them are many gems of literature; and of all the forms of literature they become most easily familiar to the mind and engraven within it. The mind readily recognizes them as the record of its deepest convictions and of the heart's richest experiences. They express and become a part of the people's life, national and individual. Their subtle and spiritual power will go where nothing else will, and will awaken memories and create holy desires and purposes when other agencies fail.

5. We note its catholicity. Our publishers have always striven to supply a literature suited to the needs of the people. They have designed to disseminate an American theology, and have been equally as earnest to extend as widely as possible an unsectarian evangelism. To aid this they have drawn from any source that would best accomplish the end in view. Many books named in our catalogue have not been written by Methodist pens. Methodism has been glad to recognize and circulate any book within the limits of religious literature that it regarded as especially adapted to spiritual instruction and training. Many of its publications are not from American minds. The choicest writings of English authors are made available to our people. Again, our Book Concerns have not published all the books written by Methodist authors. Many of our writers in various departments of literature, for special reasons, have found publishers outside of the Church, and, perhaps, have thereby more fully acquainted the general reading public with our literary productions.

As evidence of the catholicity of Methodist writers and publishers, we call attention to one or two representative works.

Dr. Nadal, writing, some twenty years ago, on McClintock and Strong's Cyclopædia, clearly illustrates the point we are attempting to make. He calls attention to the remarkable

breadth of the work, extending, as it does, the sphere of theology to the inclusion of even non-Christian beliefs. He also shows how modest are the spaces devoted to great Methodist names, such as Bishop Asbury and Dr. Bangs—among the greatest names in Methodist history—while many names from other communions have been rescued from oblivion by a very generous treatment. A reviewer of Stevens's Histories says:

> Great candor, fairness, and catholicity are manifest on every page. However exultant the strains which record denominational successes, of asperity there is not a line, of bigotry there is not a word.

Methodism, perhaps, has seemed sometimes to greatly enjoy its own religious and literary prosperity, but it has ever had words of warm appreciation and hearty recognition of the achievements of sister Churches.

6. Its literature has always been identified with moral reforms. The ministers of the Methodist Episcopal Church have always been in advance of public sentiment on any questions agitating the Church and country. They have been the proprietors of the Church press, and have insisted that it should have no uncertain sound as to slavery, intemperance, Sabbath desecration, an impure literature, etc. It is not possible to measure the potency of Methodist periodical literature in the development of American civilization. It has always been in constant conflict with prevalent systems of wrong and popular vices. It has never permitted them to be "let alone." It has been persistent in agitation, and bold and uncompromising in tone. It has constantly striven to instruct the public mind, to arouse the public conscience, to challenge investigation, and to stimulate thought. It has subsidized the ablest pens of the Churches and country in exposing and characterizing the centers of iniquity, and has poured in upon them the light of searching examination and of free speech. In it moral issues have always had a bold champion and a faithful advocate.

Some of the Results of Methodist Literature.

1. It has gathered up and concentrated theological discussion at the foot of the Cross. To-day the thought of the religious world revolves around the person and work of Christ. Books without number are written by the best minds of all the

Churches, and by some of no Church, to set forth his character and mission. Popular attention, through the literature of all the Churches and even in much that is secular, is turned toward Christ to a degree never known before. The tone and trend of thought in the research and discussion of the present did not characterize the past. This great change is as largely due to the teaching of Methodism and its practical presentation as to any other cause. While systematic theology has not been regarded as the most prominent department of our Church literature, there has always been enough of it to eliminate the fiction of a limited atonement, to defiantly and exultingly proclaim the freedom of the human will and a free, universal redemption, and the privilege of a personal experience in the deep things of God. All this brought men to feel that Christ was necessity to them, and, because a necessity, a reality; and has en a ring of gladness to the thinking, the talking, and the ting of this generation.

. Methodist literature has given a greater completeness to rch organization and work. When the time for the Protnt Reformation came the invention of the printing-press e the work of Martin Luther a possibility, and the imed printing-press made the work of John Wesley practi-. He was seer enough to see in advance the fortifying, ing, and aggressive influence of the press in the work of hurch. The official press has made clear the creed, the , and purpose of Methodism; it has brought its readers mpathy with the great enterprises of the Church; it has d great pecuniary and philanthropic benevolence; it has ed with the weight of the Church's authority the teachd plans of the pastor; every great reform and benefisue is largely its product; the growth of our benevoas always been proportional to the circulation of its ions, especially the members of the *Advocate* family; s has stretched its Briarian arms to innumerable weak , and made them practically independent in their it has brought to their frontier fire-sides, budding chools and missionary societies the needed helps and nd as its teachings have been scattered abroad the is moved forward to the evangelizing of the people. pulpit and the press go hand in hand. Thus while

the minister cries aloud and spares not before the great congregation, the leaflet, the tract, the biography, the hymn-book, the periodical are working away with silent but strangely effective power. With the pulpit and the press every society is fully equipped for independent yet related work. One of them without the other may chase a thousand, but the two, jointly, can put ten thousand to flight. The power of each is increased fivefold by their union.

3. Methodist literature has been a great antidote to pernicious literature. The former has kept the latter out of many homes; often has displaced it where found, and restrained the injurious tendencies of what was allowed to remain. The warfare has been long and severe, and the victory not yet complete, but what would have become of our people if the antidote had not been found and applied? The writing, manufacture, and circulation of a pernicious literature are a crime worse than the opium-trade forced upon China, or the liquor traffic into Africa. Writers cater to, and seem to develop, a vitiated popular taste; the greed of publishers closes their eyes to the character and influence of their productions. Our feverish American life, loving excitement and the marvelous, seeks a compound of sensational and blood-curdling stories, or of sickly sentimentality, impure imagination, and inflamed passion. The country is flooded with books that appeal to the worst element of depraved nature. They are in our book-stores, in the street news-stands, in the railway-car and every-where.

The question has often arisen, Why are so many Christian homes blighted by unfortunate sons and daughters? The novel of taking title and exciting story, furnishes in many cases an answer. But while our secular press has teemed with books and papers of an immoral cast, Methodism for an entire century in this land has been sending forth a constant stream of entertaining and instructive Christian literature. The Church has laid a contribution upon its best writers, and upon many of other Churches, and through them has reached a multitude of young people, putting its impress upon them in the plastic period of their life, enlightening, entertaining, elevating, and blessing them.

4. Our press system has given the Church a more complete connectional bond and a greater degree of uniformity in tone,

spirit, polity, and teaching. This is a work the pulpit cannot do equally well. Methodism has extended over a wide territory, differing greatly in degrees and forms of civilization and in exposure to strong operating influences. Our press system, reaching weekly every part of the Church's field, is controlled by the same central authority and is responsible to it. It advertises the same facts of general import, discusses the same current questions, informs its readers of the same enterprises, and brings them all into sympathy with the general work of the Church. Our Sunday-school helps seek the entire Sunday-school army, asking the attention of all to the same subject-matter, comments, doctrinal statements, and practical lessons. As far as the issues of our publishing houses extend, Methodism will not be diverted from its true character or lose its identity. The diffusion of knowledge throughout the length and breadth of the land has resulted in valuable literary productions. It has awakened and developed productive literary effort in all parts and departments of the Church's activity. Our Church has been so connectional it is difficult to speak of what may belong or may be due to any one State, Conference, or locality.

One word as to the scholarship of Methodist literature. From one or two things that have been said it may be inferred that scholarship has not been demanded or utilized in producing a literature for a people so widely scattered and differently conditioned. It has been correctly said that Methodism is anomaly. It originated with men of the largest culture; in much of its history its chief influence has been over the masses. Its ministry has not generally been classically trained; it has produced rare scholars and ripe divines. It has issued many publications looking to immediate results and claiming no permanent place. Yet in all its history it has brought books remarkable for their breadth of view, erudition, diction. The literary work of its founders has withstood searching criticism of a century. Its Bible Commentaries have been recognized by all the Churches as having a place with the standards. The many voluminous commentaries of later years have not displaced those of Dr. Adam Clarke. Breadth of learning, power of penetration, clearness of statement, depth of realization, and forcibleness of expression, Wesley has by consent the first place. *The History of*

Methodism and the *History of the Methodist Episcopal Church* could never have been produced by any mind save one of scholarly attainments and habits. It has been written with a clearness of narrative, a vigor of style, a comprehensive grouping, and a philosophic view that equal the works of Macaulay. One, whose critical mind has hung over every line of these histories, pronounces their author more rich and polished in diction than Motley; as philosophical and comprehensive as Bancroft; more vigorous and soul-stirring than Prescott; more accurate and logical than Draper, and in the "great quality of fervid heartiness" as excelling them all. Among ecclesiastical histories it is surely without a superior, if not without a peer: and it will claim and secure a place among the great literary achievements of the century.

McClintock and Strong's Cyclopædia is without a rival in the wideness of its range and in the fullness and variety of its topics. True, it has appropriated the researches of the past, but has, in addition, more original matter than any like preceding work. It is a treasure-house of information on all ecclesiastical subjects, and will not be easily surpassed in extent or utility. Thorough scholarship, broad learning, mature culture, painstaking research, and exhaustive treatment characterize the entire work; and the practical wisdom manifest in its general plan, convenient arrangement, and superior execution, is without a parallel. It is a work of American Methodism and scholarship, compelling the respect of the most exacting criticism, and proving a necessity to scholars every-where.

The *Library of Biblical and Theological Literature*, edited by Dr. Crooks and Bishop Hurst, as its successive volumes appear is placing all students under increasing obligations to its editors and writers. It is surely furnishing "a compendious apparatus for study." The volumes that have already been issued show mastery in research and vast erudition. They embody the most curious and antique learning with the results of the latest investigations. They furnish a vast armory of truth, and make exceedingly rich contributions to sacred literature.

In the departments of philosophy and metaphysics Dr. D. D. Whedon, Professor Bowne, Dr. J. B. Wentworth, and others have shown a grasp and penetration of thought and a power of analysis and expression that make them foemen

worthy of the steel of the ablest thinkers and writers of the age. Representative authors and workers in other departments of literature might be named, but we forbear. The history and work of the *Methodist Review* are expressive on this point. It is the oldest of our periodicals. It has always been most aggressive in the work assigned to Reviews. Its pages uniformly contain a very concise, vigorous, and elaborate treatment of living current questions. Its circulation has shown that our ministers and people have not been inattentive to subjects requiring laborious investigation and varied learning. Its editorial management has been characterized by keen insight, ripe scholarship, and a broad catholicity; and its contents, spirit, and influence have compelled recognition from sources the least willing to bestow it.

The Possibilities of the Future.

As we look into the future, what questions arise! The great uestion is not how great a literature, but how far can and ill the Church make literature the ally of its work? Possilities are always to be measured by two things—the advanges or opportunities afforded, and the services demanded. e advantages are certainly inspiring. The Church has now largest religious publishing houses in the world. They are blished in the great commercial and radiating centers of the ntry. They have twelve thousand proprietors, distributed ver the field, who act as agents; they have already a patron- capital, and income that enable them to command the serv- of the ablest pens, and to issue books and periodicals at s that will render them accessible to all. The Church was so well prepared to meet the injunction of Wesley—to cheap prices and sustain them by large sales. The serv- manded is twofold: first, to our own people; second, to untry at large. Our own people are an intelligent, read- ople. Some literature will occupy their attention, control istes, and modify their character. In proportion as they ir own literature they will be loyal to Methodism, true enius, actively co-operating in its work, and generous to volences. But the interests of the entire country de- e religious press. The people have a right to reading- hat is not only entertaining, but reading-matter that is

true to life; that is helpful to morality and reverential to Christianity. Good literature is an imperative necessity to a country where every man is a sovereign.

This is an age of periodical literature. The secular press seems to have reached the golden age of its prosperity. Its influence has been both eulogized and censured. It is in some instances characterized by literary merit, moral integrity, and healthful influence. But alas! it too often seems to be simply the sources through which the filth of society flows into the public mind. The *Nation* said some years ago that the duty of the press was threefold: to publish accurate news, to publish no false news, and not to color the news to suit editorial taste. What shall be said of the press, judged by this standard! As says the same journal: "News is an impalpable thing, an airy abstraction; to make it a purchasable, merchantable commodity, somebody must collect, combine, and clothe it in language. Its quality and value depend on the men who do this work. Some men are accurate, painstaking, true to the facts; but many, even many most prominent men, are not so. Honest accuracy, exact truthfulness, are often considered inferior to smartness, spiciness, and enterprise. The reporter is sent out to gather as much as others; as much as possible. If his professional ambition should lead him to listen behind doors or beneath windows, or stealthily to secure private confidential correspondence; to praise and puff a charlatan or a pretender into notoriety and success; to vilify the pure and good—he is too often regarded as smart, shrewd, and successful, rather than as a vilifier of society and a corrupter of morals. This is to live, and to teach others to live, no better than the criminal code requires, or pecuniary interest demands.

It is the function of religious journalism to teach that righteousness exalteth a nation while sin is a reproach to any people; to teach that virtue *is virtue* and vice *is vice*. May the Methodist Episcopal Church, so richly endowed in its facilities, agency, enterprise, financial and literary ability, be governed by wise counsels, and prove worthy of its marvelous possibilities!

W. F. Whitlock

Art. III.—THE HISTORIC EPISCOPATE: A SYMPOSIUM.

THE HISTORIC EPISCOPATE.

Unity itself is dead, or carnal at the best, if the spirit of unity be wanting. Hence the spirit of unity is precious and fulfills the law given to all Christians, so far as the individual is concerned, if he makes himself in no wise responsible for the divisions of Christendom, and does all that in him lies to restore that primitive unity which answers to the requirements of the Master. The organic unity of a body—of a "whole body"—is the requisite for effective work and progress of the Christian army against the "world lying in the evil one." Thus only shall the world believe that the Son of God is sent by the Father for its salvation.*

The Primitive Church realized this ideal from the period when "the disciples were called Christians first in Antioch." The spirit of unity (so forcibly outlined in Acts ii, 41, 42) was predominant for ages; and to violate unity and create a schism was recognized as a sin against the Holy Spirit. This fact must not be entangled with the fact that, from the first, schisms were generated. The point is, that unity was the recognized law of ecclesiastical life. When Athanasius stood "against the world" there were practical blunders as to truth, but the law was recognized in principle, so that unity was only functionally disturbed; the body was sound and returned very soon to healthful vitality. The spirit of unity in every healthful Christian heart responds to a law of the Gospel which operates for the restoration of organic unity now; but only the Spirit of God can effect this great restoration. It is something not to be worked out by man's wisdom; but let the spirit of Christian unity be revived, and the Spirit of Christ can surely bring about a universal conformity on the part of his children to what he himself commands. It is in this hope that I enter upon a subject the godly and charitable discussion of which must lead to good results.

It has been the successful stratagem of the enemies of the Reformation to credit it with the divisions of Christendom,

*St. John xvii, 21.

and thousands, disgusted with these divisions, have blindly "leaped in the dark," and landed in Rome to escape from the evils of schism. Such a leap had been emphatically out of bad into worse, for (the *fons et origo malorum*) the fruitful parent of all these disorders is the Paparchy itself. I say the *Paparchy** with emphasis, as differing from the papacy as it first appeared in Boniface III. In its first form, as it still recognized the canons of the great Councils, it could not enforce any *supremacy*. It was held by those canons to a mere *primacy of order*, and all the Easterns, with many bishops of the West,† knew how to resist the aggressions of Rome by an appeal to canons and councils. The "Decretals" were forged to break down the whole system of the Councils and to frame a new canon-law for the West, when organized by Charlemagne into an empire separate from the East. On these forgeries Nicholas I., in the ninth century, took his stand, and assumed a "supremacy" to which the East indignantly refused submission. But the East was historically the *matrix* of the Church, and the schism of Nicholas damaged not them, but the Latins. To help himself he created the unscriptural theory of Petrine supremacy and the fable that this was perpetuated in the Roman See. From the intolerable confusions and inextricable errors generated by the schoolmen to sustain such pretensions came all the divisions of the Reformers. Their system had so perverted all true and primitive ideas of the Church, that, in the great struggle for fundamental truth and righteousness, there was little thought of the frame-work in which the truth was originally enshrined. He who made the body of man for the human spirit was not less the author of a similar system to embody the vitality of the Church. It was the mystical body of Christ. Not for a moment should this historic refutation of papal arrogance be forgotten. History convicts the papacy of creating and fomenting almost all the divisions of Christendom.

The great expounder of the original synodical system of visible unity is Cyprian, the martyr-bishop of Carthage. He knows nothing of any papacy, but accepts the Canons of

* The historic importance of this distinction is illustrated in the *Institutes of Christian History* by Bishop Coxe, a manual published by McClurg & Co., Chicago.

† Notably by Hincmar of Rheims, who resisted Nicholas, and founded the historic school of "the Gallicans," which exists to this day.

Nicæa, which recognized certain apostolic sees (four in the East and one in the West) as local centers of church discipline and order.* Among these none was superior, none inferior; nor was there any inequality thereby created among Christian bishops as such. The sees of Rome and "New Rome" were first and second on the list, for no other reason than that they were the capitals of the empire—its great centers of resort; a reason expressly stated in the canons that created them and endowed them with a co-equal *primacy* of order only, and no confession of any *supremacy* whatever. Such an idea was unheard of and unthought of. Cyprian's great canons† were that (1) the apostolate was a unit, expressed in the gift of it as such to one of the apostles first; and (2) that this unit was equally lodged in its integrity with each apostle, as expressed by the same gift to all the other apostles, without any difference or inequality between them. Hence (3) all Christian bishops, as derived from these apostles, hold apostolic powers *in solidarity;* all equal, and each one exercising the same gift in its undivided integrity. Great as was his respect for the see of Rome as the *matrix* of the Western churches, Cyprian yielded nothing to it; "giving place by subjection, no, not for an hour." His great canons were universally recognized by the whole Church, and through them the aggressive spirit of Rome itself was checked and withstood by the entire Orient, and less efficiently by the Latins, down to the time of Nicholas. The Orientals, adhering to the synodical constitutions to this day, regard the Western schism of the papacy just as the Anglicans regard it. They smile at the excommunications and anathemas of Nicholas and his successors, as cutting off nobody but himself and his adherents from the Catholic and scriptural unity of antiquity.‡

> "Now look you, Brother Nicholas, how crazy you must be;
> Just like the silly little boy that sat upon a tree—
> Sat not exactly on the tree, but on a westward limb,
> And sawed the bough on which he sat, betwixt the tree and him."

The "historic episcopate," then, is to be considered here in its original constitutional simplicity, apart from any theories

* See *Ante-Nicene Fathers* (New York, 1886), vol. V. *Elucidation*, xiii, p. 415.

† *Ibid.*, p. 557; also *Firmilian's View*, p. 419.

‡ For proof that the see of Rome was only a Greek mission, a mere colony of the Eastern Church, see Milman's *Latin Christianity*, vol. I, pp. 24–30.

concerning its origin, or the degree of authority it may claim from Holy Scripture. Whether this principle can be proved satisfactorily to be involved in the Ephesine canon of St. Paul,* illustrated by other Scriptures, is not now the question. Allow that it was created by church legislation under the great charter of Christ, who binds in heaven what his Church, under the apostles, solemnly enacted. Nobody but those who suppose the episcopate, *in its own nature*, is unlawful can fail to admit its claims on Hooker's great position, that constitutional law, as such, must bind until what is lawfully established by the whole body is by the whole body lawfully abolished. In point of fact, let us note just here that even the great majority of the Reformed, including Calvin and Baxter and the English Presbyterians, reject the idea that Episcopacy is *per se* unlawful; of which more hereafter. The Lutherans of Denmark, Sweden, Norway, and Finland maintain at least a *formal* episcopate, and so do the Moravians and the Methodists and others, so that providentially there exists no great discord among these divisions as to the *lawfulness* of Episcopacy, whatever they may maintain as to its *necessity*. Nor is there any conceivable difficulty, provided the spirit of unity exists, why all these bodies might not admit that what is *lawful* becomes *expedient*, if only its *necessity* (*quoad hoc*) be proved, viewing it as a primary condition for the return to unity.

Here, then, are certain obvious facts; namely, (1.) That Greeks, Latins, and Anglicans maintain the practical value (to say the least) of a historic episcopate as something not to be compromised without still further increasing the disorders of Christendom. (2.) Greeks and Anglicans are united in demanding of the Latins a rejection of the paparchy, and among the Latins themselves millions have demanded the same for centuries, on Cyprian's principles, which alike the "Gallicans," the "Jansenists," and the "old Catholics" still maintain theoretically. (3.) As has been shown, Lutherans, Calvinists, Moravians, Methodists, and others, among denominations originating with the Reformation, admit the lawfulness of episcopacy, and formally adopt it in a great proportion of their numbers. (4.) To harmonize the greater differences among Christians thus separated, it is important, in the first place, to unite on what is

* Ephesians iv, 13–17.

so generally accepted. (5.) The "historic episcopate," once adopted *practically*, on whatever *theory*, as a base of unity by all the Reformed, a grand base is secured on which, by the Spirit's aid, we may "go on to perfection;" for thus an apple of discord is removed, which, so long as it remains, will continue to foment all other discords, and to perpetuate, as heretofore, the evils which all profess to deplore. It must also be borne in mind that we are aiming at the principle of *universal* unity, not merely of unity among English, American, and German Christians. If, then, we must press great and fundamental reforms upon Latins and Orientals, how vast the advantage when, on our part, we concede to them one great organic principle the disregard of which stops the way at present to all further and more radical reforms. Millions of the Latin communion are opening their eyes to the untenable position of the papacy. The new dogmas have profoundly weakened its whole system in the mind and conscience of Europe. It is not too much to say that France might be evangelized and restored to a sound faith comparatively speedily, were only a united effort made in her provinces on the base here suggested. The Latin churches will never be reformed on any other, as leading French Protestants allow.

Here it must be remembered that, although the historic episcopate, in its essence, exists in the Latin Churches of Europe, it is dogmatically repudiated by Rome. The schoolmen invented the idea that the episcopate is a mere *vicariate* of the papacy, destroying the Cyprianic principle that all bishops are equal, and depend on Christ alone as their head. This was done to depress all bishops, and to deprive them of the principle on which Cyprian and Augustine, with all the Easterns and many Westerns, had resisted the upgrowth of papal pretensions. The Gallicans opposed this school-doctrine; but it was enforced by the Council of Trent, which, in its Catechism, denies the existence of any "holy order" of bishops!* It maintains seven orders of the clergy, of which bishops are *not one!* The highest order is that of presbyters; deacons and subdeacons being the other two "holy orders"—the remaining four are "ecclesiastical orders" only. The Gallicans, Bossuet foremost among them, never accepted this theory, but placed

* *Ante-Nicene Fathers*, vol. V. *Elucidation*, ii, p. 410, and viii, ix, x, p. 413.

themselves on the Cyprianic ground. The "historic episcopate" depends on Christ as its *only* head, and owns his supremacy only. It is precisely what Calvin demands—in the place of the papal vicariate to which the Western bishops had degraded themselves in his day. Alas! that amid the disorders of the times the restoration of such an episcopate was too readily despaired of. The Calvinists of the synod of Dort recognized this misfortune, speaking of the Anglican bishops, and lamenting that their own Church had not been "so blessed" as to retain their order. And never let it be forgotten that Baxter* and the Presbyterians of England asserted that their position did *not bind them to oppose episcopacy*, but only the exclusion of presbyters from a synodical share in church government. This Cyprian himself would have approved, for he goes further, and includes lay-assistants —*omni plebe adstante.*†

Thus, I have discussed the idea in its element, deprived of questions that might encumber it. For these there will be room should it ever lead to the consideration of details. The identity and continuity of the episcopate, in conformity with the Nicene constitution, should be candidly studied as a separate question.

But enough for the present to conclude with what the Presbyterians said to Charles II. in A. D. 1661: "We are induced to insist upon the form of synodical government conjunct with a fixed presidency or episcopacy . . . *it being agreeable to the Scriptures*, and the primitive government; likeliest to be the way *to a more universal concord*, if ever the churches on earth arrive at such a blessing."‡

* On *Church Government*, part iii, chap. i, p. 274, in which he maintains "An episcopacy desirable for the reformation, preservation, and peace of the churches." *Leighton's Works*, p. 637, Edinburgh, 1840.

† *Ante-Nicene Fathers*, vol. V, epistle xiii, p. 294. *Elucidation*, iv, p. 411.

‡ See Archbishop Leighton's Works; quoted from "Two papers presented to His Majesty by the Reverend Ministers of the Presbyterian persuasion in London, 1661."

A. Cleveland Coxe

THE RELATION OF THE PRESBYTERIAN PRINCIPLE TO THE HISTORIC EPISCOPATE.

The Presbyterian principle is usually summed up in the three propositions of the rights of the people, the parity of the ministry, and the unity of the Church. More largely stated, that is to say Presbyterianism holds that, (1.) The visible Church of Christ consists of all those who profess the true religion (together with their children); and that it is in the Church as a whole, not in any part of or class in it, that the continuity, life, and all the functions of the Church subsist and all Church power radically vests, and by it that all Church powers ultimately are exercised: (2.) To this Church Christ has given a ministry for its instruction, government and administration, which, by apostolic appointment, consists fundamentally, in each local church, of a body of presbyters with their helpers the deacons; but normally, by a differentiation of function which we believe to have apostolic sanction, of a "bishop" (or "pastor," or "teaching elder,") standing as *primus inter pares* at the head of a board of presbyters, together with the helping deacons: (3.) The visible Church is universal, and ought to realize its catholicity in a visible unity; and it is most in accordance with the principles involved in the institutions prescribed by the Scriptures that its unity should be given visible expression through representative courts constituted of the equal presbyters of the several congregations, through which the universal Church exercises its governing powers and each part is subordinated to the whole. This conception of the constitution of the Church comes into contact with the prelatic theory at very many points. There is much that the two have in common; and there is much, and much that is fundamental, in which they are at variance. Among these differences the question of the "historic episcopate" takes by no means the chief place. The insertion of it, however, among the unchangeable marks of the true Church in the somewhat remarkable proposals for "home reunion" issued by the American bishops in 1886 and repeated by the Lambeth Conference of 1888, gives it temporary importance, and forces us to take into careful renewed consideration the relation of the Presbyterian principle to this item of the prelatic theory.

So approaching the subject, we may outline the Presbyterian position toward the "historic episcopate" in the following propositions.

1. The "Presbyterian principle" is irreconcilably out of harmony with the theory that the "historic episcopate" is essential to the being of the Church. With the whole conception of what is commonly known as the High Church theory, the theory according to which episcopacy is not only a lawful method but the only lawful method of Church organization, and without a distinct order of "bishops" a Church ceases to be a Church—is without ordination, without a valid ministry, without valid administration of the Lord's supper, without the covenanted promise of blessing—the Presbyterian conception of the Church stands in fundamental opposition. It denies that the continuity and life of the Church and the fulfillment of God's covenanted promises have been conditioned upon the perpetuation of any external form of organization, and much more that God has suspended the continuance of saving ordinances in the world upon the unbroken preservation of what has been justly called "the mere ligature of succession," that is, the scrupulous performance of the rite of ordination. According to the Presbyterian principle, as according to the whole body of the Protestant confessions (including the Articles of the Church of England) and the earliest fathers, the criterion of the true Church is "the word and the sacraments," or, more simply still, "the word," that is, the profession of the true religion. It heartily adopts the definition of Irenæus, that "where the Spirit of God is, there is the Church and all grace;" and it asserts, with all the emphasis of a profound conviction, that it is this Church—the "congregation of faithful men"—which the Scriptures call "the pillar and ground of the truth," to which all the promises are given, in which all powers inhere, and upon which all graces creating offices are poured out from on high. If the invitation of the American bishops to the Church at large to accept the "historic episcopate" means to imply that episcopacy as a form of government is of the essence of the Church, Presbyterians are bound to look upon it as a schismatic proposition with which they can have no dealings. It is with great pleasure, therefore, that we observe a tendency among High

Churchmen of adequate learning and historical sense to abate somewhat the extremity of this position. "No one," says Mr. Charles Gore in his in many respects admirable treatise on *The Church and the Ministry* (p. 344):

> No one, of whatever part of the Church, can maintain that the existence of what may be called, for lack of a distinctive term, *monepiscopacy*, is essential to the continuity of the Church. Such monepiscopacy may be the best mode; it may most aptly symbolize the divine monarchy; it may have all spiritual expediency, and historical precedent on its side; nay, more, it may be of apostolic institution: but nobody could maintain that the continuity of the Church would be broken if in any given diocese all the presbyters were consecrated to the episcopal office, and governed as a co-ordinate college of bishops.

We submit that it is then an inconsistency for Mr. Gore to invalidate Presbyterian orders, as he does, and that solely on an unscriptural and unprimitive over-estimation of the "mere ligature of succession."

2. The truth of history prevents Presbyterians from allowing that the "historic episcopate" is an apostolic or primitive institution. Here, no doubt, it is necessary to define somewhat closely what we mean by the "historic episcopate." Presbyterians also believe in and possess an "historic episcopate," the apostolicity and primitiveness of which they are ready to defend, and the members of the same communion with Bishop Lightfoot ought to be the last to deny. But the primitive parochial episcopate already possessed by Presbyterianism, the apostolic authorization of which has been so admirably re-argued by Dr. Lightfoot, is certainly not what is intended by the "historic episcopate" which the American bishops ask the Presbyterians to adopt. But to ask us to-day to allow that the episcopate, in any other sense than is illustrated by the Presbyterian pastor ruling over the local church as *primus* among his equal presbyters, is "a part of the sacred deposit of Christian faith and order committed by Christ and his apostles to the Church," is to ask us to affirm what the well-nigh universal *consensus* of competent scholarship pronounces to be against historical verity. No result of biblical exegesis is more certain than that the New Testament knows nothing of an episcopate separate from the presbytery which governed every organized Church. No result of the critical study of primitive Christianity is more sure, or more

universally recognized among competent scholars of all schools, than that the episcopate rose out of the presbyterate, and only gradually acquired powers and extension until it became, in the third century, the superior and diocesan "historical episcopate" that we are now asked to adopt as part of "the deposit committed by Christ and his apostles to the Church." What is confessed scarcely needs arguing; let us observe, then, that the best scholarship among the prelatists abandons the New Testament field, and appeals to the right of long prescription. Thus Dr. Sanday genially writes:

Our confessional differences represent not conflicting and irreconcilable conceptions of the original constitution of the Church, but only successive stages in the growth of that constitution. The Church passed through a Congregational stage, and (if we exclude the activity of the apostles as exceptional) it also passed through a Presbyterian stage. If any one wishes to single out these stages, and to model the society to which he belongs upon them, he is zealous for a pure and primitive polity; he clings to the Bible, and what he finds in the Bible; he will not allow himself to wander far from that ideal which he thinks that Christ and his apostles have left him. Can we condemn him for this? Shall we not rather say, *εὐδοκιμείτω καὶ ἐπὶ τούτῳ*? Nor yet need that prevent us from thinking that we have a "more excellent way" of our own. We do not think it right to limit the promises and their working to a single generation. The whole Christain world was in a state of movement which did not cease with the death of the last apostle. The impulse once given to it was too strong to spend its strength so soon. I cannot myself think that fifty years, or even a hundred years more or less, in the date in which an institution became fixed, makes so vital a difference in its character. The cold eye of science may look at these things and point out the causes that were in operation. Those causes were the fruit of human experience, groping its way toward the means best adapted to its end—the preservation and due transmission of the word. Even science will probably decide that there has been a "survival of the fittest;" that under the circumstances of those times a better constitution could not easily have been devised.*

3. Presbyterians cannot allow that the "historic episcopate" is essential to the well-being of the Church, or even that it is the best or the natural form of church government. They hold that the proof that our Lord and his apostles did not insti-

* *The Expositor*, November, 1888, pp. 335, 336. Compare, also, Plummer's *The Pastoral Epistles*, p. 107; Stanton's *Lectures on Church Doctrines*, series iii, pp. 16, 17, and Gore's *The Church and the Ministry*, pp. 269, 270.

tute the Church on hierarchical lines is tantamount to the proof that a hierarchical form is not essential to its well-being. They take it for granted that the form given the Church by the apostles is, so far as it goes, the best form for it to take; and that it is meant to teach us how it should be conducted in the house of God, which is the Church of the living God, the pillar and ground of the truth, so that if extensions are to be made they may be most fitly made on the same lines and by the further application of the same principles. They observe that the Church of the first ages, in seeking due expression of her unity, sought it naturally through representative councils wherein the numerous pastors of the flocks met to consider their interests; while it was only under the pressure of Roman imperialism and barbarian feudalism that it was forced into the unnatural prelatic molds of the later ages.* They believe that the principle of representative and collegiate government—of "diffused episcopacy," if you choose the phrase†—is embodied in the prescribed polity of the local Church, and is the true scriptural principle for its general organization. And they believe this to be not only the scriptural form, but, as it has been excellently phrased, "the natural form, and therefore the natural law of the Church,"—"the mold and type into which it runs when all external pressure and all artificial influence are removed." They believe it to be God's will that his Church should be so constituted; they believe that the Church is destined to be so constituted; they believe that her efficiency in the fulfillment of her high mission will be indefinitely increased when she is so constituted. And they therefore cannot accept the "historic episcopate" as either desirable or natural.

4. Nevertheless, Presbyterians are not inclined to erect their own conception of the divinely appointed constitution of the Church into the criterion of the true Church. It is their fundamental principle that where the saving truth of God is, there is the Church; and they conceive themselves to be bound to maintain holy fellowship and communion, "which communion, as God offereth opportunity, is to be extended unto all those who, at every place, call upon the name of the Lord Jesus Christ." They cannot but deprecate, therefore, the apparent erection by their Episcopal brethren of a mere denominational

* Compare Gore, *op. cit.*, pp. 104, 106, 112. † Gore, *op. cit.*, p. 334.

peculiarity into a condition of intercommunion.* As such, they cannot accept it. For themselves, they ask nothing as a condition of intercommunion but faith in our common Lord. They seek first the unity of the Spirit in the bonds of peace: and are ready, not, indeed, to yield their witness to what they believe the truth of God in doctrine, practice, or government, but to subordinate all else to the presence of the Spirit himself. They have no faith in efforts to seek unity by organization or enforced unformity—they do not believe it can be attained by "building a great house around a divided family." In the words of a typical High Churchman, they believe that "the instrument of unity is the Spirit; the basis of unity is Christ the Mediator; the center of unity is in the heavens, where the Church's exalted Head lives in eternal majesty—human yet glorified." And they believe that the path to visible unity lies in the cordial recognition that all those—under whatever diversity of creed, worship, organization—are one body who cling by a living faith to the one Head.

If one Presbyterian may be permitted frankly to speak his mind, the present writer thinks that the first practical step toward realizing the grand dream of giving visible unity to the Protestant world must come through a federation, rather than an assimilation, of denominations. If all denominations that are willing to subscribe the Apostles' and Nicene Creeds together with the doctrinal basis of the Evangelical Alliance—and this last he holds essential, since there are some of us who will not easily consent to yield what has been bought in the throes and blood of the Reformation—would appoint delegates according to some equitable basis mutually agreed upon, who should constitute a court to which should be committed the care of all strictly interdenominational matters—visible unity would be accomplished and no denominational peculiarity would be interfered with. Is it not, after all, such a true unity as this, rather than mere uniformity, that we long for?

* *Encyclical Letter* of the last Lambeth Conference, p. 15.

Benjamin B. Warfield.

RELATIONS OF THE METHODIST EPISCOPAL CHURCH TO THE HISTORICAL EPISCOPACY.

At first sight the relations of the Methodist Episcopal Church to the episcopal question seem to be questionable, incongruous, and anomalous. In theory we are presbyterian, but in practice episcopalian. We affirm that there are but two orders in the ministry; yet we "consecrate" our "bishops" and emphasize that occasion. We "extemporize" most of our worship, yet we have a ritual; and at this hour we have Wesley's prayer-book, the directions for the use of which have never been formally repealed. We hold that our elders can ordain other scriptural elders and bishops, yet not one such elder was ordained on this continent until Wesley ordained and sent over Thomas Coke. Our bishops are only officers who preside in Annual Conferences, yet we know of no occasion where, in their absence from Conference, an ordination has proceeded.

As Methodists we hold that the early Church was formed on the model of the synagogue, and not of the one and only temple. In the latter every detail of worship was rigidly prescribed, and therein was the only divinely pre-appointed and historically identified "succession" of ministers. Therein were high-priests, priests, and Levites—the type of the three orders claimed by modern High Churchmen. Therein the administration and movement was rather from heaven toward earth. On the other hand, the synagogue was every-where, and was officered quite otherwise. After Christ had offered the one final and everlasting sacrifice, converted Jews retained many of their synagogue forms, and their worship expressed the glad, instinctive movement of earth toward heaven, and of soul toward God through Christ. There was no altar in the synagogue, nor high-priest nor priest nor Levite. The argument that the early Church was shaped on the model of the synagogue is conclusive. Vitringa's *Synagogue and the Church* (Bernard's translation, London, 1842) would seem to put this point beyond question, though additional testimony abounds. When the early churches were being organized each had its elders, and as the churches multiplied the latter were grouped under a presiding elder, or overseer, the import of whose designation as "bishop" stands for whole campaigns of controversy.

As Methodist Episcopalians we hold that "bishop" and "presbyter" are interchangeable terms, and that the first term relates to the governmental utility of the "office." In other words, "bishop" expresses simply a function of the presbyterate in Churches that prefer and adopt that form of church government. We have the authority of men like Dean Stanley and Dr. Lightfoot—the bishop of Durham—and dozens and dozens of others, to assert that this interchangeability of the terms "bishop" and "presbyter" is an issue now settled by the best scholarship.

The Methodist Episcopal Church is the oldest organized episcopal Church on this continent, and its history is closely associated with the episcopacy question in the Church of England. Had the latter Church accepted the fruits of Wesley's work and co-operated with him in England we would probably never have heard of our Church, there or in America, as a separate Church. When many thousands of Methodists had been converted and gathered into "classes" in America, who wished the benefit of the sacraments, Wesley fairly besieged and besought Lowth, Bishop of London, to ordain even one presbyter, so that some of the people might have the sacraments and the remainder have hope of Church privileges. Wesley was driven to look into his Bible and Church history for relief. Authorities like Dean Stanley and Dr. Lightfoot declare that no issues are better settled than that "bishop" and "presbyter" are interchangeable terms.

Canon Farrar has recently said: "Though episcopacy seems to me to have the divine sanction, I do not in any sense regard episcopacy as a thing of immediate divine institution or universal obligation. . . . I hold that episcopacy is lawful; . . . but I do not maintain for it any indefeasible prescription. . . .

Wesley came to see clearly that there is no such thing as a real apostolic succession, and that in extreme cases, under even existing English laws, he could ordain a presbyter and a scriptural bishop as duly as could the archbishop of Canterbury. To the very last he hesitated, but not because he doubted his scriptural right and authority to exercise his office as the head of the Wesleyan religious movement, and as a modern apostle after a second Pentecost. Wesley's ordinations were lawful, but he doubted that they were expedient, save as a last resort. Like

an obedient son in the gospel, he preferred to "hear the Church" so long as human elements in the administration of that Church did not interfere with his great work of saving and edifying souls.

Wesley knew that there is no divinely prescribed form of church government. At the same time he, like a wise man, saw that when a church constitution has been chosen, it is but loyal and best to adhere to that form until compelled to dissent and diverge. He knew that from Ignatius's time, when a bishop was only the first among his equals and served simply as "a center of unity," to Cyprian, who regarded a bishop as the absolute vicegerent of Christ, there was but a short, swift, human step. Wesley loyally preferred to respect a church which even had no apostolic succession, and to obey the law of that Church lest it be discredited and displaced by a less desirable one. He knew that regard for the work he planned argued the minimum of adverse criticism in very respect for the future of that work. Compelled to do something, after Bishop Lowth and others declared they would do nothing, Wesley ordained Coke, and in the document wherein he records his act and motive he expressly said:

> For many years I have been importuned to exercise this right by ordaining part of our traveling preachers; but I have refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the national Church to which I belong.

The compelling exigency had now come. Wesley ordained Coke as a "superintendent," and others as presbyters. Still later, when he saw that at the close of his life his followers at home would fall apart, he ordained Alexander Mather as a bishop for England. In both cases there was exigency, which sanctions the acts of those who are compelled to go outside of given forms and prescribed regulations. Emergency is superior to law even in religion and ecclesiasticism. There is a grave defect in the history of the ordination of the first archbishop of Canterbury under Elizabeth, and of the line of English bishops since that time. Little wonder, therefore, that wise advisers of the queen taught that mere episcopal appointment from the throne is sufficient, without consecration. There has been much controversy over this point, and *we are per-*

suaded that there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds than of many and vital episcopal ordinations during the Elizabethan days of the Reformation in England.

We are persuaded, also, that it were better to frankly admit, in company with many of the most devoted and learned ministers and theologues in the Church of England, that the succession is one of the errors and assumptions of the papal Church, and should not be included among the doctrines of Protestantism—Continental, English, or American. Papal writers on the one hand, and many and distinguished Church of England writers on the other hand, unite in the declaration that episcopal succession is not a doctrine of the latter Church. A statute in the time of Elizabeth was to the effect that those who had received ordination in form other than that of the Church of England might have Church preferment upon signing the Articles of Religion. Many having only presbyterian ordination actually did obtain preferment in the English Church. Hooker, whose eminence needs no statement, has said that there may sometimes be "very just and sufficient reason to allow ordination made without a bishop." Now we hold that Wesley had that "very just and sufficient reason" to authorize him to ordain Bishop Coke, and thus begin a line of Methodist Episcopal bishops under whom our Church work and success would seem to have the sanction of the great Head of the Church.

This general statement of our relations to the historic episcopacy must suffice, with a few points of summary and inference.

1. We hold that we are an episcopal Church as to our genuine origin, our methods of work, and our ecclesiastical conformity to the primitive Church model of the year 84 A. D. While we are as presbyterian as presbyterism in theory, we prefer a system of scriptural superintendency which, though it began as late as 1784, is derived from as genuine sources as any in church history. Though short, it is pure, to our certain knowledge, as is any on record. Moreover, the chain is complete and continuous beyond challenge.

2. Our episcopacy has competent jurisdiction. Our bishops who receive ordination have universal, and universally admitted, authority. They are never outside their world-wide or legally

prescribed fields. We make no distinction between their "habitual" and their "actual" jurisdiction. Moreover, we obtain detailed, minute, and effective local episcopal oversight through presiding elders; our diocesan bishops who, in a substantial sense, feed the flock, and illustrate the fundamental sincerity of our views as to the parity of bishops and elders by retiring at the close of their term of office—to which they are not ordained.

3. For the sake of the old principle above credited to Ignatius, but often re-affirmed, we practically restrict ordinations to our bishops, but only that they may be "centers of unity," and that we may keep our temporal law. At the same time, any elder has divine right to ordain elders or bishops. Admitting this, we yet deny that he at present has ecclesiastical right to ordain until legally authorized. While the historical bishop in all Churches may have abused his office over and over again, he has also contributed to save the Church more than once.

4. At times it has been illegal for presbyters to ordain, administer the sacraments, or pronounce absolution, unless by permission of the presiding bishop. However, they have always had inherent and divine right to do all these things. In process of time all these rights have been regained and restored save that of ordaining. Wesley, therefore, completed the Reformation in England by re-asserting and illustrating presbyterial right and authority to also ordain elders and bishops.

5. It is sometimes suggested that our Church should thoroughly vindicate and harmonize its presbyterian theoretical polity by electing bishops to serve for only four or eight years, and that they should not be ordained or consecrated. We affirm, however, that such a step would be a departure from primitive Christian practice, and that it would mar the consistency of our symmetrical scriptural scheme.

6. He who correctly reads our Methodist history, and knows the record of the primitive Church, will not be over ready to re-affirm once in four years by General Conference resolution that Methodism is not a high church, and in danger from "Romanizing germs." A deliverance on vital themes, when uttered too often, begets a persuasion that somebody is in doubt. What would be the effect of too frequent affirmation

of the divinity of Christ? Future readers of history would be sure to conclude that that divinity has been often and fiercely doubted within our Church. As a safe-guard, if there is danger from super-episcopalianism in our Church, we should prefer that the personal offenders be allowed to ripen for the day of mundane wrath, and thus receive the inevitable lesson which would avail far more than a folio of resolutions.

7. It is not the part of Methodism to be forever disavowing "prelacy," but rather to rest in the scriptural origin and quality of her genuine episcopacy. Thereby shall we best protect the Church from the one extreme of super-episcopalianism, and the other extreme of hap-hazard and non-historical episcopacy. Some among us deem it their duty, and a proof of their horror of "prelacy," to "define" our episcopacy and deprecate the growth of its power and perhaps final rebellion against, and disregard for, the Church. The results are loss of corps spirit and measurable disaffection, which bode no good. The implied danger, suggested by the timid, is certainly not in our theory of the episcopacy. Our only possible danger respects the *personnel* of our future superintending presbyters. Therefore, let precautions be personal, and let not a mistaken defense hasten to tinker our explicit and safe law. While we remain low church, as we must, let us be sure to be sufficiently high church in the fearless use of our low church munitions.

No declaration, or disavowal, or deprecation, or protest, or explanation, or manifesto of any kind whatsoever can more clearly define our univocal theory of church polity and of our episcopacy. In the light of that paragraph let us make the very most of our bishops while we have them, and should they, perchance, all disappear at once, let us reverently proceed according to this law to get some more.

Arthur Edwards.

Art. IV.—JAMES PORTER.

In the old New England Conference, an important center of thought, activity, courage, and radicalism, James Porter long remained a conspicuous historic figure. He was in every movement of the period. He always marched in the van. In the pulpit he occupied an enviable position; and on the platform, the scene of some of the most stirring and famous debates of the century, he was invariably prominent. Without him no Methodistic circle was complete; and in the circle he could not be hidden. His tact, good sense, rare knowledge of men and things, were seen on all sides; and, however we may account for it, he held a high place of honor among the most distinguished men of his generation, a fact which makes his life worthy of consideration and study. In an important sense he was a self-made man, the architect of his own fortune. He was not lifted into fame by friends or accident; he rose by the persistent and wise use of the powers originally conferred by the Creator. The diligent use of the five talents made them ten.

Though not born to fortune or title, James Porter came of good Puritan stock, tracing his lineage back to Richard Porter, who settled in Weymouth, Mass., in 1635, and thus securing connection with a Pilgrim family whose abilities, virtues, and services have left visible and notable traces on the history, literature, religion, legislation, and institutions of the Eastern States. Tact and push were in the blood; and back of these was a susceptibility to moral and religious motives, and a deep sense of duty to God and mankind. Though, like most of their neighbors, in moderate worldly circumstances, his parents, William Porter (born in Middleborough, Mass., February 1, 1763) and Rebecca (Wood) Porter (born in Middleborough, March 31, 1772) were highly respectable people, retaining and training their children in the faith, virtues, and aspirations of their ancestors.

In this Puritanic home, characterized by simple tastes, habits of economy, industry, and a spirit of enterprise and adventure, the future itinerant was born, March 21, 1808, and passed the years of preparation for the duties of later life.

In the humble community there was little to rouse the soul or stir aspiration. The quiet virtues were in demand. The church under whose influence he was trained, but into whose inner fold he never entered, was the leading institution of the town; and the minister was the most conspicuous man, the patriarch of the parish. Next to the church was the public school to him, as to many another New England boy, an *alma mater*, a source of instruction, inspiration, and guidance: an armory hung about with most curious weapons, from which the initiated could furnish themselves for the hard contests of life. Of this rare institution our subject made good use in securing the mastery of rudimentary knowledge and a facility in handling simple English. Besides attendance on the public school, he passed several terms for advanced studies at Pierce Academy, located in the vicinity, attaining the measure of mental training and knowledge deemed adequate for entrance upon business. The business chosen by him was manufacturing; a kind of industry then rising to importance in the State. From the first he aspired to be a master in his department; and to secure this high end he was quite willing to begin at the bottom. Entering a woolen mill, he devoted himself so intelligently and persistently to the duties assigned him that he was able, in a brief period, to become a manager in the department where he served, thus early evincing the tastes, aptitudes, and capacity for business which became so conspicuous in his later life. But, amply as he was qualified to enter a business career, he was destined to another course; his own predilections and plans were traversed by the higher order of Providence; and so, instead of becoming, as he had anticipated, one of New England's princely manufacturers, he, by a strange turn of affairs, became an itinerant minister—an outcome which neither he nor any of his family had anticipated.

Methodism, though comparatively new in the State, was then sweeping like a warm wave over the Puritan churches of Plymouth and Bristol Counties, and awakening in many hitherto dead or dormant a sense of spiritual unrest or of fresh vitality. In 1827 the Rev. Ebenezer Blake, a "son of thunder" and a successful evangelist, traveled the Easton circuit, including Middleborough, the home of the Porters, and

as one of the trophies in the year's campaign, he enrolled on his list of members the name of the young manufacturer, then unknown, but in due time to become a household word among the millions in the rising sect. Though trained in the Puritan faith, and bound to it by many ties of association, blood, and interest, the new convert conceived at once a strong attachment to the new order, then every-where spoken against, which had proved so helpful in his own enlightenment and spiritual renewal. Unlike many, who were able to appreciate only the defects of the system, his sterling sense at once grasped its excellences. To intellect and heart the doctrines and economy of the Church commended themselves as at once sensible and usable in the great work of evangelization. The appeal to experience was then new, and much needed in New England. It was this appeal, as Coleridge puts it, that found him. The surrender to the divine Saviour was instantaneous and utter. Without stopping to confer with flesh and blood, he was at once baptized and received into the Church he had come so highly to appreciate, and of which he remained to the last a faithful member. In that age of lay help membership implied activity. The recruit, not less than the seasoned soldier, buckled on the armor and entered the field of conflict. The new Church was an aggressive force, a conquering host, as well as an army of occupation, whose sole business was to secure the territory of the world. The young man apprehended at once the genius of the sect, and began to exercise his gifts in public prayer and exhortation. The ability to speak and handle himself in social services was a revelation to himself not less than to his neighbors and fellow-members; and, while these early endeavors secured the approval of the Church, they awakened in his own mind a vague aspiration for broader and more fruitful fields of service.

Of this mental questioning and spiritual aspiration the outcome was the "call to preach," of which the fathers made so much. To the divine vocation was soon added that of the Church in the form of a license. Armed with this formal authority, he began tentatively to preach as well as to conduct in a less formal way social and household services. The tact displayed and the success attained in these minor gatherings

indicated to his brethren a call to wider service, and tended to deepen in his own mind the conviction in favor of the ministry as a life calling. With this purpose he abandoned secular business, and in order to secure a somewhat fuller preparation for the new work he repaired, in 1829, to Kent's Hill Academy, where he spent six months in brushing up his knowledge of earlier studies. With a field already white and calling for laborers he could not tarry long at Jerusalem. Though his mental acquisitions at the time were not large, they answered well the requirements of a period when the standard of ministerial education in the Methodist Episcopal Church was much lower than at present. The entrance upon the duties of the active ministry was, moreover, regarded by him as but the beginning in a course of education which was to extend through life.

In 1830, a period which appears to the current generation as almost pre-historic, James Porter joined the New England Conference. Of the eleven in the class, some of them historic men —William Livesey, Sanford Benton, Samuel Osgood Wright, Charles Noble, Jefferson Hascall, Dexter S. King, Joel Knight, Thomas G. Brown, Ephraim Scott, and Salmon Hull—he was the last survivor. Of those who entered during the decade only six—R. W. Allen, Stephen Cushing, William Gordon, Franklin Fisk, Walter Wilkie, and H. C. Dunham—remain; four others—Mark Trafton, W. H. Hatch, M. P. Webster, and Nathan D. George—belong to the decade, but entered later the New England Conference by transfer. Of these, William Gordon alone, venerable for years and services, continues on the effective list, holding his fifty-sixth appointment in unbroken succession. Most of the men of that period have not only passed out, but their names sound strange to the reader. Amid these unsubstantial shades the name of James Porter remains fresh and familiar through the Church. The Conference into which he then entered, though comprising the territory of the present New England and New England Southern Conferences, was comparatively small in numbers. All told, the roll contained only one hundred and one names, all of which have disappeared save that of George Sutherland, who joined in 1825, and now stands as the sole living representative of the Conference prior to 1831.

The first five years of his ministry were spent on territory now included in the Southern New England Conference. In 1830 he traveled the New Bedford and Fairhaven Circuits, as one of the junior preachers, under the Rev. Timothy Merritt. In 1831–32 he was stationed at New London, Conn.; 1833, at Warren, R. I.; and in 1834–35 at East Greenwich, R. I. In each of these fields he acquitted himself well, giving ample promise of a useful ministry. Diligent in study, and careful in pulpit preparation, he was at the same time abundant in labors among the people. Besides the ordinary pulpit and pastoral work, as was usual in that day, he massed his forces in special revival services, a kind of work in which he excelled. But on all sides were evidences of interest and progress; no labor was in vain.

Like many of the preachers of a period when salaries were small and fields large, he began his itinerant career as a single man. The delay of marriage was prudential, for he was not a believer in clerical celibacy. He held that a suitable companion would add vastly to the preacher's usefulness, and such a one had, in his view, been providentially selected for him. In one of the early prayer services, held by him at a private house in Easton, a young lady of the place, the daughter of the leading merchant, attractive in person and manners, and a prominent figure in the local circle of fashion, was in attendance. Trained in another faith, the service was to her novel and impressive, especially the part relating to religious experience, for, up to that hour, though reared in a Christian family, she had never been personally approached on the subject of religion. The young evangelist seized the opportunity for a personal appeal, urging the duty of immediate repentance and faith. Accepting the terms of salvation which had been so clearly set forth and enforced, she made an instant and entire surrender of herself to the Saviour, and came at once into the joy of conscious pardon. To both parties the occasion was memorable as a turning point in life; and, as such, was often referred to by both in later years with profound interest. The chance acquaintance of that evening ripened into mutual and abiding attachment, as well as conjugal union. Without an extended knowledge of each other, or, as they used to say, "very much courting," James Porter and Jane Tinkham How-

ard were united in the bonds of holy matrimony June 17, 1833. Though the method of attachment at sight may not be commended as usually promotive of personal happiness or domestic tranquillity, we are constrained to acknowledge that in this instance the results were extremely happy. The attachment realized in the first moment of acquaintance knew no abatement or change for the more than fifty years of their married life. In the new home created by the union of hearts as well as hands, the law of kindness and mutual appreciation held sway, excluding alienations of affection, jealousies, jars, and troublesome differences of opinion and modes of domestic administration. In affection and sympathy the two lives became one. Into this household came eight children—four of them died early; two sons and two daughters survive.

At the close of the term at East Greenwich, Mr. Porter passed over into the territory of the present New England Conference, where he occupied for twenty years the leading pulpits in Wilbraham, Worcester, Boston, and Lynn. The pastorate, 1835 and 1836, in Wilbraham was very fruitful in a large revival, extending from the school into the village, and marked by some signal conversions. The whole people were moved, and many became members of the Church. After two years spent in Worcester he went to Church Street, in Boston, the "People's Church" of the period, where he maintained his already high reputation for pulpit and pastoral ability, which was not easy in a charge abounding in volcanic forces and invariably run at high pressure. From Church Street he passed to old Bennett Street, where the labors of the famous John Newland Maffit had produced a spiritual tornado. The selection of James Porter to meet this emergency indicates the current estimate of his ability, and his success in the charge added to his reputation.

As a successful pastor he had become one of the foremost men of the conference. Though without brilliant pulpit gifts, his advance had been constant and regular. He had taken no backward steps; the work in each charge had given fresh assurance of his capacity for important service. As a preacher, he was sound, sensible, practical. He knew what to say and his best way of saying it. In his earliest ministry he aspired to be a pulpit orator, a theologian, a philosopher; but he soon

learned that he could never move easily, or contend effectively, in these seven-league boots, or in Saul's cumbersome armor. As a wise man he returned to the sling and smooth stones, finding that adaptation is power. Dispensing with the learned method, in which he was at a disadvantage, he returned to the simple and practical, where he was easily master. In style he was conversational, descending to the plane of the people without loss of dignity or impressiveness. A story or incident no one knew better how to tell. It was always to the point, and served to illustrate or emphasize the truth in hand. Beginning at the beginning, he unfolded the plot with dramatic skill. In preaching he never stopped at the intellect. With rare sense, and a knowledge of human nature, he could appeal to the conscience and drive home a truth. Above all, his appeal was to the heart. Beyond most men he knew how to stir the feelings and enlist the sympathies; to open the fountain of tears and move men to immediate action. In the pulpit his commanding personal appearance—tall, well-proportioned, erect—with a good voice, gentlemanly bearing, and easy manner gave him at once the eye and ear of the audience. And what was thus gained at the start was held by skill in handling his subject and himself to the close. His preparation for the pulpit was simple. The matter and form, carefully thought out, were secured in outline. Though accustomed to the use of the pen, he seldom wrote *in extenso* for the pulpit; and even the notes used were usually brief. As suggestions in the rough, they held him to his line of thought and lighted him on to the goal. With this simple furnishing, and with the mind full of the subject, he was a model *extempore* speaker, at once instructive and entertaining.

On the platform and on special occasions he had few equals. Calm, self-poised, and quick to see and feel, he was ever ready to take up his parable. No one ever found him unprepared. *En rapport* with the audience and occasion, he knew instinctively how to say the things which would carry conviction and gain his case. On Conference anniversaries he was ever fresh and suggestive. Many households long retained the impressions he made at funerals. Without any patent method, he entered into the circumstances of the occasion, and with rare sense of propriety, knowledge of the human heart, and tact, he was able

to say and do things suitable for the hour. In the administration of the ordinances he displayed the same rare gift of adaptation. Under his hand the administration of the Lord's Supper was a most impressive service.

Like all successful pastors, he carried the cause on his heart. The conversion and edification of souls were ever in mind, and he was never able to rest without attaining this ultimate purpose of the ministry. As a result, he was favored with many precious revivals, some of them of a marked character, which added greatly to the numbers and strength of the churches. These results were not secured without forethought, prayer, and labor. Few knew so well how to utilize lay help. Through the official and most active members, whom he drew close about him, he kept in touch with the whole congregation. At the public and social services he was able to take many by the hand, and to greet others more familiarly at their fire-sides. With his forces so well in hand, he was able to maintain harmony and activity in the church, and to be ever ready for evangelistic work. In resources and expedients for carrying on the work, he was unusually affluent. If one method or expedient failed, he was ever ready with another. In some way he was bound to succeed.

The commanding qualities, sound judgment, knowledge of affairs, and tact in dealing with men, displayed in the pastoral service suggested him as eminently adapted to manage a district; and accordingly, at the close of his term at Lynn, in 1844, he took charge of Worcester District. In 1854 he was appointed Presiding Elder of Boston District. In this supervisory service he was eminently successful. He knew the men and the churches, and was happy in his adaptations. To preachers and people he was a safe adviser, especially in financial matters, and inspired them to move forward with courage and enterprise. At the close of his first term on a district he returned to the pastorate, serving at Chicopee and East and South Boston with the freshness of youth.

Meantime, the antislavery agitation in the Conference had reached a crisis. The low mutterings, heard as early as 1830 on the distant horizon, broke at last in flame and terror on New England. The elements were in commotion; the solid foundations were moved. Amid the electric display no one felt secure.

Leading men, lay and clerical—the old guard—were shaken in their loyalty; princes of the tribes, men long held in the highest regard for talent and devotion to the Church—Orange Scott, Jotham Horton, Luther Lee, Lucius C. Matlack, and others—withdrew from it and formed a new organization. In so great an upheaval, when old things were passing and all seemed likely to become new, few heads remained level; but James Porter's was one of the few. In turning back this tide of secession he acted an honorable and important part. In sympathy with antislavery—belonging, in fact, to the radical wing—he was prepared to offer moderating counsel which would not have been accepted from a conservative source.

As an organizer and leader of the loyal sentiment of the Conference he stood pre-eminent. With a clear comprehension of the question in its various bearings, a knowledge of the actors in the case, and skill in handling parties, he found men prepared to recognize his sagacity and wisdom in the present exigency, and to accept counsels favorable at once to the cause of reform and the integrity of the Church. The party gathered about him, grew with each day, and became, in due time, a solid phalanx, which swept opposition from his path and gave him for many a year the foremost place in the body. Besides this prime advantage he was a master in debate. He knew how to put things. He knew equally well how to hold his opponent at bay or to turn the edge of his argument. He excelled in replication. Quiet, deliberate, cautious in traveling toward the goal, he was yet, when the hour struck, nimble of foot as a wild roe. Like the whaleman, he allowed ample length of line until his antagonist became weary or involved in the lines of argument, and then used the spear. In conference and convention, as well as in the press, he led the debate, in which many able men joined. In the General Conference of 1844 he was conspicuous for counsel, suggestion, and good management, both on the floor and in committee. Active in debate, he was also influential in shaping legislation. As a member of the "Committee of Nine," he had a hand in the most important action of the session.

In the debates and discussions which followed in later years he exhibited the best qualities of the politician and statesman. With tact and inexhaustible resources in organizing parties and

directing the course of debate, which pertain to the politician, he combined the broader outlook, the knowledge of men, the estimate of causes and motives, and the capacity for the adjustment of social and moral forces which characterize the statesman. These great qualities made him dominant, giving him a firm, long-continued hold on the Conference and denomination. He was the only member ever sent seven times to the General Conference; the only one able to continue thirty-five years in control.

Besides other great qualities, James Porter possessed the instincts of a business man, which led to his election in 1856 as Assistant Book Agent at New York, a position he held for twelve years in succession. With some knowledge of the book business, he brought to the house, also, enterprise, skill in manipulating his forces, and, above all, a sound business judgment and capacity for managing large interests. He did much to make the house a paying concern, by pushing the sales and clearing the shelves of lumber. In his addresses to the Conferences he was extremely happy, taking occasion to boom the latest issues of the house. In the selection of works for publication he was usually fortunate. Though appreciative of high literary merit, which commends itself to the few, he believed, as a publisher, in practical, pious, salable books, which would appeal to the tastes of the majority and chronicle their virtues on the ledger. The increased sales and permanent growth of the business, as well as the furnishing for its enlarged facilities, all evidence the thrift and enterprise of this great publishing-house during his term of office.

His election, as a triumph of the antislavery party, was offensive to conservative men, especially to those on the border; and he was exposed to the danger of being judged as a partisan rather than on his business merits. To avoid this evil, he showed much tact and good sense in conciliating the opposing elements, so as to allow his service to be judged on its merits. And here he was strong. The unfortunate incident of his official term was the difference between the agents, which opened the way for allegations and charges of fraud and mismanagement in the affairs of the house, and led to a long and bitter controversy in the Church. Fortunately, the business was not, as alleged, "in a confused and chaotic, but in a decidedly un-

derstandable shape," enabling the referee, James P. Kilbreth, to ascertain and place before the General Conference "the exact state of affairs from the books." In the bindery alone were found irregularities and evidences of slight loss; but "it it is matter of wonder that in so large a business as the Book Concern has been doing for so many years, the frauds and iregularities, after scrutinizing examinations, are so small—smaller than would be found, on the average, in houses of equal business and employing as many persons." In showing the general soundness of the Concern, and vindicating the integrity of the agents, the investigations were productive of good. The sole criticism of Dr. Porter's agency by the referee was the allowing of purchases through his son; but, even in this case, it was not claimed that the Book Room suffered the loss of a penny. The criticism was a protest against nepotism, which, with a democratic Church, never fails to obtain favor.

But the Book Room controversy was greatly prolonged and embittered by the simultaneous occurrence of the debate on lay delegation, in which Dr. Porter was an active and able participant. On this subject he was conservative. With many of the older men, like Curry and Whedon, he stood for historic Methodism, in which the ministry had led the Church on to the most glorious successes of modern times. The fear that the introduction of the laity would impede the progress of the cause led him to oppose the measures of the reformers, and this opposition drew the concentrated fire of the enemy. Old scores came up for settlement. Conservatives who had been piqued by the repeated successes of his candidacy were ready to join hands with the leaders in the lay delegation movement to secure his defeat. This, however, was not the whole of the case. Against the wiles and combinations of the enemy he was still able to command a formidable opposition, and with the conditions of earlier years he would have come off triumphant. But those conditions no longer remained. The sentiment of the Church as to ecclesiastical economy had traveled away from him. Perhaps he was too far advanced in life to take up this question on its merits; his early appreciation of the original structure of Methodism continued with him to the last, and made him suspicious of efforts to introduce a wooden horse into the citadel.

But Dr. Porter was a successful author as well as publisher. In all, he issued sixteen different treatises, some of them possessing rare merit. His books, like his sermons and addresses, were characteristic. Without indulging in learned dissertation or logical formulas, he wrote for the popular mind on current topics with which he was familiar, especially those relating to his own Church; several of his volumes being popular expositions of the economy, doctrines, usages, and history of Methodism. *His Hints to Self-Educated Ministers*, and *Revivals of Religion*, abound in wise and helpful suggestions, especially for young preachers. *The Compendium of Methodism* and *Compendious History of Methodism* were happy conceptions, and merit a long lease of life. Though much has since been written on the subject, these books have not been superseded.

Though at the close of his Book Agency in New York he retired from regular work, he was not inactive. Some of his best books were written at this period. As one of the secretaries of the National Temperance Society, he made many addresses; he performed many side services, preached many sermons, held religious services, and pushed the sale of his books. With much physical vigor, he retained unusual mental activity. He spoke and wrote with the sanity of earlier days. In vigor, finish, and flow of thought his article in this *Review* on "Making the Appointments" was not surpassed by his earlier productions. The love of evangelistic work was with him a ruling passion. Each year he delighted to assist regular pastors in special services, in which he preached much and conducted many social meetings. After the death of his wife, in 1886, which was a severe blow to him, he found special comfort in this work. During his last year, when on the verge of four score, he preached more than a hundred sermons. His final effort was a three weeks' campaign in Philadelphia, from which he returned home extremely ill. Though hopeful himself of recovery, the physicians gave no encouragement. The forces of nature were spent. The pilgrim had reached the end of his journey. The disease was heart failure.

But the last four months of his life, passed on the verge of the two worlds, were among his best. The quiet and glow of sunset were about him. The storms had blown over, the clouds were dissipated; and in his evening sky the blue and gold

predominated. Abundance of peace was given him, and with a subdued and gentle spirit he awaited the coming of the chariot. While he desired to remain a little longer for his family's sake, he was yet constantly ready to mount and ascend. During these days of waiting he experienced unusual pleasure in the society and communications of Christian friends. The preachers were dear to him. The greeting of his Conference, sent a few days before his death, brought tears of joy to his eyes. It was the first time in fifty-eight years he had failed to respond to the roll-call; and now in his absence he read with eager interest each item of the doings, as reported in the press.

But the end was at hand. On the 16th of April, 1888, he arose in unusually good spirits, persuaded that his condition was improved. In this he was entirely mistaken. After a light breakfast he read as usual a chapter in the Bible, and then turned to his paper. After dozing over it for a few moments, his attention was withdrawn as though attracted by a ray of light from the other side. It was the end. Without returning again to consciousness, he passed to the paradise of God. In the presence of his children and friends, final words of consolation were spoken by his ministering brethren, and what was mortal of this eminent servant of God was deposited beside the dust of his wife, amid the unsurpassed beauties of Greenwood, to await the blast of the archangel's trumpet.

So fell and passed from our ranks "a prince and a great man," one of the greatest, as said Dr. Olin, in the Methodist Church. James Porter owed much to the Conference and the denomination which furnished him an opportunity, a mission, a platform; the Conference and the denomination owe an unceasing debt of gratitude to the great Head of the Church for the loan of a life so long conspicuous, and devoted to such varied and influential service.

D. Sherman

ART. V.—RELIGION AND THE LAW OF CONTINUITY.

THE existence of matter is continuous. If an atom should disappear from the universe, or if a new atom should appear, we should have in each case a break in the continuity of material existence. We do not expect such a breach to occur.

Phenomena are continuous.* A moving body does not instantaneously change its velocity by a finite amount, since this would require the acting force to be infinite. A cannon ball does not immediately take up its great velocity when the expansive force of the charge is applied, nor does it immediately lose it upon striking the rampart. It both acquires and loses its rapid motion by passing in a very short interval of time through the infinite number of intermediate velocities. If it should pass instantaneously from rest to finite motion, or from finite motion to rest, we should have an instance of discontinuity in the phenomenon of motion. When chemical reaction occurs between two atoms of hydrogen and one of oxygen, the transformation into one molecule of water seems to be instantaneous; but doubtless a finite portion of time is required for the reaction, so that the new phenomenon of one molecule grows out of the old phenomenon of three atoms through an infinite number of successive stages, each of which gives warning of the stage to follow. It would thus seem to be true of all phenomena that there is no break of continuity between the disappearance of the old and the appearance of the new, but that the old is shaded into the new by imperceptible degrees of change, each element of which foreshadows its successor.† It is doubtless safe to say that we expect no phenomenon to begin or end abruptly. We expect that it shall neither come nor go without warning, but that it shall be a product of the past and a factor of the future.

Law is continuous. If at any time oxygen and hydrogen should change their combining proportions and unite in equal weights to form water, we should have a break in the continuity, not of existence or of phenomena, but of law. Or if

* *The Principles of Science*, W. Stanley Jevons, p. 616.

† *Credentials of Science the Warrant of Faith*, Josiah P. Cooke, p. 274. [Professor Cooke supposes that crystals may appear without warning.]

at any time gravity should change the direction of its action to one at right angles with the line joining the gravitating particles, we should have another conspicuous breach in the continuity of law. We do not expect such breaches to occur, and we demand that they shall not occur.

Now, we have learned by experience not to expect a break in any of the continuous phases of nature. We expect material existence to continue uninterrupted, however much its forms may change; we expect varying phenomena to pass successively through all the points between the extremes of their variation, and not to go by leaps; and, finally, we expect the laws of the visible universe to be rigidly continuous. We expect and demand that the processes of the universe shall, under like conditions, be the same every-where and always. We expect and demand that the state of the universe at any one instant shall be the outcome of the state immediately preceding and the forerunner of that immediately following.* We expect the state of the universe at any instant to be both the historian of the preceding instant and the prophet of the one next succeeding, and, consequently, the historian of all the past and the prophet of all the future. Now, we are led to expect and demand all this by virtue of what is known as the law or principle of continuity. La Place has said that a perfect knowledge of the universe at any one instant would be the key to a perfect knowledge of the universe in all its parts and in all the stages of its duration, past as well as future.†

By the law of continuity, then, is meant the uninterrupted progression of the phenomena of the universe according to the principle that the progression at one point of the universe will, under like circumstances, be the same at any other point; and the progression at any epoch of duration will, under the same circumstances, be the same at any other epoch. This law

* "Nous devons donc envisager l'état présent de l'univers, comme l'effet de son état antérieur, et comme la cause de celui qui va suivre."—*Théorie Analytique des Probabilités*, La Place.

† "Une intelligence qui pour un instant donnée connaîtrait toutes les forces dont la Nature est animée, et la situation respective des êtres qui la composent, si d'ailleurs elle était assez vaste pour soumettre ces données a l'analyse, embrasserait, dans la même formule, les mouvemens des plus grands corps de l'univers et ceux du plus léger atome: rien ne serait incertain pour elle, et l'avenir, comme le passé, serait présent a ses yeux."—*Théorie Analytique des Probabilités.*

means the oneness of the universe, both in space and duration, and it demands that every phenomenon shall be related to all other phenomena, whether simultaneous, past, or future. It carries with it what is ordinarily meant by the expression, "the uniformity of nature," and includes, besides, the unbroken flow of the phenomena of the universe in all of its parts and in all stages of its history.* Now this principle of continuity is the foundation of science, for it is the warrant of all induction; and by induction alone does science increase the possibilities of human knowledge. Any system that proceeds in harmony with this law is to that extent scientific; and any system that demands a real breach of the law is necessarily unscientific.

It is the purpose of the present article to inquire into the bearing of this law upon the Christian religion, with the view of ascertaining, if possible, whether the Christian system is of necessity unscientific. I do not undertake to inquire whether it is, as a matter of fact, a system of truth; but whether, by necessity, it rests on an unscientific foundation. In order to avoid unnecessary complications, I shall in this investigation assume the unlimited application of the law to the visible universe, although I am unable to see that the law, as we conceive it, is not apparently violated whenever it encounters the volition of a finite being. It is easy to see that the law can account for the natural bridge of Virginia; but what of the Brooklyn bridge? Nevertheless, since scientific opinion is divided upon the question as to whether volition itself may not be a link in the chain of continuity, I shall leave the entire question of volition out of the account, and proceed on the hypothesis that the principle of continuity is of universal dominion. Let the only limit, then, to the application of the law to the universe in all its parts and in all stages of its duration be our ignorance of what the law and the universe really are.

Let us now proceed to apply the law of continuity to the visible universe, as both the law and the universe seem to us, remembering that in the present stage of knowledge we can not reach absolute conclusions. By the visible universe I shall mean the sensible masses distributed through space, such as the sun, planets, stars, comets, and the nebulæ.

* *The Correlation of Physical Forces*, Grove, 6th ed., p. 181, *et seq.* *The Principles of Science*, p. 619, *et seq.*

I. I shall temporarily assume that the masses of the visible universe are finite; that is, that the atoms constituting them are not infinite in number.

1. If the atoms are finite in number, the energy of these masses is, and has always been, finite in quantity. Let us take the most extreme case, and regard these atoms as having fallen from infinity to their present position. We must, therefore, regard them as having been in the act of falling forever. But however far back we go into the past, the potential energy due to the separation of the atoms is rigorously shown by the calculus to have been finite, even though they were originally separated by infinite distances. Therefore, if these atoms have been falling forever, their potential energy has only been diminishing from an original finite limit. The kinetic energy due to the transformation of this finite store of potential energy is, therefore, finite; and since any assumed original kinetic energy could not have been infinite—the number of atoms being limited—the total sum of the energy of the visible universe is, and has always been, finite.

It is a fact beyond question that the visible universe is parting with its energy. The planets are radiating it toward every quarter of the celestial sphere, and only an infinitesimal part is returned by reflection or re-radiation from the orbs of space. The sun himself is radiating energy at an enormous rate, an inappreciable part of which is intercepted by the planets, and a still smaller part of which is returned to his diminished store. What is true of the sun and his planets in this respect is, by the principle of continuity, true of all suns and systems of worlds. The visible universe is, therefore, losing its energy. If it is now losing energy, then, by the law of continuity, the same was true a thousand years ago—a thousand ages ago—indeed, the loss must have been going on forever. But though this be true, it does not follow that its energy, even though finite, could be exhausted in a finite time, since the original rate of transformation of potential energy would have been infinitely slow. In the absence of any evidence to the contrary, mechanics would, therefore, lead us to the conclusion that the visible universe may have had an infinite past,* and the law of conti-

* [Nevertheless, the conditions necessary to such a conclusion, though perhaps conceivable, would scarcely seem to be possible.]

nuity might run backwards forever without being required to account for the energy of the universe. But is there any evidence to the contrary? It is well known that a gaseous body in a free space grows hotter by cooling. Assume such a body acted upon by no forces except its own gravity and the energy of its atoms. It radiates energy into the surrounding space and at once becomes cooler. Immediately upon this loss of heat the gravity of its mass, having less energy to oppose, draws the particles nearer the center; that is, the gas contracts, and it does so by a fall of its parts toward the center. The body thereby becomes denser, and the mean energy of its particles is accordingly increased. The particles have lost potential energy, but have acquired additional kinetic energy, and it can readily be shown that the gain of heat in the contraction is greater than the loss of heat which occasioned the contraction.* A gaseous body, then, upon cooling contracts, and upon contracting grows warmer than it was before the contraction occurred; and thus the temperature will steadily rise until near the time when the mass begins to liquefy. After liquefaction the body will lose heat more rapidly than the contraction can restore it.

If the sun is a perfect gas, he will continue to contract and grow hotter until he begins to approach the liquid state. Then radiation of heat will take place more rapidly than contraction can restore it, and the great luminary will begin to grow cooler. Until that time comes—if it has not already come—the sun must grow hotter. If he has already reached or passed that stage, then at some time past, while yet a gas, he reached his maximum temperature. Beginning at that time and going backward, we find the sun expanding and growing cooler, his actual heat being converted into potential energy as the particles separate farther and farther from the center. Let us, by the law of continuity, carry this process back to the time when the sun filled all the space of the solar system, extending far beyond the orbit of Neptune, and, perhaps, crowding closely upon the territory of the nearest star. His particles then possessed, comparatively, little kinetic energy, but immense energy of position. Now the heat of the sun at the present time should at least be equal to the amount generated by the fall of these particles through this immense space to their present position

* *Popular Astronomy*, Newcomb, p. 508.

in the sun, less the amount of heat radiated during the entire time of the fall. The larger the original dimensions of the sun the greater will have been the amount of heat generated by the fall; but it is susceptible of easy demonstration, that if a body had fallen from infinity toward the center of the sun, its velocity at his present surface would be finite, and would be less than four hundred miles a second. Therefore, if the sun originally filled all space—which he could not have done—and has been contracting and rising in temperature forever, the total amount of heat generated through the infinite period of contraction would be finite. It is estimated within a reasonable degree of approximation that the total amount of potential energy transformed during an eternal fall of the particles of the sun from infinite space would be sufficient to maintain the present expenditure of energy for about eighteen million years.* Or, in other words, the amount of energy generated by the contraction from infinity would be eighteen million times what the sun now radiates in one year. If we assume for the moment that the transformation of his potential energy has been the only source of his heat, then the actual amount of heat radiated during the past must have been less than eighteen million times the present annual expenditure by the entire amount of his present kinetic energy. If the rate of his radiation for the past few million years has been the same as at present, then the total amount of heat generated by an eternal contraction would have supplied the expenditure for less than the past eighteen million years. If his rate of radiation in the past was different from that at present, the only effect of the hypothesis would be to change the figures from eighteen million years to some other finite period. If the past rate were equal to that at present, then eighteen million years ago the diameter of the sun could scarcely have exceeded three million miles; if less, then his diameter at that epoch would have been less than three million miles. It seems a violent assumption that his rate of radiation with a surface corresponding to his increased diameter could, in spite of his lower temperature, have been very much less than at present.† We are thus driven to the remarkable

* *The New Astronomy*, Langley, p. 100.

† *Popular Astronomy*, Newcomb, p. 511. [Professor Newcomb says: "The probability would seem to be on the side of a greater total radiation."]

conclusion that the sun must have been transforming potential energy forever in order to have supplied the expenditure of the last eighteen million years; that is, that the sun must have existed from eternity in order to have commenced his existence eighteen million years ago, or at some other finite period in the past! . If there were any original sources of heat besides his potential energy, they must have been finite in quantity, and, unlike his original store of potential energy, exhaustible in a finite time; and, consequently, their only effect would be to extend the history of the sun farther back into the finite past. It would seem necessary, then, on any substantial hypothesis, that the sun must have received energy from some source at a finite date in the past. Science knows no such adequate source.

What is thus true of our sun would seem to be true of all suns. That is to say, there seems to be more energy in the universe than is due to its original potential amount, even on the extreme supposition that the atoms were originally separated from each other by infinite distances. The law of continuity, then, drives us to the conclusion, either that energy has been added to the universe in time, or that the universe itself existed eternally before it began to exist at all. The second of these alternatives is absurd, and the first demands a breach in the principle of continuity at the epoch when the added energy first appeared; for this new appearance of energy would be a phenomenon without a predecessor. But if we must admit that energy has been added to the universe in time, we shall greatly simplify the problem by admitting at once that the visible universe itself appeared at a finite epoch in the past. We have, then, in the case just examined, an apparent break in the law of continuity, namely, either the original appearance of the universe in time, or the original appearance of its supplementary energy.

2. Let us now apply the law of continuity to the phenomena of life in the universe. It is well established that life cannot be manifested outside of a certain limited range of temperature. At the present time the earth and, perhaps, one or two of the planets are well adapted to be the home of life; but has this always been the case? The earth, being a solid, is losing energy more rapidly than its contraction can restore it, so that, leaving out of account the heat it receives from the sun, it is

steadily becoming a cooler body. So far as its own independent energy is concerned, it was warmer a thousand years ago than now, and still warmer a thousand centuries ago. By the law of continuity we go back to a time when the heat was sufficient to keep it in a liquid condition, and still farther back to a time when the heat was so intense as to hold it in the state of a gas. About the time it ceased to be a perfect gas it reached its maximum temperature, and, whatever may be said of subsequent times, it cannot be doubted that the heat at this maximum point was so intense that life could not exist. There has, then, been a time in the history of the earth when life was impossible either on its surface or in its interior. Whether the other planets are at present the theater of life or not, the law of continuity points unmistakably to a past period when their heat, like that of the earth, was too intense for the phenomena of life; for at one period or other all the planets and satellites reached that stage of development just before liquefaction when their heat was at the maximum. The sun himself is doubtless near that period at the present time, and life is now impossible anywhere on his surface or within his fiery depths. Wherever life may have first appeared, it is certain that once there was no life within the limits of the solar system. What is true of our sun in this respect is true of all suns, and what is true of our planet is true of all planets. The stars are now too hot for the abode of life, and their circling planets are either now too hot or were so at one period of their history. The law of continuity, then, drives us to a point of time in the past, subsequent to the first appearance of the visible universe, when life did not exist. The subsequent appearance of life is a fact that cannot be too strongly emphasized. The original appearance of life and the original appearance of the visible universe are two distinct and non-contemporaneous facts. The point of time at which the oldest of the fiery worlds reached its maximum temperature was long after the first appearance of the visible universe, and the point of time at which life could first flourish in that oldest world was long after it had reached and passed its maximum temperature. Consequently, at some definite time in the past, since the first appearance of matter, life came into the already existing universe. Whence did it come? Let it be admitted that the law of con-

tinuity can trace life back to its first appearance. Standing at that point of time, we see on this side life, but on that side no life. Somewhere and somehow, from out of a lifeless universe, there came a new and hitherto utterly unknown phenomenon. But is the presence of a new phenomenon fatal to the law of continuity? By no means. A crystal was at one time a new phenomenon, and so were thousands of other facts on their first appearance, but these are regarded as instances of the action of the law rather than as cases of its failure. So the phenomenon of life on its first appearance did not necessarily oppose the law of continuity. But did it in fact oppose the law? If we could trace the phenomena of crystallization back to the first crytal, but were unable to find a case of crystallization at the present time which did not depend on the prior existence of another crystal, we should be compelled to regard its first appearance as an apparent break in the law of continuity. This law demands that if a crystal requires a pre-existing crystal now, it must always have required it; so that if any crystal ever came unannounced, the law of continuity would have failed at the point of its coming. Similarly, if life at the present time should always come heralded by pre-existing life, but if on its first appearance it came unheralded, then its first appearance would be an apparent failure of the law of continuity. Its original coming would not be a breach of the law simply because it was a new phenomenon, but because its first appearance would not follow the law according to which it now appears.

What, then, is the law according to which life now appears? Does it come heralded or unheralded? Does it start up without warning, or is it always foreshadowed by pre-existing life? Is it the gift of life or of death? Science has but one answer to these questions. Professor Tyndall says: "No shred of trustworthy testimony exists to prove that life in our day has ever appeared independently of antecedent life." If life is now the gift of life alone, then the law of continuity requires that it shall always have been the gift of life. The law of continuity has carried us back through developing worlds to the beginning of life, but it cannot go a step farther. Life did make its first appearance in time, but it came in the face of the law of continuity, which declares that spontaneous gen-

eration then and there would demand spontaneous generation here and now. We have in this case a second apparent failure of the law of continuity.

3. Let us now turn from the past to the future, for this wonderful law is prophet as well as historian. Let us begin with the moon. Her pathway around the earth does not lie through an absolute vacuum, but she must make her way through the invisible ether with which science has filled space as the medium for the transmission of energy. The effect of her friction with this invisible ether is to shorten her distance from the earth, and to increase her velocity; so that, after the opposing effect of the terrestrial tidal wave shall have been sufficiently reduced, she will go circling around the earth in a diminishing spiral, but with increasing speed, and will at last, with fearful momentum, plunge into the earth from which she originally sprang.* The time required to bring about this catastrophe will be inconceivably great. During this immense stretch of duration the earth will, doubtless, have cooled down below the point at which life can exist, and the sun himself will have parted with the most of his transformable energy. But when the collision of the moon with the earth shall take place, a vast amount of heat will be generated. While this heat will not restore the earth and moon to their original condition—because of the immense loss of energy in the meantime—it will, doubtless, restore the united moon and earth to a temperature at which life may again begin to flourish, provided, perchance, any living germs may have survived the intense heat of the collision and the intense cold of the æons preceding the catastrophe. But the combined earth and moon will ultimately cool down below the life limit, and in diminishing spiral finally fall into the sun, who shall already have received Mercury and Venus, and who shall in turn gather home his entire family of planets, asteroids, meteors, and comets. The law of continuity, then, definitely reaches forward to a time when the solar system shall be consolidated in the central sun, whose energy shall be very great, yet short of its original quantity by the total amount radiated into space during the intervening period.

If living germs should, perchance, survive the shock as the

* *Treatise on Natural Philosophy*, Thomson and Tait, vol. I, part 1, p. 258.

planets come plunging into the central sun, the consolidated mass of the solar system would, doubtless, develop into a stage when life could again flourish. During the vast periods that I have described, the sun himself will, by the laws of gravitation and ethereal friction, have been approaching some other sun of similar experience, and, sooner or later, these bodies will come together; and these in turn will unite with other consolidated suns and systems, until at last the matter of the visible universe will all be gathered into one mass of stupendous but finite dimensions. If life shall have survived the countless alternate extremes of frozen and burning worlds, and appear in this ultimate globe, it will then stand face to face with its final enemy. When this isolated globe shall have parted with a definite amount of energy, and reached a definite temperature, life will take its final departure from the universe. We thus see in the finite future a third apparent failure of the law of continuity.

If it be objected that the law of continuity itself demands that life should cease when it reaches the lower limit of its possible existence, and that its final disappearance, instead of being a failure of the law, will be an instance of its action, let me suggest that we imagine ourselves standing on that dead world of the future at any time after life has taken its departure, and that we start backward on the track of continuity. When we reach the point at which life disappeared, we are brought to a halt. On the future side of that point the phenomena of life are not only unknown, but impossible. When we reach that point in our backward trace, the phenomena of life are still unknown and impossible. Chemical action will, on the backward trace, reappear at the point where it disappeared, because it does not imply previous chemical action. But when, on the backward trace, we reach the point at which life disappeared, it will not reappear, because life pre-supposes existing life. The final disappearance of the life of the universe will, therefore, equally with its original appearance, be an apparent failure of the law of continuity. That is, the two gates of life—the one by which it entered the visible universe, and the one by which it will take its departure—swing outward. The law of continuity can open both of these gates from within the living universe, and go back into the past realm of

death before life had appeared, and forward into the realm of death from which life shall have forever disappeared, but when it approaches the living universe from either the past or the future dead universe, it finds both gates closed against its entrance.

4. Let us take one more look into the far future, and follow the final globe after life shall have taken its departure. This body will at last part with all of its transformable energy and reach the temperature of outer space, after which no further change can occur. The law of continuity bears irresistibly on toward that final period in which no change can ever take place. Between now and then the stretch of duration is inconceivably great, but it is measurable in finite units. When that time shall come, the law of continuity will reach its last great failure. For, putting ourselves in imagination on that final globe in its last estate, we can take no backward trace to the time when change ceased. We can follow the law of continuity only by means of the change it necessitates, and in a changeless universe we can get no starting point at which to begin the trace of the law. The final disappearance of transformable energy from the visible universe will, therefore, equally with its original appearance, be an apparent break in the law of continuity.

I have thus far assumed the universe to be finite, and have thereby been able to point out four apparent great failures in the law of continuity; namely, the original appearance of the energy of the universe, the original appearance of life, the final disappearance of life, and the steady dissipation and ultimate disappearance of the transformable energy of the visible universe. On the assumption that I have indicated—namely, the finiteness of the universe—and under the full liberty that I have allowed myself—namely, to apply the law of continuity irrespective of only a limited knowledge of the universe—we cannot shrink from the results of our investigation up to this point. From the terms imposed upon the inquiry at least four failures of the law seem inevitable.

II. But let us change our assumption, and now regard the visible universe as infinite, still reserving our right to apply the law of continuity with safety provided we apply it with caution.

1. Let us first look forward. So far as I can see, the law may continue unbroken forever. By the processes just described satellites will coalesce with their primaries, planets will fall into their central suns, system will collide with system, and the consolidated mass will increase in size until the mind becomes staggered at the colossal dimensions; but as matter is now assumed to be infinite in quantity, these enormous masses will be infinite in number, and will forever approach toward infinite dimensions; and the universe, though forever parting with its energy, will never become inert.

Though it is scarcely conceivable that life could survive these countless shocks of worlds, with the alternate extremes of heat and cold, yet the stages of development in different parts of the universe might be so unequal that the environment essential to life could exist in one world while the catastrophe was being enacted in another; and if it were possible—which I neither assert nor deny—that life could be carried from world to world, the law of continuity might remain unbroken forever.

2. But if we look backward instead of forward into an infinite universe, do we see the same vision? Not so. On the contrary, when we go backward along the track of continuity into a universe of infinite energy, we find that, though infinite in extent, it must have had its origin in time. For if an infinite universe had been developing from eternity the central masses would now, by the processes described, approximate infinity in size.* But it is certain that the orbs of the universe are finite in dimensions; they must, therefore, have been developing through a finite portion of duration. The law of continuity, then, leads us back to a beginning of the universe, even though it be infinite in magnitude, and at the beginning the law would seem to fail.

3. And further, when we consider the phenomena of life in connection with an assumed infinite past of the universe, the very hypothesis of eternal existence, whether of life or of matter, becomes self-destructive. Though we assume the past eternity of the visible universe, nevertheless, the environment under which life can flourish being limited, life itself must have first made its appearance in time; for if the limited environment under which life could flourish existed from eter-

* *The Unseen Universe*, Stewart and Tait, p. 166; also p. 214.

nity, and the visible universe also existed from eternity, these two eternities could not be coincident, since one of them must be less than the other by a constant quantity equal to the duration required for the visible universe to develop into the necessary life-environment. And if two variable quantities whose zero points are coincident, and whose rates of variation are equal, differ from each other by a finite amount, neither of them can be infinity. Starting now and traveling backward on the track of life and matter, we have the zero point in the existence of each at the present instant; and however far back we go along the pathway of their duration, the two lines of their existence cannot become unequal until one of the lines ceases; but if the first of the two lines ceases, and the second can never differ from the first by more than a finite amount, the second line must also cease. Or, changing the direction of our trace, both lines of existence must have commenced in time.* In the light of present knowledge the very hypothesis of an eternal past of the visible universe seems self-destructive. We cannot, therefore, escape the conclusion that, from the present stand-point of knowledge, the law of continuity has suffered, and must yet suffer, repeated apparent failures.

III. But this conclusion has been reached solely on the ground that we are in a condition to apply the law of continuity with confidence. Are we in such a condition? Is it safe to apply this fundamental law to a universe of which we see but the present phase, and of which phase we see but a point?

History is emphatic in its declaration that the application of this law in one stage of knowledge will lead to conclusions which must be exactly reversed in a higher stage of knowledge. One who had never met with a temperature below five degrees centigrade would seem justified in his belief that water will always be a liquid, and that it will always decrease in volume with a diminution of temperature; and he might suppose that the contrary could not occur without a breach of the law of continuity. In view, then, of our limited knowledge of the universe, it is extremely hazardous to apply the law of continu-

* *The Unseen Universe*, p. 241. [The authors say: "For if x denote the date of the advent of life, and $x+a$ that of the advent of matter, a being a constant quantity, the two operations cannot be made simultaneous by merely increasing the value of x without limit."]

ity beyond the circumference of our own experience, however confident we may be of its indications within that circle. And it is sheer folly to assume that we can confidently apply the law in all parts of the universe and in all stages of its duration. Not that the law does not hold every-where and always, but that in our ignorance we do not know what the law really is. The inhabitant of the torrid zone may say that the law of cooling water is contraction; the dweller in the temperate zone may say that its law is contraction down to four degrees and then expansion; but what finite being really knows the law? What finite being can say that there is no law behind the law, and that the time may not come when a wholly different behavior of cooling water will appear? If it is the law that water shall contract down to four degrees and then expand, who can say that it is not the law that it do so behave in this epoch of duration, and behave differently in a past or future epoch of duration? Who can say that there are not cycle and epicycle in law, and that the fundamental law of continuity is not the ultimate law of cycle and epicycle? I may be permitted to refer to the oft-quoted calculating engine of Charles Babbage,* though for a purpose somewhat different from that which is customary. He showed that it was possible for a finite intelligence to construct a machine which would work for any assignable time according to a given law, and at any arbitrary point in the future change its treadmill work and proceed for another indefinite time according to a wholly different law; and that it could thus continue its changes of law any assignable number of times. If the machine were counting off natural numbers, and had gone consecutively from one to a hundred million and one, what would be the probability that the next number counted off would be a hundred million and two? It would seem, at least, to be as great as that an unsupported body will fall to the earth; but lo, the next number is a hundred million ten thousand and two, and a new series begins according to a new law; and so on indefinitely. Now, what is the ultimate law of this machine: that numbers shall succeed each other in a given order, or that the different laws according to which the numbers proceed shall follow each other in a given order?

* *The Ninth Bridgewater Treatise*, C. Babbage, Second ed., pp. 33, *et seq.*

There seem to science to be four abrupt breaks in the great law of continuity. But what is the ultimate law of continuity? Is it that the phenomena of the universe shall follow each other in a given order, or that the laws by which the phenomena proceed shall succeed each other in a given order? Is it merely that life comes from life, and death from death; that nothing comes from nothing, and something from something; or that through one cycle of duration absence of life shall be the law, and that through another cycle life and volition shall be the law, and that through still other cycles other laws shall predominate unknown to us who flourish in the present epoch of duration? I must confess that I cannot resist the conviction that the fundamental law of continuity is the law according to which the cycle of laws proceeds, and that the very breaks of visible continuity are instances of the action of the ultimate law. But whatever may or may not be the ultimate law of continuity, one of two propositions is certainly true; namely, there are either some real or some apparent breaks in what we know as the law of continuity. For my part, I do not believe in a failure of this fundamental law. I cannot believe that it has ever failed in the past, or that it will ever fail in the future. I may not know what the ultimate law is, but whatever it may be, I can only conceive it as being "the same yesterday, to-day, and forever." Yet I cannot escape the conclusion—for the law itself drives me to it—that either it has failed in fact, or it seems to have failed. Let him who will choose the first alternative; as for me, I must choose the second, for I cannot consent to subject faith to a deadly insult. . . .

If a failure of the law of continuity is possible in four instances, whether they be real or apparent, the same is possible in any number of instances. If science is not unscientific even though it seem to demand these failures, no other system is necessarily unscientific if it seem to demand failures in the law. The Christian religion, like science, seems to demand a failure in the law. It is not thereby necessarily unscientific. The Christian religion presents a series of phenomena thrust into the present epoch of duration that seem to strike directly athwart the law of continuity; but this fact alone need cast no scientific discredit upon the system, for science demands as much for itself. The pivotal assumption in this great system

is the one that seems most conspicuously to clash with the law, and if this assumption could be made valid all the minor postulates might easily be possible. The central assumption is that One who had died subsequently lived again.* That a dead man should return to life is apparently a failure of the law of continuity; and while we should be very careful how we accept the evidence of such a phenomenon, we should be equally careful lest we misapply the law of continuity to such a case. We should persistently refuse to believe that a dead man had returned to life unless in so refusing we were driven to the alternative of believing another equally conspicuous break in continuity. Mind as well as matter has its laws. Now, if the evidence of the proposition that one who had died rose again should be such that to deny the proposition would subject the law of intellectual continuity to a greater strain than that to which the law of physical continuity would be subjected by the assumption of the resurrection, then we should be driven to accept the fact of the resurrection. That is, if the resurrection is a breach of physical continuity, but the evidence of the resurrection is such that to disbelieve it would be a greater breach in intellectual continuity, then there is no alternative but to accept the smaller breach as against the greater. The laws of mind are as inexorable as those of matter. If, when the laws of matter seem to turn back upon themselves, as in the resurrection of a dead man, we call it a break in the continuity of nature; no less conspicuous is the break when the laws of mind turn back upon themselves, and judgment loses its alignment, reason its measuring unit, and faith the needle that points to the eternal poles of truth.

Whether, as a matter of fact, the evidence of the resurrection is of such a character that its disbelief would strain the law of intellectual continuity, is a question that does not concern the present investigation. The ultimate question with which this discussion is concerned is, whether any one has a right to say that the evidence of the resurrection cannot be conclusive since the resurrection itself would be a breach of continuity; or, in other words, whether the Christian religion is necessarily unscientific because its central claim appears to clash with the fundamental principle of science. Whatever

*1 Cor. xv, 14.

may or may not be the evidence of the resurrection, we have found that the hypothesis of its reality is not necessarily unscientific, since science itself demands equally conspicuous breaches of apparent continuity. It is no more probable that the original phenomenon of life should be abruptly thrust upon one epoch of duration from out of a lifeless universe than that life should, at another epoch of duration, come back into a living universe in which it had previously existed—for this is the essence of the resurrection. In the one case we have life, *de novo*, out of a lifeless universe; in the other, life returning, after a limited absence, back again to life. If the resurrection was an abrupt phenomenon in the history of man, no less was the original advent of life an abrupt phenomenon in the history of matter; and I leave the reader to judge which waited the longer, man for the resurrection, or matter for the first appearance of life. And, after all, who knows that the continuous reign of the Christian system in the world is any more a breach of continuity than the continuous reign of life in the physical universe? For who knows the ultimate law of continuity?

Let me sum up in a word the result of this investigation. There are in the history of the universe some apparent breaches of the principle of continuity. Other apparent breaches are, therefore, equally possible. As science demands some apparent failures of the law, any other system may equally demand failures without thereby becoming unscientific. Whether such a system be really unscientific or not is a question of fact, and not necessarily a question of how it stands related to our conception of the law of continuity. The Christian religion, like science, is not to be judged by its apparent strain upon this law—for no finite mind completely knows the law; but, like science, it is to be judged by the ends it proposes, and the means by which it seeks to achieve them. "By their fruits ye shall know them."

John P. D. John.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

Is education a function of the Church? The theory that the State should provide schools for its youth is unobjectionable; indeed, a majority of its citizens hold that by taxation and otherwise the means should be secured for erecting school-houses, paying teachers, and supporting a school system that shall accomplish the general education of the youth of school-age within its borders. It is evident that unless the State shall assume the great responsibility it will not be discharged, and ignorance will unload its horrors upon the commonwealth. Granting that the general duty rests upon the civic organism to take care of its youth, it is questionable if it can do it thoroughly, or if it can secure to all the best opportunities for refined culture and a broad religious scholarship. In other words, there is a limit to the educational function of the State. It should provide for the common or average education of the youth; it should produce its own scholars, statesmen, rulers; but it is doing the common work imperfectly, and the higher work is either not done at all, or done so one-sidedly, or so self-contradictorily, or so negligently, or so compromisingly, that the Church founds an argument for its intervention in the cause of education that cannot be easily answered. The policy of opposition of the Roman Catholic Church to the public-school system of the country is grounded, not in the inefficient education afforded by the system, but in the fact that the education is not religious, or that it is not Roman Catholic. Hence the parochial school system of that Church. Without doubt its object is to destroy the public-school system and substitute its own, that Roman Catholicism may be intrenched in the continent. It cares not for the youth or their education, but for the Church, to whose interest every thing must be subordinated or sacrificed. The Protestant conception is to the effect that, as the State is incompetent or unwilling to provide adequate facilities for both the common and larger, or religious, culture of youth, the Church is justified, not in arraigning the State, but in supplementing its provisions by schools that combine religion and culture in just proportions, and that will fulfill the idea of education in its etymological, and therefore truest sense. It does not oppose, but perfects, the system; it does not antagonize, but approves and extends, the common provision; it does not criticise, but associates with the secular higher educational agencies for the improvement of youth. In execution of this idea it plants schools of denominational characteristics among the freedmen; it establishes colleges and universities in every State of the Union; it raises endowments on Christian and patriotic grounds, claiming that its schools are schools of morals, patriotism.

philanthropy, and religion; and, having in view the weal of the country as well as the prosperity of the Church, it adopts liberal courses of study and secures a broad and generous scholarship for aspiring and well-endowed youth. The genius of the Protestant school; its affiliation with governmental ends; its harmony with civil polity; its breadth of scholarly results; and its implantation of religious principles in the minds of its students, distinguish it from the narrow, centripetal Roman Catholic system, and commend it to the generous consideration of our constantly increasing American citizenship.

The cultivation of a thankful spirit is one of the safeguards against the selfishness and the vainglory so natural to the prosperous and fortunate. Great wisdom is also needed to prevent the perversion of gratitude into a means of self-exaltation and forgetfulness of the extra-human source of good. The American citizen is prone to boast of his national inheritance; of the vast acreage of grain, of the mountains of gold and silver, and of the navigable lakes and rivers that make up the territorial republic. He is also proud of the institutions of civil liberty secured to him by the patriotism of the fathers and the sacrifices of their sons in times of war, and of their labors in times of peace. He believes no other country to be so rich in absolute resources, so great in positive possibilities, and so manifestly under the guidance of divine Providence as the "land of the free and the home of the brave." Hence, his songs, his prayers, his proclamations, his addresses, and his activities speak in exalted terms of the greatness of the nation, and of God as its chief patron and defender. The recognition of the Republic, its history, its achievements, its reserved forces, and the probability of its still higher and broader development, instead of exciting to deeds of benevolence, humility, and a broad-minded spirit of loyalty to national purposes, may but stimulate to greed, self-satisfaction, and self-glorification. We need to think of other things besides corn, potatoes, iron, oxygen, and gold, and to look beyond the national horizon if we would appreciate the divine plan respecting the nation and ourselves. David said, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased;" that is, there is occasion for greater gladness over some things than over corn and wine, though they have increased. Thanksgiving for material things tends to materialism of thought and affection, as brooding over individual successes tends to egotism and selfishness. God's providence is greater than his bounty; God's plan broader, richer, than a continent. Forgetting the material limitations of life, let the devout soul meditate upon God in history, from which the divine idea flashes, now on the edge of events and then from the very center of august movements; or, interpret the divine dealings with nations, God using them as his agents, as Babylon, Carthage, Greece, Rome, England, and Germany, overthrowing those not in sympathy with his purposes and preserving those in co-operation with himself; or, study special providences in the great leaders of the world, from Abraham to

Luther and from Luther to Lincoln; or, commencing with Pentecost, trace the permanent history of the Christian Church in the world, noting how it overcame persecution in all lands, triumphed over the Roman empire, and is installing itself in all nations as representing the spiritual purposes of the Almighty; then will gratitude grow from a small beginning into an expanded and refined consciousness of the divine Presence in the world's universal life. The corn disappears; the fields are dim: the mountains are faded away; even the nation loses its outline, and God and man once again meet on Sinai to rehearse the law and on Calvary to hear the sweet and lingering notes of redemption.

The subject of eternal retribution for the wicked is rather forbidding than inspiring, and few there are who consider it with any thing less than a mournful faith respecting it. One with the spirit of a Nero, or saturated with the ultra-predestination of an obsolete theology, might dwell on the sulphurous fate of the ungodly with some satisfaction; or another, touched with a merciful spirit, but recognizing the stern demands of justice and the necessity of the triumph of holiness, might approve of their final doom; but in either case the catastrophe of perdition, as supposed to occur in the case of the unregenerate, is an awful phase of revelation that tender souls would banish from contemplation. It is not surprising that ingenuity has exhausted itself in the vain attempt at allegorizing the word "hell," or stripping it of its eternal significance. It is not surprising that some theologians, under the stress of the plain declarations of the divine word, have so interpreted the atonement as to make possible the salvation of the race, and, therefore, the unnecessity of a place of punishment. It is not surprising that the most plausible arguments that skill, or logic, or philosophy could invent have been advanced in proof of the belief that the divine administration could not justify itself before the universe by decreeing, for whatever cause, the eternal banishment of a soul from the divine presence into regions of perpetual darkness and woe. One of the stock arguments of the Universalist is, that eternal punishment for temporal sin would subject the eternal Judge to the charge of inequality in administration, and wreck the throne itself. He concedes that infinite punishment for infinite sin would be just, but infinite punishment for finite sin would be unjust, out of all proportion, and impossible in a being governed by goodness, wisdom, and justice. But the Universalist revolted too soon against the orthodox theology, and certainly misinterpreted it; for it does not hold that infinite punishment is inflicted for finite sin. This theory is an invention of the Universalist. St. Mark suggests that sin is eternal in spirit, or of the nature of eternal enmity against God, and so he speaks of it as "eternal sin," on account of which eternal punishment will logically follow. Sin commenced, unless checked and overcome by some redemptive process or agency, will continue and become eternal; and when it has entered upon an eternal course, as it will at the close of this life, it also enters upon eternal punishment, the punishment

paralleling the sin. In this world there is opportunity for reform, and the apparatus of redemption is at hand; but in the world to come all agencies and influences surrounding the ungodly contribute to the perpetuity of sin and compel the perpetuity of penalty. It is a misstatement of our theology to declare that it teaches the doctrine of eternal punishment for temporal or finite sin; but it is true to say, that, receiving the Scriptures as the source of spiritual knowledge, orthodoxy declares eternal punishment for eternal sin.

Wanted! A history of the Christian Church in which the personal bias of the author will not appear; in which its progress will be detailed without reference to the presbyterial and episcopal principles, except as they are the prominent factors of the record; in which denominationalism will be subordinate and the truth of history supreme; and in which, when denominationalism is clearly a necessary part of the past, it shall receive dignified and impartial discussion. It is not a Roman Catholic history, nor a Protestant history, nor a denominational history that is wanted, but a history in which such influences will not be patent in the author's work. This is a difficult requirement. The historian writes according to his prejudices, as is evident in Gibbon, in his Decline of the Roman Empire; Hume, in his History of England; Stanley, in his History of the Jewish Church; Farrar, in his Account of Early Christianity, and Fisher and Blackburn, in their histories of the Christian Church. Nevertheless, such a history as we have described is needed, and such an historian must sooner or later appear. Blackburn's history is veined with the presbyterial principle, and from the stand-point of Methodist partisanship is objectionable. We must express surprise that, as Methodism has scant recognition in its pages, and for other reasons, it is in the course of study for traveling preachers. In Professor Fisher's able work Methodism is compressed into two pages and a half. Of these brief notices we do not complain; but rather of the theoretic spirit that haunts the historian and pervades every page of his record. The Church is waiting for a Samuel, or a Luke, or a Macaulay, who will trace the career of the Church from Pentecost to the present time, elegantly, compactly, completely, and without partiality or hypocrisy.

The seventy-first volume of the *Methodist Review* is closed with this number. With becoming modesty we may report that the record of the present year, whether it relates to patronage or permanent influence, is entirely satisfactory to those interested in its publication and in its prosperity as one of the standard periodicals of the Church. The subscription list has increased fifty per cent., the largest increase in any single year of its history, and the total list is larger than it has been in forty years. August Comte says "*Savoir c'est predire*" (to know is to predict); but, knowing what has already been accomplished, we shall not venture to predict what will be achieved. However, it is believed that, with the full cooperation of the pastors, the present is but the beginning of a still larger

circulation, and a more commanding influence in the aggressive work of the Church.

The examiner of the successive numbers of the year will observe that the *Review*, while maintaining Methodist thought and dialect, has so widened its scope as to include all the special functions of Christianity; and that, while defending the larger faith, it has aimed to stimulate along the more reserved lines of Christian scholarship and activity. Our contributors have not all been Methodists, nor were all residents in this country; but many of them have been the leaders of thought in other denominations, and some of them sprightly writers in the old world. Though Robert Browning declines to write for periodicals, and some may be indifferent to the needs of this kind of literature, there is no loss; our contributors are so numerous as to embarrass us; but no one should write for a magazine or review who is not willing to be refused. On this plan we have established an agreeable *entente* with a large number of writers in this country, and we anticipate a larger list another year.

In its particular work, the *Review* has become the leader of the opposition to the destructive tendencies of Higher Criticism, as exhibited by certain college professors in this country; and it has made rationalism a living issue. So pronounced has been the editorial position of the *Review* that the Higher Critics have been compelled to answer; and it is significant that their answers consist chiefly of denials, explanations, admissions, and insinuations, without disposing of the proofs advanced against them, without changing public sentiment, except to intensify it against their position. Some of them have passed through various stages of conviction since the arraignment, posing first as defenders of themselves or their views; next wishing to be taken as martyrs, assuming to be persecuted for truth's sake; and finally, pleading like repentant sinners to be forgiven as they have been misunderstood, and did not intend to go so far, or mean so much, or disturb the peace as they find they have done. It is gratifying that they have been compelled in reply to avow orthodox positions, thereby renouncing former assumptions, and neutralizing the evil of their injudicious bravery in pushing criticism against the Bible. While the personal feature of the controversy is thus eliminated, the *Review* will devote special attention next year to biblical questions, especially those involved in Higher Criticism, and to this end it has arranged for a series of articles on Old Testament books from the strongest scholars in America. The *Review* will also recognize the adverse tendencies of literary and scientific thought, and American conditions, and the symptoms of our civilization, taking issue with theories at variance with a sound science, or opposed by constitutional guarantees and the natural rights of man. We may safely promise our patrons a periodical that will not be behind the times, or be contrary to the times, except to institutions, customs, laws, hypotheses, and organizations that threaten the rights of religion and the sphere of liberty. With gratitude to the divine Father for protection and guidance, and with a full sense of appreciation of the support of the Church, we close the volume only to open another.

CURRENT DISCUSSIONS.

ORTHODOXY.

THE word "orthodoxy" is crowded with history. To the student of religions it embodies more theology, more controversy, more evolution, and more scholarship than any other word in comparative religious philology. In the broad sense it carries him back to the polytheistic religions of Athens, Rome, Egypt, and Babylon, which demanded of their subjects as unimpeachable loyalty to the prevailing religions as Christianity ever exacted of its followers; and in the Christian sense it transports him to the beginning of the Christian Church, which announced certain truths as essential to salvation, and which has never ceased to proclaim them through the vicissitudes of the centuries down to the present day in the ears of a rebellious world. Commonly, the word is restricted to Christianity as interpreted by Protestant teachers and enforced as the exponent of the divine religion, and in this narrow but well-understood sense we propose to use it.

Many questions are suggested by this word which cannot be considered at this time, nor is it necessary even to mention them, since they are not involved in the thought we wish to expound. Some questions not distant in their connection with the subject may receive passing notice; more to set them apart in their own worth than to incorporate them with the historic aspect of the problem we shall presently state. By "orthodoxy" we do not mean a particular creed of a particular religious organization, for nearly all Christian creeds are inherently correct, and agree with one another in essential teaching. To select one creed, therefore, to the exclusion of others, as the synonym of orthodoxy, would be unjust. Besides, there are creeds whose mammoth proportions excite suspicion of human manufacture, and repel those who are anxious only for simple statements of truth. It is not our intention, therefore, to magnify a particular creed at the expense of other equally well-received formulas of faith, or to speak of specific systems as if they constituted the sum of all the teaching of the Christian religion. Nor is it any part of our plan to undertake the defense of any particular doctrine or of all the doctrines that constitute the general orthodoxy of the Christian Church. Our purpose is neither exposition nor defense, though both ends may be reached as the subject is developed. Without intending to catalogue the doctrines of orthodoxy, it will be sufficient to observe, that from the time the faith of the Church crystallized itself in doctrine it has accepted inspiration, infallibility, monotheism, incarnation, the Trinity, atonement, human depravity, repentance, faith, regeneration, sanctification, heaven and hell as undeniably taught in the word of God, and as of themselves constituting the *summum bonum* of religious truth. More than these may be found in the Scriptures, but they are in harmony with the main teachings here announced, and do not call for individual treatment.

We deem it of the utmost importance to emphasize the fact that orthodoxy, unlike heresy, or error in general, has had a *wonderful providential*

history, to which it may point in self-vindication, and in proof of its divine mission in the redemption of the world. Error, too, has made history; it is indeed a part of all history; but it cannot claim providential guidance, patronage, deliverance, and prosperity. In a marked manner, and by proofs incontestable, it may be claimed that since the apostolic age orthodox faith has providentially triumphed over all internal and external obstacles, and is to-day the standard faith of Christendom. The proof of the moral soundness of an institution, law, custom, doctrine, or faith, is not its antiquity, or its uninterrupted history, for Brahminism is hoary-headed, and evil dates from Eden, but the providential patronage it has received thoughout its long history. It may be assumed that God is on the side of truth, and that whatever receives divine support is right in teaching and spirit. We must separate in our minds those instances of the divine use of wicked men or agencies or institutions for particular ends from institutions or laws divinely approved and sustained; for Cyrus, Nebuchadnezzar, Titus, Mohammedanism, and Confucianism may be cited as having been used for certain ends, without implying divine approval or support; while Moses, David, Paul, Polycarp, and the Christian Church are examples of divine patronage and commendation. *In its long history, God has been on the side of orthodoxy, which is proof that orthodoxy has been on the side of God.* It is this thought that, more than all others, we wish to make plain, and to use as a means of strengthening any who may be in doubt as to the outcome of the regular faith.

It makes not against this position that orthodoxy has been incrusted with absurdities, complexities, and sophistries, or that its errors have been as numerous as its truths, or that its real meaning has often been obscured by human gloss, or that its virtues have been lost in its defects; for, these things being so, that it has survived under the circumstances is proof of an inherent vitality that nothing can quench or check. We freely admit that it has been loaded with misinterpretations sufficient to bury it; but as it developed it has buried them, and is sole survivor of the past. The doctrine of election, as proclaimed at one time by the greater part of Christendom, was an incumbrance that embarrassed the Church beyond expression; but the doctrine is in the dust, while orthodoxy, free of trammel, rejoices as a giant to run a race. Transubstantiation, exclusive immersion, apostolic succession, and many other doctrinal heresies still haunt the temple of truth, but worshipers within are not turned from a pure faith by any of these delusions. It must be remembered that one may be very correct in his faith and yet hold to doctrinal error, as, being a Christian, he may accept transubstantiation or apostolic succession, neither of which is any part of that general orthodoxy which makes up the Christian belief of the world. It may be that modern orthodoxy is yet under a burden of absurdities; but if so, the absurdities, not the orthodoxy, must be removed. In all history it has happened that the absurdities, when discovered, have been discarded while the truth has remained; in other words, absurdities have not been permitted to extinguish the genuine truth enwrapped in them.

Nor is the claim of providential patronage for orthodoxy affected by the admitted fact that in process of time it has undergone many modifications, and is not, in some inherent particulars, what it was in the time of Constantine, Hildebrand, Luther, Calvin, or Wesley. One of the striking proofs of providential care is, that an institution, or people, or law, or belief, under pruning processes has rather improved than deteriorated, and developed into more stately proportions, and into a more evident fitness for the accomplishment of a given purpose. Error, under providential discipline, sinks into degradation, and becomes more repellent because it becomes more horrible; but truth comes out the more clearly, shines the more radiantly, and is more musical in its announcements. Mediæval orthodoxy was truth in the ore, almost a conglomerate, and elimination of gross elements was a necessity. The adversities of orthodoxy were the means of its purification and the test of its integrity. Hence, criticism has been invulnerable in preserving the old faith from degeneracy and disintegration, though its purpose was the opposite. The modification of orthodoxy has been, not the expulsion of a single essential truth, or the destruction of any scriptural feature, but the abandonment of some superstitious traditions and misinterpretations that in past times were almost inevitable growths, owing to the feeble culture and the sectarian spirit that dominated the Church. If these things were inevitable then, their removal is inevitable now; but the decadence of a tradition or the death of a superstition has left the Bible as it was when the canon was closed. None of the superstitions of the past found their way into the Bible; but, like our errors, attached themselves to creeds, customs, and religious institutions. As orthodoxy has the Bible for its source, the extinction of tradition leaves orthodoxy unimpaired, yea, improved, for it stands out as biblical as the Bible itself.

But if it be contended by others that orthodoxy, during the process of modification, has not attained a purely biblical character, but is largely traditional still, we have only to reply that the work of modification is yet incomplete, and that further changes may be expected; but the essential truth of orthodoxy, whatever the pruning process, will ever be maintained. The Greek language exhibits historic modifications as variant and distinct as those that marked the progress of orthodoxy, but it has not ceased to be the Greek language. The Doric dialect of Theocritus, the Epic of Homer, the new Ionic of Herodotus, the pure Attic of Plato and Thucydides, the common Attic of Plutarch and Lucian, the Hellenistic variety in the New Testament, and the common-place speech of modern Greek, are variations of one tongue, and prove that changes even so impressive as these do not invalidate the integrity or affect the identity of the great language. In like manner we may reason that, whatever additions or subtractions may have been made to the common faith of the Church, it has remained through all the ages the same faith in substance, meaning, and influence. Clement of Alexandria received substantially the same truths as Clement of Rome. Ignatius did not differ with Polycarp in his judgment of the gospel system. Jerome did not deviate from the faith of Helena. Irenæus agreed with Theophilus touching the main truths of

the Gospel. Polycrates was not behind Justin Martyr in defense of Christian doctrine. In mediæval times, with all the superstitions of the Roman Catholic Church, the main doctrines of Christianity were espoused and engrafted in public teaching. Since the Reformation neither rationalism nor Calvinism nor heterodoxies without number have estranged the Church from a single teaching of the New Testament, or a single dogma of orthodoxy. As absurdity has not extinguished, so modification has not destroyed, the common orthodoxy of Christendom.

It may be said that if the teaching of the centuries has not been materially changed in the process of modification, the phraseology of Christian belief has been so altered as practically to imply a renunciation of the severer types of doctrine, and in this clandestine manner belief itself is somewhat different from what it was in the preceding periods of Christian life. We admit a modification of phraseology, but not a deterioration of expression, or an unconscious surrender of typical Christian ideas. The verbal representation of truth as found in the Athanasian Creed and the Westminster Confession is too ponderous, too philosophical, too dogmatical for modern use; but because the Church has marched on without the theological luggage of Athanasius or the Westminster divines, it must not be supposed that it went empty, or that it did not compress the great ideas of the fathers into smaller space and into more convenient form. Athanasius formulated the doctrine of the Trinity in a most masterly manner; but the Church carried it away from the great father and left him behind. The tendency of the modern period is to simplicity of expression. Ideas once lofty as mountains and clothed with the atmosphere of the stars are now reduced to every-day accessible truths, clear as the streams in the hills, and fragrant as the flowers on the terrace. Woe to a truth that hobbles toward us on stilts, or comes flying on eagles' wings, when it may approach us on its own feet, shod with the sandals of the Nazarene carpenter, or steal into our presence like the singing robin of spring! We may justly complain of the ruggedness, the crag-like sublimity, and the rock-built epitomes of truth as handed to us by some of the creed-builders of past ages; but a rejection of these molds of thought, or an alteration of the verbal types, must not be interpreted as meaning a modification or rejection of the truth they sought to synonymize or advocate. If the mathematician should treat the binomial theorem as the dogmatist does the dogma, clothing it with a thorny and expansive foliage, and amplifying its minutest point with studied prolixity; if the astronomer should adorn the nebular hypothesis with the verbal embellishments of a theologian, turning its mysteries into absurdities, and its transparencies into mysteries; if the chemist should proclaim chemical affinity with that hair-breadth discrimination that characterizes the faded theology of the past, and define acids and alkalies with equal plenitude of discernment; if the botanist should expatiate on petals and coronæ with the profundity of an obsolete creed-maker, and write on trees and plants as Jonathan Edwards wrote on hell and predestination; in short, if the scientists should define principles, laws, facts, and results after the prolix and

ambiguous manner of the ancient theologian, science would have but few disciples and would scarcely survive the age that gave it birth. That orthodoxy has survived absurdities, superstitions, some traditions, and modifications of phraseology, must be taken as proof that in spirit it has always been on the right side, giving out the truth to the world. Despite a frame-work heavy enough to break it down, it has breathed, lived, and voiced its great meaning into the ears of mankind, and kept the eye of the race upon the main end of life. Never for a day has Providence permitted the Church, with its tendency to vagary of expression and wrong method of teaching, to forget the simple truth of Christianity, and to respond to the simplest story of the evangelists and apostles. The Gospel, considered as literature, is a model of simplicity, and orthodox faith should conform to it in expression. The incarnation is not recited in the tones of a creed; nor is the resurrection of Jesus Christ set forth in the mighty dictum of a philosopher or theologian; nor is the Trinity proclaimed in a series of propositions; nor is the atonement heralded with the thunder of an academician; but all are quietly told in the plainest manner, becoming truths so great, so divine. If orthodoxy has maintained itself under the disadvantages heretofore mentioned, what might it not have accomplished if it had stood forth in simplicity as the exponent of the revelations of the divine Teacher? To this simple form events show that it is rapidly tending, for revision of confessions is the order of the day, and clearness of statement is the demand of the Church.

Whatever orthodoxy may have been, or whatever it is, it must be conceded that it has been and is inseparable from the history and life of the Christian Church. The one is as indissolubly involved with the future of the other as Joseph was bound up with the destiny of Israel. The Church has not gone beyond its faith, nor lagged behind it, but has kept even step with the studies of belief, prospering only as it prospered, languishing only as it languished. The history of orthodoxy is the history of the Church; the many-branched Church is the outcome of a many-branched faith. Whatever the one has been or is, the other has been or is in its spirit and life, and this law of correlation will abide in the future as it has governed in the past. The Church in the apostolic age, in the fourth century, in the period of the Crusades, in the sixteenth century, and in the nineteenth century, was an expression of Christian faith—the same faith that has dominated the world since the Master left it. Tracing its history through the years of its successes and changes, we see constantly a supervising Providence over its interests, and protection from final collapse. Persecution raged against it with Julianic hatred during the first three centuries, but it was not destroyed. Its union with the secular power under Constantine was a perilous experiment, the source of great corruption to the Church, but it was preserved, and even triumphed over its corruptions, and throughout the Byzantine empire. The rise of the Papacy was a menace to its integrity, but Providence, permitting the Papacy to thrive, segregated the truer Church from its fold, and directed the orthodox faith in a wider channel. Scholasticism threatened the extinction of faith by

substituting knowledge as the primary element of theology, but scholasticism perished, and Christianity kept on its bright way. Luther, seeing that orthodoxy was smothering to death in the arms of the Pope, seized it with pierced fingers, and bore it away from the Vatican, bleeding, gasping, but living, and it is living still. A continent was turned against him; empires leveled their oppressions at him; and the great Church stepped upon him as a viper; but the Reformation was the beginning of the downfall of the great hierarchy, and the permanent establishment of the true religion in the earth. English Deism lifted its standard against Christian faith in the eighteenth century, but Bolingbroke is almost forgotten, while Christianity pervades the British isles. Rationalism resisted orthodoxy in Germany, but Schleiermacher struck it a blow from which it never recovered, and evangelical religion is again at the front in the land of the Reformers. Higher Criticism is assailing orthodoxy in this country, but the issue will be the same; the critics, like Arabs, will fold their tents and steal away in their own darkness, leaving faith undisturbed, and the surviving champion of the ages. Never has orthodoxy been vanquished by outside foes; never has it been undermined by inside adversaries—Judas and Nero alike perish. The Founder of the Church is the author of truth, and as one is protected so is the other; as one prospers or suffers so does the other. The alliance between them is eternal, and never has been broken, and never will be annulled.

In striking contrast with the providential history of orthodoxy is the virulent, conceited, short-lived career of nearly all forms of heterodoxy, whether of ancient renown or only of modern reputation. They rise, utter their protest against the advancing religion, exhibit dexterity mingled with wrath in their opposition, then subside, and go into history as ineffectual attempts to stay the progress of the infinite. Heresies, plausible in form, captivating in sentiment, backed by scholarship, and sometimes founded in reverence, come forth, at first mildly pronouncing their cynicism, then more bravely rushing on with declamation against the truth, only in the end to find the truth has gone on and left them helplessly groaning in its rear. Unbelief may have the energy of a hurricane, but not the solidity of a Gibraltar; hence, it oftens blows itself to death, or breaks in pieces against the immovable foundations of truth. Marcion, the heretic of A. D. 140, rejected the Old Testament, and all of the New Testament except Luke's gospel and several of Paul's epistles, but Marcion is unremembered except in the theater of criticism, while Moses is read in the world's great synagogue, Isaiah kindles Messianic joy in the race, and the New Testament is bringing the sons of men into the possession of the marvelous redemption. No greater forgery in literature was ever committed than the "Clementine Homilies," written in the latter part of the second century; but they are useless documents, except to show the plan of the forger, and that he did not succeed. After John wrote his gospel the Alogians of Thyatira disputed its authenticity, attributing it to Cerinthus, but the Alogians are without descendants, and Cerinthus is noted as a wrecked heretic. Porphyry († about A. D. 305) wrote fifteen books

against Christianity, but they have perished, while the truth he assailed is filling the world with its influence. Celsus was likewise a heavy antagonist in polemics, but he failed to overthrow the religion he despised. Voltaire said it took twelve men to write *up* Christianity, but he would show the world that one man could write it *down;* but Voltaire owned his defeat, as most opposers do, when in the arms of death. Mr. Frothingham, an exponent of free thought, recently confessed that the so-called revealed religion upon which he had been making war was gaining, and that his free-thinking ideas were losing; hence, he abandoned further resistance of that the progress of which seemed inevitable. Thus the great leaders of heresies and heterodoxies have seen how futile has been their opposition to the orthodox type of religious thought, and with what tremendous strides the religion of the New Testament has gone forward in its work of general evangelization.

The same lesson is taught in the utter failure of certain heretical systems and organizations, such as Arianism, Socinianism, Unitarianism, and Universalism, to check the purpose, alter the direction, or impede the success of the religion represented by orthodoxy. They came forth with a spirited determination to overthrow the established faith; they were brave, reckless, defiant, even jubilant; but the Church brushed them aside as Alexander did a province, and, resting in the assurance that the gates of hell shall not prevail against her, she now has her eye upon all the future, and upon all the race as the object of her conquest. Hence, when a heretic writes of the "inevitable surrender of orthodoxy," as one was pleased to do in the *North American Review*, he knew not what he was writing about; he knew nothing of the universal failure of heterodoxy and the providential triumph of orthodoxy.

If the testimony of history is worth any thing, it is to the effect that, whatever its incompleteness of form, ambiguity of utterance, or uncertainty of teaching, orthodoxy in essence is the divinely-chosen exponent of the divinely-begotten religion, and is so linked with the providential purpose respecting the world as to receive providential patronage, the sure guaranty of complete ultimate triumph over all error, heresy, and sin; and it is also to the effect that heterodoxy, however honestly espoused or vigorously maintained. has been without divine guidance and can anticipate nothing except extinction. Wise is he who, reading these lessons of history, heeds them to his salvation.

RATIONALISM IN PANTOMIME.*

A controversy on local issues, or social and political questions, may be conducted in the newspaper, or in literary clubs, or on festival occasions, and be disposed of in a fortnight, or even less time, and editors, re-

* The critics resort to the daily and weekly press; we must abide a bi-monthly silence before speaking; but we assure our readers that our eyes and ears are open, and telescopes and microscopes are at hand for use, and they will hear from us if it takes all winter and summer.

porters, and interviewed men may share in its progress, and with a single utterance exhaust all their available knowledge or thinking on the subject; but a controversy on a great religious question that strikes at fundamental principles of belief and conduct, and affects the future of the Church, cannot be ended at a barbecue, or by a bonfire, or by post-prandial eloquence, or by the temporary display of literary pyrotechnics prepared to order and exhibited with self-conceited hilarity and self-reported satisfaction. The current question in religious circles is the rationalistic march of the colleges, two of which, named in our indictment, after a fitful gasp seem to have already yielded the point, and by silence confess guilt. Yale is in the toils, struggling with tremendous energy to overthrow our accusation of rationalism, and is resorting to the last and, as we shall see, to some questionable means of defense. Professor Harper, "spokesman of the rationalists," is now chief spokesman for the University, Professor Ladd having hid himself in the fogs, and is guarding his interests by agencies *ab extra*, as well as *ab intra*, and the institution with particular signs of interest in its future.

We understand that, seeing something had to be done to check the tide of sentiment against himself, the Professor took advantage of his position at Chautauqua in August to recover lost ground and reinstate himself as an orthodox writer in the affections of believers. It has been reported to us that a programme of defense was executed at Chautauqua, which placed him beyond further need of vindication, and that his opposers have been overwhelmed and extinguished. It is also well to state that a bird of passage whispered to us that we were annihilated at Chautauqua in one segment of its circle; but we might prove an *alibi*, for we were not there, and it was no difficult task to extinguish an opponent several hundred miles away. Not only a Hercules, but an infant, could accomplish as much under similar circumstances. But, metaphorically speaking, if we were there and suffered a repulse, we were like General Taylor in Mexico, who, when he was whipped, did not know it. Our helmet is without a bruise, and we have not discovered the loss of a hair from our eyelids. The Rev. Dr. Buttz, of Drew Theological Seminary, writing of that affair, well said, "The case is not thus easily disposed of. . . . In your work of maintaining the supreme authority of the word of God, you will have a grand opportunity and a hearty support."

Professor Harper's plan of defense was pantomimic, in which others appear as his defenders; but they rashly expose the vulnerable points of his creed and policy, and bring us under obligation to them for their frankness and their contribution to our position in this controversy. A little later the professor himself speaks, but through a reporter, apparently showing great progress toward orthodoxy, and bringing us under obligation to him for his ready yielding to discipline. We shall, therefore, note, first, his defenders; and second, his personal self-defense.

Of the few who have spoken in his defense, either at Chautauqua or elsewhere, there is the explanation that they are either Higher Critics themselves, or bordering on theological destructionism, or are related to

him or to Yale by personal or local ties, which greatly militate against the value of their opinions, and are worth nothing as expositions of the critical attitude of the learned professor.

Whether a part of the programme of defense or not, a Yale dinner, at which "forty men of Yale" were present, was munched on Wednesday evening, July 24, after which several speeches were made in eulogy of several things. "Dr. Harper," says the *Chautauqua Assembly Herald*, "was exceedingly felicitous. He declared that Chautauqua was a branch of Yale," and finished "with an eloquent prophecy as to the future of Chautauqua as a bond of union between the universities of the land." As to the impression made by this dinner, and other Yale exhibitions at Chautauqua, the correspondent of the *Pittsburg Commercial Gazette* wrote that there was great dissatisfaction this year with the prominence assumed by Yale men, and that Harvard and other institutions were quite generally ignored. If this is correct, it proves that Yale was on the defensive, and monopolized the opportunities of the Assembly.

The chief defense of the Professor was made by Dr. Lyman Abbott, but whether in a public speech or in a free-and-easy talk with a reporter, we are not informed; but it is immaterial. The "defense" was soon published in the *San Francisco Chronicle*, which led an astute theologian of the coast to write us that the defender's language "unmistakably corroborates your strongest statements, affirming the rationalism of the Professors." This is true, and we may add that such a defense would ruin the orthodox standing of any man in whose behalf it would be made. Among other things, Dr. Abbott says of Professor Harper: "He was among the first to cut loose from the old system of treating the Bible as *one book*, thinking it unscholarly and not conducive to its highest and best use, and in insisting that it must be analyzed and investigated just as we should analyze and investigate any other piece of literature." Every scholar knows what this position involves, and that it cannot be maintained by one of orthodox instincts. It means that not only the Pentateuch, but also the entire Bible, must be decomposed into fragmentary records, containing traditions and memories, instead of inspired histories, prophecies, and deeds. The hitherto accepted fact of *one book* is to be superseded by the theory of *many books*, or a miscellaneous collection of documents, written without interdependence, and without a common divine end in view. *This is the exact position of rationalism*, and Professor Harper is said to adopt it. Speaking of the Old Testament, Dr. Abbott says that "Professor Harper and men like him have made it a *human book*." Exactly. What the infidel has always claimed is now established by the Higher Critic; namely, the Bible is a human book, though the moderate rationalist rarely goes so far in his work of reduction as to forget that it contains more than human elements. This is one of the great errors of the critics; they propose to treat the Pentateuch according to the canons of the Homeric ballads, and the Old Testament as they treat Livy and Herodotus. The Bible is a *human book*, without special claims, and entitled to no consideration on the ground that it is an *inspired* book.

This is the gist of Dr. Abbott's defense of Professor Harper, but it as positively attributes generic rationalism to him as any thing we have discovered or announced.

When the reactionary defense was secured, the reporter of the *New York Tribune* telegraphed his paper that it was generally approved by scholars present, "orthodox as well as unorthodox!" It seems, then, that the "unorthodox" were at Chautauqua, to echo the defense in behalf of Professor Harper, but it would be interesting to have a list of their names. Who were the "unorthodox" shouting for the Yale teacher? As for the orthodox, *The Christian Advocate*, reporting the occasion, stated that there were those among the Professor's pupils (who probably were ministers) that did not accept his views, so that there was at least a division among the orthodox. Dr. Galusha Anderson, of Granville, Ohio, was the only orthodox clergyman mentioned in the *Tribune* as supporting the defense; but as he said "a man's orthodoxy does not depend on what he thinks about the origin of the Pentateuch," and other rash things, he advertised himself as tinctured with the belief he wished to defend; and as Professor Harper is a Baptist, he thought it respectful to give him the right hand of fellowship in the time of his trouble. One of our bishops is reported as saying some pleasant things of Professor Harper, but we have seen nothing over his signature, and in his reported statement there is no allusion to Dr. Abbott's defense, so that the defenders of Professor Harper at Chautauqua, as named, are reduced to Dr. Abbott and Dr. Anderson. We are told, however, that the Professor is "felicitous," and believes himself vindicated! Such an attempt at vindication is a *fiasco*, and such a vindication is a confirmation of all that we have maintained.

The second step in the defense is the appearance of the Professor himself, who reluctantly, (?) through a reporter, protests against being considered a sympathizer with any objectionable form of Higher Criticism. The "interview" bears the ear-marks of having been prepared, both questions and answers, by the Professor himself; but it is of no consequence who proposed the questions, as he fathers the answers.

The "interview" is a curious compound of rhetorical denial and evasion, evincing a purpose on the part of the accused to misrepresent the issue, or to discuss merely its incidental features, leaving the main point untouched, and therefore undecided. We deem it, therefore, necessary to dissipate the darkness that, like a cuttle-fish, Professor Harper has gathered about himself in hopes of escape from a true warrant of arrest. By actual count the defense contains at least eight denials, direct and indirect, of the general charge of rationalistic proclivities; but a denial without proof is worth just what the weight of his position and authority as a scholar will give it, and upon this preponderating influence he seems to depend. He also applies to us in their varied connections such adjectival epithets as "woeful misconception of the facts," "absolutely untrue," "gross injustice," "absolutely unfair," "entirely untrue," "grotesquely inaccurate," forgetting that superlative denials, epithets,

misrepresentations, and evasions are the drift-wood of shallow controversialists, and indicate barrenness of resources for the purpose in hand. It were easy, if our charges were of the character he describes, and if the *Old Testament Student* were consistently orthodox, to crush us by lengthy quotations from its pages, which he has not done and which he cannot do. We challenge him to reproduce or point to articles, editorial or contributed, that have appeared in that periodical in the last two years that uphold by argument, facts from archæology, or the internal history of the Bible, *the great fact of its supernatural origin and character.* An occasional reference to the subject is not sufficient. It must be shown that the periodical has steadily advanced the orthodox view of the Scriptures against the rationalistic tendency of interpretation: but this cannot be done, because the student does not deal with that aspect of the case.

The most astounding statement, therefore, in the "interview," is that "the object of Wellhausen and his school is to disprove the supernatural element; *ours is to prove it.*" Now, instead of Wellhausen, Kuenen, and their followers attempting to disprove the supernatural element in the Scriptures, it is well known that they accomplish their purpose chiefly by ignoring it, and the *Old Testament Student* in large measure has adopted this method of treatment of the biblical books. When Dr. Harper affirms that it is his purpose in that periodical to prove the supernatural element he is contradicted by his own definition of Higher Criticism, which confines his researches to the investigation of the *human life* of the Scriptures, and according to which limitation the *Student* has been conducted. His whole aim is, holding the supernatural in abeyance, to project the human elements into analysis and consideration. Dr. Abbott says that Dr. Harper has made the Bible a *human* book. It remains for him to show how an almost exclusive exaltation of the human life of the Bible contributes to an intelligent faith respecting its superhuman element. It will be difficult for him to quote any thing from that periodical showing the *nexus* between the natural or human and the supernatural or divine; and until he makes good his claims they must at least be held as debatable. In partial proof that the claim is unfounded we may report that letters received from former pupils of Professor Harper assure us that some of them have nearly lost faith in the Bible as a supernatural book because of the *Old Testament Student*, which they have diligently read. While the Professor was enjoying his vindication, and using the reporter as a speaking-trumpet, a "Layman" of New Haven appeared in the *Tribune* stating the following:

> . . . Unless Dr. Harper has been entirely misunderstood in his private teaching, he has plainly declared that the Christian student, after having found out just the language used by the authors of the various books of the Bible and the exact meaning of the language, must apply the final test of his own reason in determining what statements are true and what are to be rejected. And to the plain question of one of his students, "Do you mean to say that if my reason condemns any scriptural statement as untrue I must reject it?" his reply was: "Certainly; for what purpose was your reason given you?"
>
> The student ended by saying: "I shall distrust my own reason and stand by the Scripture when I find what that really declares." And to this Dr. Harper

replied: "I am disappointed in you, and surprised, too, that after all your study and knowledge of these things you still cling to the old-fashioned notions of the Bible." Nor is this one student alone that has understood the Doctor in the same way, or misunderstood him, if that is the more correct term to use. It is possible that Dr. Harper proposes to limit the use of that God-given faculty, the human reason, to those who by great learning have proved their ability to apply it properly and correctly; but shall we not need some infallible teacher to tell us when we have reached that point in learning? Will Dr. Harper undertake that responsible office, or will he content himself with expressing his surprise when unusually bright students prefer the old-fashioned ways of buying the truth and selling it not—no! not even at the market-place of our enlightened, educated reason?

Professor Harper has been diligent in affirming his orthodoxy as a teacher; but the dynamite from New Haven dissipates that profession into thin air, and rebukes the teacher for his hypocrisy. On the publication of these facts the Professor made it convenient, as one of our bishops said, to go to Europe.

What is Professor Harper? He denies that he is "neutral," though one of his intimate friends, a theological professor as reliable as his Yale friend, assured us that he preferred to be known as being neutral, and occasionally the "on-the-fence" spirit is manifest in the *Old Testament Student;* but we will allow that whenever he gets down on the ground he is usually on the side of the highest criticism. In our published reference to his analysis of the Pentateuch, as it appeared in the *Hebraica*, we alluded to him as the "spokesman of the analysts," which he gladly accepted as descriptive of his position. On first thought this sounds like neutrality, for if he were merely "spokesman," it were proof that he was disposed politely to serve them, without indorsing their position; but a spokesman is usually in sympathy with the cause he represents, or why does he speak for it? When Paul stood by at the stoning of Stephen, holding his clothes, he consented to his death, though he did not throw a stone; and when Professor Harper consents to be the mouthpiece of the enemies of our religion, it is time to ask if he is not one of them. Suppose Bishop Merrill should assume to be spokesman for agnostics, and Bishop Foss for infidels, urging their arguments with all vehemence, would they expect to be recognized as orthodox? There is a mistake somewhere, and the Professor should correct it. His periodicals have been the avenues for the objectionable Higher Criticism, and he cannot escape responsibility by shouting that he nevertheless is orthodox; nor can he overthrow the suspicion that he is in sympathy with German rationalism, when his work is in the same direction, by saying that he does not mean to be on the wrong side.

As regards the charge of Higher Critics substituting illumination for inspiration, Professor Weir of Yale is one of our authorities, but Professor Harper avoids the quoted source and argument, and is content with denying the general statement. He is really almost skillful in refuting charges never applied to him personally; for we never based our criticism of him on this fact at all, but on other grounds, which he would do well to examine, and for refuting which he might find it necessary to employ all his reserved skill and ability.

In the reported "interview" to which we refer Professor Harper, knowing that what he would say would go to the world, is as orthodox in expression as the most exacting conservative would desire; and in the August number of the *Old Testament Student* is a contributed article on "Errors in the Bible" which we can approve, and an editorial on "The Bible Pre-eminently Supernatural," apparently indicating that the Professor is swinging to the right side. But, as in previous numbers, so in this one, there are compromises, shiftings, and a direct going over to the wrong side. On page 66, Professor Harper says: "Men are beginning to see more and more clearly that the *essential element of prophecy is not prediction*, but religious instruction." What does this mean? The kernel of the prophetical books is the predictive element, or they are valueless to us as arguments for the doctrine of inspiration. Theologians rely upon prophecy as a pillar of Christianity, and Bishop Foster, in the third volume of his recent work, uses with tremendous force the proof of the supernatural element in the Scriptures from the predictive feature of prophecy. This, now, must be abandoned at the dictation of the critics who are only following in the footsteps of the rationalists of one hundred years ago. The import of this position is, that the Messianic prophecies of Isaiah, Daniel, Ezekiel, Micah, and Joel must no longer be regarded either as proofs of a supernatural element in the Scriptures or as evidence that the Messiah was the subject of antedated contemplation of the great writers of the Jewish Church. In short, as to prophecies, we have none, and as to prophetical books, they are merely for purposes of instruction in religion. Professor Harper carries the view so far as to say, applying it to the New Testament gospels, that *they cease to be history or biography*, and considered as written chiefly for religious instruction their real meaning is best made apparent. Hence, "while the gospels remain historical in the highest sense, still they are not history, but prophecy," or books of religious teaching. On a single page he disposes of the prophetical books as inspired fore-announcements, and of the four gospels as inspired histories, thus identifying himself with the extreme positions of German and other rationalists in the same field of inquiry. A thousand certificates of his orthodoxy from the most eminent scholars in the world are not worth the ink required to write them, in the presence of his own pronouncements respecting the questions involved in this controversy.

The disposition of the historical, prophetical, and supernatural elements of the Scriptures is the goal of Higher Criticism. In the August number of the "Contemporary Review," Dr. Cheyne, of England, proposes a basis of union for Conservatives and Progressives in criticism which is interesting because it frankly acknowledges the purposes of the critics. He insists that we shall agree that the Pentateuch is composite in character and post-exilic in construction; that the Book of Deuteronomy is post-Mosaic and perhaps post-Solomonic; that Isaiah is the product of two or more authors, the Messianic portion—the most interesting and the most valuable—having a Babylonian origin; that Daniel did not

write the book bearing his name, and that the "visions" were composed in the time of the Maccabees; that Solomon did not write Ecclesiastes, but who did is not stated; and so on, setting aside well-established orthodox views, and asking that these new assumptions, contradicted by history, science, logic, and the highest reason, shall supersede the categories of Christian faith respecting inspiration and cognate doctrines. It is significant that Dr. Abbott says, in reference to Dr. Cheyne's proposed views, "We give them to our lay readers as a concise and semi-authoritative statement of the lines along which, and *the goal toward which, modern biblical criticism is moving.*" The goal! From this "goal" even Dr. Abbott, so bold at Chautauqua in disposing of the Pentateuch, apparently turns back, because he says, "We state these results without expressing any independent opinion respecting them, either *pro* or *con.*" The goal of biblical criticism is the attempted reconstruction of the Bible as an inspired book; and Professor Harper is headed in that direction, for we do not discover any separable difference between his pronounced views and those of Dr. Cheyne.

In the July number of *Our Day* is an article on "The American Board and its Patrons," by Dr. Cyrus Hamlin, who alludes to the "rationalistic brethren of Andover and Yale" as obstructionists, and defends the Board against the sway of their influence, and urges that it act independently of them. But who are the "Yale rationalists?" It is too late in the day, when scholars of all names are referring to them as enemies in the path of progress, to deny that biblical criticism in its degenerate tendency is a dangerous instrument, or that many of the school critics are the willing disciples of the older rationalistic party. We might ask at this point, if there is nothing in our accusation why is there so much ado about it? Why such tremendous efforts to resist it? Why pyrotechnics, dinners, reporters, suborned attorneys, and a masquerade of all the appliances of a genuine defense if only a sky-rocket has been discharged? Verily, the conduct of the critics is proof that our exposure is founded on facts they cannot contradict.

It has been asserted that the Bible is in no danger from Higher Criticism and that it should not quail before new facts or discoveries, all of which is true. It is also true that the Hellespont did not quail before Xerxes, nor would Saturn quail before the pop-guns of the Chinese navy. It is true the Bible is in no danger of extinction, because it is the Bible, and the attempts to shear it of its supernaturalism are as reckless and inutile as would be the attempt to unseat the occupant of the divine throne. But because it may endure all assault is no reason why the assaulter should undertake to destroy it; he is not excusable because he is impotent, nor is he justified by claiming that, as a final result, he has established the integrity of the Bible. The final result is not because of his attack, but because of the Gibraltar-like irresistibility of the Bible. The credit of its stability belongs, not to the critic, but to the Bible.

When it is said, however, that Higher Critics are not attempting to undermine established faith in the divine book, we must discriminate

between those who, like Professor Green, know the limitations of criticism, and those who, like Wellhausen and Kuenen, care nothing for barriers or consequences. Professor G. H. Schodde, of the Capital University, Columbus, O., in a well-considered article in the July number of the *Homiletical Monthly*, points out the weaknesses and dangers of modern biblical criticism, among other things saying that it neglects or ignores that factor in revelation which other generations made prominent; that the traditional views respecting the Old and the New Testament are not only antagonized, but in some cases considered hopelessly undermined; that the radical methods adopted in many cases exclude the possibility of honest investigation and judgment; that *the biblical books in their present shape do not support the critical reconstructions;* and that in some respects modern criticism is a revival of the Tübingen spirit of interpretation.

In the *Sunday-School Times*, August 24, speaking of "The Central Problem of Old Testament Discussion," he says, "the denial of the Mosaic authorship (of the Pentateuch) is a part and a portion of a critical and analytic process which aims at a complete reconstruction of what the Christian Church has all along regarded as the correct scheme and system of Old Testament history and religion;" and as to the Critics, "they claim the right of sitting in judgment over these records themselves, *of going behind the evidences and testimonies as they exist*, and, according to principles and laws of their own reflection, to pass upon the value and worth of these sources;" and finally, "the method of treating the Old Testament records from a standpoint which implies that they are pious frauds, arranged and shaped with a more or less pronounced intention to deceive the reader, is abhorrent to a spirit that has learned to recognize in these books a divine revelation and the history of such a revelation." What have the Critics to say in response to this exposure of their "policy?" Professor S. I. Curtis, of the Chicago Theological Seminary, in the August number of *Our Day*, writing of the effect of biblical criticism on the Bible, says the Critics assume a progress from fetichism through polytheism to monotheism, but the Bible shows a lapse from monotheism into polytheism as the order of history, and thus the critics are at war with facts; he also says that the Chaldean Genesis exhibits polytheism, but the Mosaic Genesis does not, showing that the latter was not derived from the former, as the Critics claim; and again, "we should maintain the *infallibility of every* (scriptural) *statement bearing upon history and science*, as well as the infallibility of those which bear upon doctrine and life;" but this is controverted by the Yale Critics. The *Theological Monthly* has arrayed itself boldly against Higher Criticism, pointing out its infidelity; and Principal Dawson, in the June number of the *Contemporary Review*, hammers the Critics for their treatment of Genesis, and is orthodox in every utterance. As the scholars are aroused they discern the precipice of rationalism, and refuse to plunge into the abyss.

In the maintenance of the rights of orthodoxy against the inflated claims of the Critics we have had the unsolicited support of the Methodist clergy, the Methodist press, which, with one unenviable exception,

has not published a line in sympathy with the rationalistic movement or with the assailed Critics, and many thinkers of the different denominations in the country. One of our bishops said: "You have them on the hip. You have compelled them to avow the orthodox position, which is an abandonment of their own and the confirmation of the justice of your attack. You have nipped rationalism in the bud." Another says: "You have stirred up the constituencies of the schools to inquire into the soundness of their Faculties; and you have suggested that wavering Methodists hold in check their sympathies with the Critics." Another says: "I want to tell you that I am in greatest accord with your aggressive method of defense. General Grant said his notion of strategy was to get close to the enemy." The venerable Dr. D. Wise writes: "I incline to think that the spirit of Dr. Whedon must have stood at your elbow when you wrote your articles, for they remind me of his way of putting his critics to silence. . . . *You have sustained your averments.* . . . I think one can scarcely doubt, if not concrete rationalists, your opponents are yet teachers of the germs out of which rationalists are formed." Dr. S. L. Bowman, Dean of the Theological Department of De Pauw University, writes: "I have called at your office twice to congratulate you on your 'fight' with Ladd, etc. I am glad you hit him so hard. Hit him again!" Professor R. J. Cooke, of Grant Memorial University, writes: "Professor Harper's reply amounts to this: I am a very loyal evangelical professor, although I am always showing in the most brilliant way I can that the Church is very stupid, woefully superstitious and self-willed, and that all wisdom and theological lore are on the side of the rationalists and their kin." Dr. Joseph Horner, of Pittsburg, writes: "It is astonishing to see how sensible men can allow themselves to jump at conclusions as some of the Higher Critics are doing, and so accept the most absurd conjectures, if only they can be used to discountenance or overthrow the long and well-established authority of the inspired word." The Rev. Dr. R. Yeakel, editor of the *Vierteljahrsschrift*, Cleveland, O., writes, "I thank God who gave to you the ability and the courage to expose the *insidious rationalism* which is building its nest in some of the highest schools of the land. . . . Let us hear your trumpet again." Dr. Jacob Rothweiler, an eminent German presiding elder in Kentucky, writes: "You are taking the right position toward rationalism. . . . It is spreading. . . . Your warning will do good." Dr. Crook, of Louisville, Ky., writes: "It is something to put rationalism on the defensive, and faith on guard. This might have stayed the flood in Germany; but it came in as an angel of light, and now is lifting its black wings for flight. Why should it light at this late day on America? Abraham drove away better birds than this." The venerable Dr. McCabe, of the Ohio Wesleyan University, says: "Poor Ladd! You have slain him." The Rev. Thomas Stalker, of California, writes: "Your positions cannot be overthrown, buttressed as they are by facts and invulnerable logic." We might fill the *Review* with extracts from letters of similar import from our clergy all over the land; but it is unnecessary. Without being

governed by any private prepossessions respecting inspiration or any of the doctrines raised in this discussion, our whole aim is to rescue the Bible from those who, whether innocently or not, are striving to lower it from its high place as an inspired book in the faith of mankind, and are paving the way for the final extinction of religion; and until there is a change among college liberals, and a return to a safer standpoint of study, it will be our duty to reprove and expose their iniquity in attacking the foundations of the One Book which has furnished Protestantism all its inspiration, and civilization the hope of universal conquest.

JEREMIAH H. BAYLISS.

The exit of one human being from the present sphere, no difference what his relation to its varied interests, would not be an incident worthy of chronicle if it did not illustrate great principles and involve some of the great questions of religion. It is not enough to say that time is a fluctuation, or terrestrial things are in a state of flux, as Heraclitus taught, or that the visible universe, with all that it contains, is marching on to the dreadful goal of a finished mission, as the Scriptures intimate; for unless it can be added that the wreck of matter interferes not with the continuity of intellectual and spiritual life once commenced in the earthly realm, the whole scheme of existence must be interpreted as a fiction and failure. Affected beyond the power of expression by the removal of Dr. Bayliss from the present life, we estimate it, not by the temporal loss it implies, but by its relation to the general system of things which provides for incessant change, and which can be perpetuated only by the gaps and catastrophies we deplore. We go in generations to the grave; but one generation goes in order to make room for another just behind, and crowding upon it. We ourselves are a part of this natural system. If we mourn, it is rather over the system than over the sacrifice that it entails; if we grieve, it is because there is no other way by which the world may be conducted to its end than to tear the friend from our side, or strike at us with seemingly vicious intention; if we seek the cypress-tree for our meditation, it is because the olive is withered and the almond ceases to blossom.

Immediately on the receipt of the intelligence of the demise of our editorial *confrère* we thought of personal loss, of biographical data, of pastoral statistics, of editorial habits, and of his honorable career of usefulness. After the lapse of a few weeks these have faded away in the greater questions of the providential system of life, the provisional system of redemption in Jesus Christ, and the promised destiny of purchased immortality for those who endure to the end. By his death our brother revives among his friends an interest in all that pertained to him in this life, but it also projects into the common contemplation of those greater problems which are still the only safeguards of souls, and the only inspiration of life. On its human side, the event provokes a tear, a sigh; on the immortal side, a song and the hallelujah of an eternal triumph.

THE ARENA.

PROFESSOR LADD REBUKED FROM JAPAN.

[The Rev. C. S. Long, the presiding elder of the Nagoya District, Japan Conference, recently addressed a letter to Professor Ladd. Fearing that he may forget to publish it, we give him the benefit of its appearance in the *Review*.—Editor.]

Nagoya, Japan, *July* 29, 1889.

Professor Geo. T. Ladd, Yale University:

Dear Sir: In your letter published in *The Christian Advocate* of July 4, you take it upon yourself to warn "the clergy of the Methodist Church" against Dr. Mendenhall, declaring that "no one else is exerting upon them (the young men of America) so injurious an influence; no one else is so hindering from the ministry the choicest among them; no one else is so helping forward the ranks of infidels," as he. I write to ask if you would repeat that charge upon cool deliberation? Is it not the result of an excitement or impetuosity to which a man of your dignity and position should not give place? And will it not rebound with double force upon you? Thoughtful men among the "clergy of the Methodist Church" will be pretty sure to ask, "How do you know Dr. Mendenhall's influence is producing such evil effects when you are so ignorant of who he is, or what he is, as to have to be "informed" at this late day that he is the editor of the *Methodist Review*? It is very clear that you measure his influence for evil by what he says against *you*, which is a *modest* way of setting yourself up as the unerring standard of truth. Your declaration that you are in no sense a Rationalist will create more surprise and call forth more comment than Dr. Mendenhall's charges against you. "Let us search and try our ways."

Yours respectfully, C. S. Long.

NOT A QUESTION OF THEOLOGY.

The Calvinist affirms that the warnings given to the saints are equally pertinent in their case to the warning given by Paul against the midshipmen leaving the ship; for, notwithstanding there was a moral certainty in both cases that all would end safely, still, as there was a natural possibility of their leaving the ship and all be lost, so non-perseverance of the saints is naturally possible, and all may be lost.

The Arminian replies: The midshipmen, viewed in relation to their determination to remain in the ship as a necessary antecedent, according to Paul, to their safe landing, had no ability of any kind to leave the ship. Let not the necessitarian go into an ecstasy, neither the weak-nerved Arminian into tremors; for this is not a question involving free agency, but is one of compatibility. The sole reason in the universe is, they could not both stay in the ship and also leave it. "No man can serve two masters."

Adams, N. Y. L. L. Hurt.

EXPLANATION OF THEORY OF MIRACLES.

There are four theories of miracles. One is that a miracle is a suspension of the laws of nature. This theory involves so many contradictions and absurdities that it has been universally abandoned.

A second theory defines or explains miracles as the action of the supernatural on nature, and regards the supernatural as a power distinct and separate from natural forces. This theory is based on the doctrine of dualism, and is so stated by Dr. Bushnell, its expounder, in his work on *Nature and the Supernatural*, in which he says (chapter iii), "nature is not the system of God."

A third theory, affirms that a miracle is the action of a *new* force introduced into nature counteracting or overcoming natural forces. This theory logically leads to polytheism, for a new force implies a new Power or Deity; besides it is not necessary to postulate a new force.

Another theory based on the doctrine of the divine Omnipotence and Omnipresence, that is, that God is the ever-present source of all the forces in the universe and in the system of nature, is this: that in the production of a miracle the force is not new, only its mode of manifestation is new. In the case of the raising of Lazarus the vitality imparted was not a new kind of vitality, but the same kind that animated his corporeal organism before his death and having the same source, emanating from him who is the only source of life—"Lord of life;" from Christ himself as "God of very God." And thus it was that the power working this miracle proved itself to be divine.

In the criticism contained in the July–August number of this *Review* on explanation of theory of miracles contained in the March–April number of *Review*, the true import of the word "intensification" is misapprehended. The distinguished metaphysician, S. T. Coleridge, claims the paternity of that word, which has a special significance. It denotes an increase, strengthening, and augmentation of force *within*, and is applied to forces that act internally instead of externally. Such is the force of vitality. Lazarus was not raised up by mechanical force acting externally, but by a vital force acting *inwardly*. To designate such action we used the appropriate word, *in*tensification. The term re-enforcement is also appropriate if we understand that the additional force imparted acted, as vitality must, inwardly.

This criticism of the July–August number bases itself manifestly on the doctrine of dualism—that is, that natural forces exist in nature independently of God, and are self-contained—where it says "the body thus reanimated would possess only an attenuated life" because "there must be a diminution of vitality in the past from which it has been withdrawn." Such a process would be only a *distribution* of the vitality remaining in the body, and not an intensification of vitality, which implies *a new supply of vitality within*, imparted by the source of all vitality, the "Lord of life."

The power of chemical affinity by which water is converted into wine is the divine power in nature. Christ revealed himself in his divine

power by changing its ordinary mode of action in the production of wine at Cana of Galilee.

I believe in the miracles of Christ because I believe in his divinity; and I believe in his divinity because he reveals himself as the Infinite of my own spirit in my spiritual consciousness—Rom. i, 19—"because that which may be known of God is manifest *in* them."

My creed is that of the apostle, 2 Tim. i, 12, *οἶδα γαρ ᾧ πεπίστευκα*, "I *know* in whom I have believed." Such knowledge is no mere *γνῶσις*, "a doctrine," nor is it speculative knowledge, but an intuition—a beholding in consciousness—*οἶδα*, "I know," from the root ΙΔΩ, "I see."

Pulaski, N. Y. J. Douglas.

CHRISTIANITY AND THE HEATHEN.

The admirable articles bearing upon the religious condition of the heathen, published in recent numbers of the *Review*, show very forcefully that the Andover future probation theories are the logical outgrowth of a false theology. Wesleyan Arminianism in its best form has no place for them. But cannot the argument against these theories, and the one for missions, be made even stronger than in these excellent articles? Do the statements made, true as they are, go far enough to logically meet the arguments of these second probationists based upon the Scripture truth that not only is there the ground of salvation in the historic Christ, but that it must be received through a knowledge of him? Such as "He that hath the Son hath the life; he that hath not the Son of God hath not life" (1 John v, 12, R. V.); "and this is life eternal, that they should know thee the only true God, *and him whom thou didst send, even Jesus Christ.*" (John xvii, 3, R. V.) See also John iii, 36, etc.

Can they not be scripturally met as follows? Not only are general "faith and obedience toward God" a condition of salvation, but *faith in Christ.* Faith in Christ is not conditioned upon perfect knowledge of Christ and his work, for no man has this. As to the fact of receiving salvation, the amount of light is not determinative, but the attitude toward the light. The moral and religious light which any responsible heathen has is not merely isolated, it represents to him Christ; it contains rays (reflected, refracted, or distorted, it may be) from the Sun of Righteousness; his attitude toward it is his attitude toward Christ, and is determinative of character and destiny. His attitude toward the few refracted rays shows what it would be toward the full direct light. Christ was promised in Eden. The prophetic is the historic Christ. No responsible members of the race have ever lost all the influence of that promise. Again, "In him (the Word) was life; and the life was the light of men. . . . There was the true light, even the light which lighteth every man, coming into the world." (John i, 4, 9.) If Israel "drank of a spiritual rock that followed them, and the rock was Christ" (1 Cor. x, 4), though their knowledge of his real nature was very limited, may not the heathen have the same rock, though their knowledge be still less? Christ says, "I am the good shepherd; and I know mine own, and mine own know me . . . . and other

sheep I have, which are not of this fold." (John x, 14, 16.) They *know him*, though perhaps not by his true name. Melchizedek, who was a type of Christ, and the magi, confirm the same.

But why send the Gospel to the heathen? Can we never get above the idea that Christianity means nothing "but getting to heaven?" Are there not those who are "saved, yet so as through fire?" May not a saved soul have, because of lack of knowledge, a very small life? Christ says, "I came that they may have life, and may have it abundantly." (John x, 10.) "That they may have life" shows that the ground of salvation is in his work. "And may have it abundantly" shows that the fullness of this salvation comes only by a knowledge of Christ's character, work, and teachings. While the attitude toward the truth one has determines character, the amount of light one appropriates determines the largeness of the life. The marvelous physical, intellectual, moral, and social development which Christianity begets wherever it enters heathendom gives testimony to the largeness of the life which it bears in its bosom, and which will yet make this desert world blossom as the rose.

This view, which makes the Jehovah of the Old Testament and the Christ of the New the shepherd at once of Israel and the whole Gentile world—of the Christian and the heathen nations—does not degrade Christianity to the level of the heathen religions, nor belittle Christ; it rather exalts him by showing the universality of his love and by giving unity to the Bible, and to the whole history of the world, showing that his purpose has ever been that all men every-where "should seek God if haply they might feel after him, and find him, though he is not far from each one of us."

E. L. Parks.

Atlanta, Ga.

THE SINNING ABILITY OF CHRIST.

Could Christ have yielded to temptation? Those who deny study him only as God, who cannot sin. They seem to forget that "God cannot be tempted with evil," and, therefore, as Christ was God, he could not be tempted at all. When admitting his humanity, they claim that his spotless purity could not respond to temptation, and so he could not yield. But were not Adam and the angels that sinned created equally pure?

But Christ was man. "He was made like unto sinful flesh." "It behooved him to be made like unto his brethren." If "in moral nature he had nothing in common with them," as one asserts, his humanity was a myth. True, he did not inherit sin; sin did not taint him. But he was the second Adam, and was possessed of Adam's moral nature. Redemption by Christ rests on his assumption of our nature. That he possessed our physical or intellectual nature is of no moment, for it was the moral nature that lay in ruins and must be rebuilt. The being who has nothing in common with man's moral nature is certainly not human.

For restoration, man must have power to resist temptation. To aid him in resisting, Christ was tempted: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The

very essence of temptation is the liability to sin. Remove this and temptation is a mere form; a shell without the kernel; a cannon without ball; noise without execution. Without the great liability, Christ's temptation was not in any point like ours, and, therefore, could not possibly strengthen us.

Still God cannot sin, cannot be tempted with evil, and Jesus Christ was tempted in all points like as we are. Doubtless the mystery of this temptation will be solved when the mystery of the God-man is revealed.

Beaver Dam, Wis. HENRY COLMAN.

BELSHAZZAR.

The figure of Belshazzar—thanks to monumental study—has emerged from the mists and taken distinct historic form. He was not of a royal race, but was a descendant of "the deeply-wise prince," which may explain the success with which his father, Nabonidus, usurped the kingdom. Nabonidus seems to have shown some spirit in the early part of his reign, but soon fell into inactivity and indolence, though he must have expected an invasion from the East. For several years he remained in Tema—probably a quarter of Babylon—while "the king's son" commanded the army in Akkad. He had not only antiquarian tastes, but also aimed to become a great religious reformer, and thereby produced discontent and disloyalty among the people. The queen seems to have been much with the army; at least she was with the army when she died. Not till his seventeenth year was Nabonidus aroused, and then he sacrificed to the gods, and made some preparation for defense. The army of Cyrus neared the city and gained a victory over a part of the Babylonian army at Rutum, near Pekod, in the south. The army extended thence even to the midst of Akkad, in the north. The people of Akkad revolted, and the city of Sippara was taken without fighting, Nabonidus fleeing to Babylon. Two days later, on the sixteenth of the month Tammuz, Gabryas, the governor of Gutium and general of Cyrus, reached Babylon, and the city surrendered without fighting. It was nearly four months later when Cyrus descended to Babylon. He immediately placed the religion on its former basis, and the people rejoiced. Nabonidus was a prisoner.

The name of Belshazzar occurs frequently on the tablets. Nabonidus calls him "my firstborn son, the offspring of my heart," and prays for him to his God: "The fear of thy mighty divinity cause thou to dwell in his heart; may he not be given to sin, and favor not untruth." In the first year of Nabonidus, Belshazzar borrowed a quantity of grain and wrote the transaction on a tablet, and again he is connected with a larger transaction in grain. His name is connected with the sale of a slave. He pays to the temple of Samas at Sippara the tithes due from his sister on account of cattle which she owned. He seems to have been a prominent figure connected with commercial life in Babylon. As early as the fifth year of the reign of his father he had a household of his own, and was the "crown prince" of the kingdom. Daniel became "the third ruler of

the kingdom." After the surrender of Babylon, Nabonidus being a prisoner, Belshazzar—nominally king, but perhaps he had been associated with his father in the government—still held out in some stronghold of the city. On the night of the eleventh of the month Marcheshvan, Gabryas attacked this stronghold, and, as the record goes, "The son of the king died."—*Daniel* v, 30, *says the same.* The six days' official mourning were observed four months after his death.

Warren, Pa. J. N. FRADENBURGH.

ITALIAN CLAIMS.

There are thirty million Italians nominally Papists. Their first need is the simple Gospel, presented directly and on its own merits, in its spirit and power. This, working in their hearts under the Spirit will renew and elevate individual lives, by them restore and sanctify the family, and, judiciously diffusing itself through all social and civil channels and institutions, will be an ever redeeming and rejuvenating leaven in the old national life and in the actual civilization. The converts, not segregated as a new confraternity, but sharing the people's common activities, sympathies, and aspirations, and abiding with God in the relations wherein they were called, will be, and be accounted, at once true Christians and true Italians, an appreciable and validly advancing moral and religious force. Such the long sustained aim and endeavor.

If, with enlarged heart and resources, American civilization is now to be pressed on the old kingdom, wisdom and equity require that with equal agencies and ardor we begin to evangelize the Italians resident among us. Thousands are in all our larger cities and towns, forty-five thousand having landed last year at New York alone. Ignorant, superstitious, impetuous, if neglected and left to the brutalities usually visited upon such ill-favored, ill-placed, and defenseless immigrants by local selfishness and vice, they will not only perish themselves, but become a fatal canker among the roots of our municipal and civil life. For them and for us equally urgent is it that they be speedily evangelized and Americanized; otherwise they will be allies of the audacious Jesuitical attempt now making to abolish our Sunday, our Bible, our public schools, and to Europeanize and Romanize the United States. Here is to-day's nearest duty, invoking prompt and liberal action.

The successful missionary experiments among Italians, spontaneously begun recently by our people in several places, strongly encourage more extended and matured undertakings. These unfortunates, with the tied tongue and sad hearts of strangers in a strange land, are more peculiarly our neighbors religiously than Italians in Rome, much more accessible, less prejudiced against Protestants and foreigners, less restrained by family ties, by social relations, by business interests, and by priestly influences. A cordial welcome, a fostering Christian care for his compatriots, is America's due and worthiest tribute to America's discoverer.

Syracuse, N. Y. LEROY M. VERNON.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

THE eyes of all Europe are now directed toward France, and the question is there largely the religious one. No nation can live without religion, and this a large portion of the active Frenchmen would undertake to do. But atheism ignores the greatest needs of the human soul, and sooner or later it must go to the wall, because it is simply a negation. Ultramontanism throughout Europe has gained all the soil that free-thinking has lost, and it is now proceeding to an assault. But whatever sympathy it may find elsewhere, it is, on the whole, repugnant to French spirit. Two things in it shock the conscience of the French nation; namely, the autocracy of the Pope, and the exaggerated importance given to religious ceremonies and practices. The deification of the pontiff is the enslavement of civil and religious society, and the worship of him is the invasion of paganism in the bosom of pure Christianity.

But for the nonce Ultramontanism grasps the reins, and the expulsion of the Jesuits has not weakened its influence. Protestantism is now the only real refuge; and if it as a Church were compact and disciplined, there would be an inclination to accept it, for France needs a national Church free from the trammels of Rome. England and Russia both have national Churches, and these form one body with the nation; they have the same interests and passions as the State, but they do not assume to rule, as does the Ultramontane Church, by the government of the priests. What a blessing it would be for France if the Protestant Church were to become the religious force of the future! It is clear that if the Republic lives it will have to make its peace with religion. If the Monarchy is restored it will need ask itself the question whether, after having served, it will not enslave it? But a clerical republic or monarchy would be alike a scourge; neither would solve the question anywhere. European society is like the bowels of a volcano, where the elements are in fusion, and whence proceed heavy groaning and violent shocks, and from whose mouth may suddenly burst a stream of lava that will cover every thing with ruins.

But if God will protect France, and will graciously spare it from new misfortunes, he will give it a government alike removed from all excesses and extremes, and one that will lead it into the paths of genuine spiritualism, with neither hostility to the State nor yet submission to it. Then independent spirits would soon withdraw from Ultramontanism, and the wise among them lean toward Protestantism. And the Protestants, on their part, should learn how to put an end to their disputes, and offer to France a Church that would be free from papal despotism, from Roman theocracy, and the wild orgies of anarchy.

I. RELIGIOUS.

THE AUTOCRAT OF ALL THE RUSSIAS has at last laid his heavy hand on the Lutherans of the Baltic Provinces, and well-nigh crushed them. A rescript from the highest Church official in Russia binds them to the strictest inactivity, and forbids them in any way to have public occasions that shall attract attention from without, such as missionary festivals or meetings of any kind in the open air. They may not undertake to attract to themselves any converts to their faith, may not receive even those who have a desire to return to their faith after having abjured it by force or pleasure for the Russian Church, and, in short, they must abstain from all missionary work, even to the collections for missionary purposes.

But the greatest struggle is in regard to the so-called "re converts." Years ago, allured by the appeals and promises and threats of the Russian clergy, a great many of the less zealous Lutherans allowed themselves to be drawn into Russian Orthodoxy; of which act they now repent, and would fain return to the bosom of the Church in which they were born. But now the State insists on regarding them as of the Russo-Greek faith, and will not let them go. These "re-converts" are now warned also that they will be punished with imprisonment and loss of civil rights, even to annulling marriages made in the Russian Church, if they do not return to it. The Lutheran pastors consider it their right and duty to accept these returning sheep into their fold, and to grant them a church status, and this so far they have done, with few exceptions. In Livland there are no less than forty thousand of these people who had *en masse* thought it best to accept the flattering offers of the Russian Church. Now the pastors who receive them back are threatened with suspension and loss of support, so that, if there is no turn in matters, no less than sixty-five parishes will be without guardians. These pastors are conscious of this calamity, but still feel, like Luther, that they cannot do less, "so God help them," for the Church is not well served by pastors who obey men rather than God. Therefore, obeying their conscience rather than the State command, they refuse to deny confirmation and communion to those who would be received back into their Church. The Lutheran Church of the Baltic Provinces is now making an appeal to the home Church in Germany, hoping in this way at least to make their case known to the world, praying that God in his mercy may soften the heart of the Russian autocrat.

SWITZERLAND has her troubles arising from her situation as surrounded by nationalities differing from her own in their government. As a republic, on the border of so many monarchies, she is a sort of eye-sore to absolute rulers, but more especially as a place of retreat for fugitives from the neighboring nations, where they can lie in wait over the border, ready to take advantage of the least opportunity to return to their old stamping-ground. Switzerland naturally desires to remain neutral in all these national troubles, and by common consent of the adjoining governments she is allowed to be so if she does it in good faith. But, as a

republic, she naturally sides with the Liberals in politics, and, to be consistent, she must offer the right of asylum to them in their retreat from persecution.

This right, therefore, she considers hers as a duty, and endeavors strictly to maintain it for political refugees. But of late years the difference between such and common criminals is not very nicely drawn, and what most nationalities would consider a crime, she is forced to regard as political complication, and on this middle ground between the two she gets into trouble. When anarchists and socialists gather within her borders, and use or abuse her hospitality and protection by making her a retreat whence to foment trouble and disseminate incendiary sheets, it is quite natural that the voice of protest should be heard. Germany has been particularly annoyed in this way, and malcontents whom she treats and regards as common criminals and individuals dangerous to society escape the pursuit of German officials, and turn up in Switzerland ready and desirous to carry on their operations as briskly as ever just over the border. In other days France scolded and threatened when Louis Napoleon and his minions retreated to Switzerland as a refuge, and later he complained when French refugees did the same to him. It makes a great difference whose bull is gored.

Through these trying situations Switzerland endeavors to hold her own with good conscience. But of late years matters have greatly changed, and in the complicated policies of the great States the dangers have grown much greater. The right of asylum has become a tradition of which she is proud; and she is, therefore, perhaps a little too slow in refusing asylum to bandits and international brigands whose hands are against every man. It is now becoming clear that the right of asylum within her borders should be revised and made more stern, and her statesmen are inclined to do this. But in the meanwhile they do not like to be threatened, and have increased their little army and are fortifying their strongholds, so that they can at least make a show of resistance in case of attack.

The Schools of France are at present an object of much solicitude, and in some respects the gravest matter that is relegated to the new Parliament. The moral future of the country will largely depend on the solution of this great question. The matter has been brought out in bold relief by a report on behalf of the Minister of Public Instruction, *à propos* of the Exposition, by the Dean of the Protestant Faculty of Theology in Paris. The conclusions given are the result of an extensive inquiry throughout all France in the primary schools, as presented by the teachers of these, and also the controllers of the normal schools for primary instruction. From these it is evident that there is a very dangerous reaction in the schools formerly taught merely as religious schools by the members of the different orders. In endeavoring to make them neutral in the matter of religion they have gone into the error of making them positively irreligious because of the character of most of the teachers, who have

themselves had no training of a religious character, and who find it very difficult to distinguish between religion and morality.

It was determined on the revision of the school laws to give opportunities to all pupils of the different faiths to have religious teaching on separate days or at separate hours; but this is practically a failure, and the result is, that this phase of the matter is quite neglected. But what is equally bad is the proof that moral teaching in the schools is neglected also, and in some schools in the large cities it is absolutely ignored. Although the fact is not understood, or at least not acknowledged, the truth is that the exclusion of the Bible from the schools excludes the source and basis of all morality. The teacher, in his inability to teach morality, so to say, without a code, will slide off into political disquisitions, or will shirk the matter entirely. Or, as other teachers report, the children listen to moral teachings without a catechism with a sort of listless indifference, and the work remains thus a failure.

THE COLIGNY MONUMENT comes at a very opportune hour in France and for Paris, and it was a happy inspiration for the French Protestants to choose the era of the great Exposition during which to unveil it. It is beside the famous church of St. Germain, whose bell rang out the call for the massacre of St. Bartholomew, and near the spot that saw so many of the scenes of carnage that accompanied the cruel massacre of the famous Admiral. It will thus be a sort of expiatory altar; a public and striking reparation of one of the most enormous crimes of history, and of a deed whose execration will go down through ages under the name of St. Bartholomew.

It is also just beside the "Oratoire of the Louvre"—the largest and most central of all the Protestant churches of Paris, although no inscription marks its front nor indicates its purpose. The monument may thus recall to many Protestants the way to a place of worship that many of them may have forgotten, and bid them listen to sermons and prayers in the spirit of Coligny and his companions, who at the price of their lives taught their fellow citizens the way to salvation, moral purity, and liberty. The inheritors of his name, and supporters of the religion of their great ancestor, may well preserve this souvenir, and give thanks to God for the more favorable period in which they live, when they may raise again the flag that fell from the bleeding hands of their valiant ancestor. The hero martyr of the French Reformation has too long been forgotten or neglected in this period when men are inclined to review the manly virtues of their ancestors and pay due homage to the great men of the past now no more but in spirit. It appears strange that among these Coligny should have been so long neglected, and that not until now has this debt of gratitude been liquidated. But now the great Huguenot stands boldly out in white marble as the chief of a brave and loyal legion.

THE WAIL OF BERLIN is about the dearth of churches, and the cry has gone forth that this must be remedied. A telling appeal has been issued

by the Berlin Synod relating the sad story and demanding help. It declares that the "church-famine" of the capital is caused by the neglect to provide suitable places, and timely ones, for missionary work, by the influx yearly of forty thousand strangers, and the withdrawal of the best portion of the population from the inner city to the more attractive suburban residences. Of late years every thing has been built but churches, while the number of the population has been steadily increasing. There are over a million and a quarter of so-called evangelical Christians in the city. There is but one minister to five thousand souls, and instead of the one hundred now in service there should be at least three hundred. There are but forty churches, and at least one hundred more should be built. This they think can be done by getting half the needed money from the government and the rest by individual subscriptions, though voluntary taxation for Church purposes will be somewhat new in Berlin. Some few hopeful ones write and speak encouragingly of this suggestion, while others look on in doubt. The trouble has been, of late years, that the money for church construction has been applied to memorial churches to commemorate events, and the churches when finished are regarded more as monuments to be visited and admired than temples for the sincere and active worship of God.

One great cause of the standstill of the churches has been the introduction of a sort of church-politics into the religious arena. Stoecker, one of the greatest divines of the land, has been at the head of several semi-political commotions, and, though he has clearly done much good, he has as clearly done a fair share of harm. The authorities have at last told him that he must confine himself to one or the other field in the future; and he is taking the matter into consideration. In the meanwhile, it is well that the waters of the pool are troubled.

THE GERMAN UNIVERSITIES have had a most favorable season of late. The report for the last ten years announces that in this period the number of students has nearly doubled. In 1879 they counted about seventeen thousand students; now they number over thirty-four thousand. In this period the population has not largely increased, so that the increase of students comes from a greater proportional demand for entrance to the learned professions. Ten years ago there was fear of a future decrease of attendance; now there is an overflow; and the consequence of this great increase is a crowding of the professions to inconvenience.

According to a recent official report, there has been of late a great increase of theological students; last spring there were enrolled in all the universities 8,500, and in the schools preparatory to these about 2,000; and, besides these, a goodly number are reported as preparing in private ways for the theological schools. All the seminary courses now last but three years; consequently the number of students present in a fixed term must be greater than formerly. And still there is a great dearth of teachers; large classes are kept together that ought to be divided, but cannot be for want of teachers. The entire government appropriation for

the seminaries in the Prussian State amounts to about $81.50 per year for each student.

THE UNIVERSITY OF DORPAT, the only German institution in the Russian realm, is sorely feeling the heavy hand of the government, in sympathy with the general tendency in Russia to crush out every thing that is German. The Russians have used the German scholars until they think they can now get along without them, and, having squeezed the lemon, they are ready to throw away the skin. The University has by government ukase been deprived of the right to elect its own rector, who has hitherto been appointed once in four years by the vote of the academic senate. The government now places a rector over the faculty, whose duty it shall be to watch the spirit of the lectures before the students, and who, to this end, must frequently attend the teachings in the classes and condemn any effort to swerve in the least from the scheme laid down and publicly announced. This is clearly in order to prevent the "noxious influence" of Protestant doctrines from being disseminated from the professional desk. In the University of Helsingfors women have recently been admitted to the course; and this clearly with the idea of restraining them from going to Germany for their education, where they imbibe "noxious principles." Girls are also soon to be admitted to the Gymnasia for the same reason.

II. LITERARY.

THE LITERARY MONUMENT of the period for the Protestants of France is the splendid tribute to the greatest teacher of the Huguenots known as the Ecclesiastical History of the Reformed Churches of France, by Theodore de Beza. It is the right book in the right time; in sympathy with the beautiful monument raised to Coligny near the spot where he was massacred.

This will now be the golden book of Protestantism and the descendants of the Huguenots. There is nothing that can equal it in French literature but the *Christian Institution* by Calvin, and the *History of the Martyrs* by Crespi. Its absence would leave a void in history, especially for the origin of the Reformation in the Provinces of France. It is the work not only of Beza, but of Reuss and other collaborators under his direction, and is thus a collective work on French Protestantism. The style is archaic but very chaste, resembling that of the sixteenth century. And it is full of examples of noble living and heroic deeds. It is an elevated school of firmness and courage, in which the weaker spirits of our period may see these qualities engraved in brass. It is also a rich treasure of examples and lessons of faith in a divine providence, and a singular assistance of God, as the author says, "establishing so many churches by such small or humble means amid violent and terrible storms." All the glorious epoch of which this history gives us so vivid a picture is full of religious and moral courage, and Reuss, at the close of his introduction to the work, may well wish for a revival of these virtues, when it is certainly not intensity of persecution that induces the lassitude of the greatest

number. We can indeed say with him, "that French Protestantism would have every thing to gain by drinking deeply from the living sources that so often slaked the thirst of our ancestors, and thus coming more closely into contact with their sufferings, their martyrdom, and their personal and living faith."

PASTOR BERSIER, the leading Protestant divine of the Free Churches of Paris and France, did himself great honor in his oration at the unveiling of the monument to Coligny. We give here one of the gems of the production:

"It is well to have brought up before us this grand figure of Coligny; it is one of those that need not fear the light. Bossuet used to say, that all that had been done to malign the Admiral after his death had only served to illustrate his memory. Montesquieu had affirmed that Coligny died having only the glory of the state in his heart. Voltaire related his tragic end in a page of the *Henriade*, which our fathers knew by heart, and one of his last thoughts was to propose to the Academy the eulogy of the Protestant hero. Victor Hugo said of him: 'He was a just man.' Michelet wrote these strong words: 'I am most lavish of heroes in my books; but this man is the hero of duty and conscience. In vain have I examined him, fathomed him, discussed him; he resists and grows always. In comparison with so many others, who are foolishly exaggerated, he, though not the hero of success, defies the test and humiliates inspection.'

"Let us not tarnish this pure glory. It is one of the caprices of our race to blacken itself, and there are periods when this blackening goes to the border of falsehood. To listen to historians of a certain school, it would seem that we have not any too many national glories. A peculiar pleasure possesses them when they think they have been able to prove that men have been the dupes of enthusiasm. The foreigner himself is astonished at it, for were we reduced to ask him who were our greatest men he would find that France herself would be the only country of Europe where one would deny that Coligny was a great Frenchman.

"Gentlemen, it is right that this monument rises in the very heart of Paris. It has been feared that this statue might be regarded as a provocation. But such a thought would be unworthy of modern France, which wants no more religious wars, and admires only the fertile strife of thought and charity."

FATHER HYACINTH is still struggling on in his lost cause in Paris, and virtually has no active friends among the Protestants there, who have no confidence in his modes. In a recent letter of one of them to the Protestant journal, the *Signal*, we find the following appreciation of his work:

"As to the Church of Father Hyacinth renouncing many of the errors which give to the Church of Rome so great a power over hearts, the great orator does not seem to have thought of substituting the pure doctrine which God sends us from heaven in his word. Now, to repeat it, the

only teaching that can give life to religion is the doctrine of salvation, true or false. The only churches which can succeed are those which, above all, teach the supreme question that agitates the soul of man, namely, 'What must I do to be saved?' How shall I give peace to my troubled heart? How put myself in accord with God, how do his will, and how obtain eternal life? If Father Hyacinth were less inclined to give to France what he calls an 'honest religion,' and would use his rich eloquence in bringing to Frenchmen the good news of eternal salvation offered to every man by the sufferings and the infinite grace of Christ, he would accomplish in France a work that would fill many souls with ineffable joy, and impart a new and magnificent impulse to all souls of the kingdom of God. The past is there to certify this, and for more recent times we may quote Wesley, Spurgeon, and Moody."

Another distinguished correspondent writes thus:

"Last Sabbath I heard Hyacinth. His discourse was full of unjust attacks, to which I will only reply: I believe that the Church, in spite of all its failings, has continued down from the days of Pentecost; I believe that the Church which struggles on earth and triumphs in heaven will never cease to demand of God the progress of his reign; and that there is a communion between our progress and the prayers of the saints who have arrived at perfection. I honor the Virgin Mary, the august mother of my Saviour, and I say with all the ages, 'blessed!' I love, in Christ, all those who call on his name. The Reformed Church possesses, in their best and principal elements, the Christians whom Hyacinth pursues; and we have no desire to change our religious altar for the one to be created by Father Hyacinth."

THE RELIGIOUS QUESTION is the order of the day in France. In the *Signal* we also read:

"If the Republic lives it will have to make its peace with religion. If the Monarchy returns, it will have to ask itself whether, after having served it, it will not singularly injure it. A clerical republic or a clerical monarchy would be alike a scourge; nor would either be a solution. French society is now like the bowels of a volcano. How many elements in fusion, how heavy the rumblings, how violent the shocks! Any thing may come from the mouth of the volcano. We can do nothing against this monster if God has decided that this baptism is necessary for France: but if God protects France he will give us a government which will bring back the Church of France to the ways of the Christian spirit, without favoring the enterprises of Ultramontanism or the violent tyranny of atheism. A government cannot ignore the religious question. Religion being the soul of a people, how can the State be indifferent to it, how feign to ignore its existence? Neither hostility nor submission should be the device of the Church. Independent minds will withdraw from Ultramontanism, and the wise will approach Protestantism, and this will put an end to its disputes, and offer to France a Church that will give it an escape from papal despotism and the orgies of anarchy."

PROGRESS OF CIVILIZATION.

As a religion, paganism is uninspiring and unprogressive; as a civilization, it is oppressive rather than elevating; and, so far as contributing to human development, it is a huge failure. The early civilizations of Egypt, Assyria, Phenicia, and Greece, when at their best, wore a dreary aspect, and were wanting in many of the essential elements of progress. In commerce, art, manufactures, architecture, war, and letters, they were skillful, eager to excel, and have left some monuments that indicate genius and an ability to make the most of resources. But the average life of pagan nations has always been dull, monotonous, and little above the level of that degradation that is possible in the most favored nation without true religion. The trade, the shipping, the amusements, and the writings of the primitive peoples, except such as lifted them out of their epoch, were commonplace, insipid, and deadening on the intellectual life. The military accouterments of the Assyrians made them terrible in battle; but modern warfare laughs at their clumsy preparations, and tosses them aside as trifles. The purple industry of Tyre, the hieroglyphs of Heliopolis, and the fables of Greece are not the proofs of great peoples, but rather that the world was still in a state of infancy and expectancy. Nearly all the evidences of a true civilization in such lands are of a character to establish that whatever activity, genius, or advancement must be credited to them was made despite, or without the aid of, the prevailing religion; and, indeed, that the civilization, such as it was, supported the religion, but that the religion did not support the civilization. As time passed on, it was seen that religion was extinguishing civilization; and so it has happened that where true paganism has prevailed, in whatever religious form, civilization has ceased, without any prospect of revival. Hence pagan nations are not the commercial, inventive, intellectual nations of the world. Christian nations seem to have in their hands all the possibilities of greatness in resources without limit, and in that ingenuity that will provide for the most unexpected emergencies and for the greatest tests of endurance and stability. The great prosperity of Christian nations must not be credited to climate, natural resources, or large populations, for ancient paganism had, and modern heathenism has, the same; but to the religion that inspires to achievement as it inspired the word of truth. In Christian lands progress may fairly be expected, for Christianity is a force by which nature may be subdued and the human intellect reach its consummation of strength. Inventions, discoveries, improvements in architecture, vast commercial relations, and the general advancement of the race under its influence are among the results that may be anticipated as Christianity shall be intrenched in the world.

The spade is an instrument of Providence for the confirmation of the historical portions of the Old Testament. Assyria, Palestine, and Egypt are yielding their buried treasures to the magicians of civilization, and

reporting facts of startling significance to scientists and religionists. The recent discovery of the palace of Amenophis III. of Babylon, with the great library of the period, consisting chiefly of cuneiform tablets, carries us back thirty-five hundred years, or one hundred years before the Exodus, when the Babylonian language was in the ascendant throughout the East, and the Babylonian power was supreme in the world. Preserved on clay tablets in the archives of the palace are the records of the wars of the great kings, with Babylonian names, dates, and other events that confirm the primitive history of the Pentateuch, so far as the Babylonians were related to Palestine, both before and after the Israelitish conquest. Prof. Sayce completely surrenders to the archæological evidence of Assyria in support of the credibility of the Old Testament in its historical revelations, and answers higher criticism and infidel science with the unimpeachable facts of history. He also is of the opinion that Palestine will reward the archæologist with unexpected proofs of the accuracy of the Old Testament in underground libraries and in various symbolical and monumental resources that the future will appropriate, to the discomfiture of the critic and unbeliever. Already Egypt is yielding up her historical insides into the lap of the antiquarian, establishing that Rameses II. was the Pharaoh of the oppression, and that the route of the Israelites to the Red Sea, as detailed in the Bible, is exactly correct, with felicitous confirmation of all that it records regarding the stay of Israel in Egypt. It is a gratifying coincidence that just now, when the attempt is being made to discredit the history in the Old Testament, and to reduce some portions of it to myths, the antiquarian reopens the palace doors of Babylon, knocks at the gates of royal tombs in Egypt, uncovers the graves in Moab and Philistia, and exhumes the treasures of Phenician glory from their long-forgotten hiding places, to find records that repeat in part the story of the patriarchs, and in a hundred ways confirm the genealogies, the wars, the customs, and laws of Israel from Abraham to Solomon. This is more than an illustration of literary enterprise; it is proof that the foundation of civilization standeth sure, and that the divine history knows how to take care of itself. Archæology, the latest born of the sciences, is contributing quite as much to the education of the first principles of religion as any of the older sciences, with their boasted age and achievements.

The reported purchase of American breweries and distilleries by an English syndicate is not at all unfavorable to the progress of temperance, but rather a sign of the speedier overthrow of the iniquitous liquor traffic in this country. As a civilizer, there is no nation equal to the English; as a promoter of great evils it also is without an equal. It was England that forced the opium traffic on benighted China; it was England that for fifty years patronized idolatry in India through fear of losing its political authority; it was England that winked at the disruption of the American Union when the slaveholders' rebellion was in progress; and it is the same England that now would monopolize the rum business in this Chris-

tian land, and check its course toward the high and honorable destiny that Providence apparently has indicated for it. The ethnic ties between England and the United States are strong, but they are not strong enough to prevent complete alienation when once it shall be understood that, as in other countries, England is enriching herself at the expense of the honor, morality, virtue, and prosperity of the American people. Once let it be known that the liquor traffic is no longer a native business, but a monopoly of English capitalists, and the indignation of the people will focus itself for its complete extinction. When Andrew Jackson vetoed the bill for the renewal of the charter of the National Bank, one of the consolations over the disappointment was, that the stock of the institution was largely held in England, and the loss would be felt there more than here. The *Cincinnati Commercial Gazette* approves of English proprietorship of this industry on the ground that it will prevent war between the two countries; but there is no prospect of war, and if one should appear probable, after two experiments of that kind, in both which the English were defeated, it is not likely that the United States need anticipate a reverse. We welcome the transfer of this business to English proprietorship because it will be the beginning of a new movement against it which, fostered by a patriotism that usually accomplishes its ends, cannot fail to relieve the nation of its greatest curse and the Church of its greatest obstacle.

England wisely hesitates to proclaim her exclusive occupation of Egypt, owing to the diplomatic questions involved, but every step she takes is on the presumption that she has a right to take it, and as it is in the direction of occupancy we may expect to learn in a few years of the supremacy of English authority in the land of the pyramids. France peevishly opposes the English movement, but a joint occupation of all the European powers of the country would result in as vexatious a rule as has burdened it in the past. England's method of access to power in Egypt is perplexingly slow, but it will work itself out in complete possession not many years hence. Her military movements have not been colossal, or even successful; the followers of the Mahdi despising her skilled soldiery, while the dervishes of the desert are as brave as the queen's best guards. The record of English inefficiency in the Soudan should not be repeated, and the reproach of Khartum should be blotted out in a magnificent conquest of the country from the delta to the first cataract. We shall rejoice in any success that may crown the English movement, not because it will add luster to English arms or even resuscitate Egypt from its grave of oblivion, but because it will afford the opportunity of civilizing the vast continent of Africa, and also of redeeming the Semitic world from its superstition and paganism. Egypt is in the highway from the Mediterranean to the Persian Gulf and the Indian Sea, and its reclamation to a new order of government and social life will avail much in quenching the old spirit of stagnation that broods over the old continents. Let England drive her chariot wheels from Alexandria to Thebes, and on to Assouan.

Egypt is an example of fulfilled prophecy. Declared that it should become "the basest of kingdoms," it lost its imperial civilization, sank into moral and social degradation, and has been so impoverished in its resources as not until recently to excite the cupidity of the warlike or progressive nations of the world. For two thousand years it has been without a native ruler, and known little progress except the impetus it received fifty years ago from Mehemet Ali and the impact of European ideas and agencies. The turning-point in its history is approaching, for Egypt is to recover her lost glory and occupy a controlling influence in the Oriental world. Evidently it is to her interest to escape the suzerainty of Turkey, which, though nominal, is exacting and oppressive; but independence can only be brought about by diplomacy or rebellion, either of which is likely to intervene any day. Egypt, however, is not qualified for national independence or for any kind of rule but the most despotic government, though the symptoms of a national sense are in the nascent state, and are preparing the people for final home-rule. The conquest of the country by England is, perhaps, its most immediate necessity, as she would guarantee to it all the appliances of a Christian civilization, and uproot all the adversative influences to the development of local industries.

Crime is a contraband in the universe, is liable to seizure by every law, and is subject to the penalty of purgatory or annihilation. The provisions for preventing its commission, for discovering it when finished, and for repressing it when in the mighty grip of authority, are on the increase, and give assurance of the stability of good government and the welfare of the individual citizen. Civilization is committed to the extinction of crime, and its appliances for the purpose are many and effective. "Boss" Tweed in Spain, Maxwell in Australia, embezzlers in Canada, are sought, found, and may be returned to the tribunal of justice in America to suffer the sentence of outraged law in the sight of the people. The earth is a whispering gallery in which the faintest and most delicate suggestion of wrong is heard by men and angels, both of whom are after the rogues in the spirit of a Nemesis that falters not until the perpetrator of the crime expiates his guilt by imprisonment, suffering of one kind or another, or in death. Just now photography has turned detective; conscience plays informer; remorse, with serpent tongue, hisses fate in the ears of the doomed; extradition laws allow not the bloody and deceitful man to tarry on sand or rock anywhere; the Gospel every-where proclaims Heaven's wrath upon the guilty; and the Holy Spirit, moving upon adamantine hearts until they melt with woe, compels the guilty to unburden their souls in the presence of the world they have defiled. Shakespeare says, "Guiltiness will speak though tongues were out of use." The universe accuses, man confesses, and sin writhes in horror at itself. Too transparent to escape detection; too well known safely to masquerade in holy garments or assume an honorable name; too burdensome to be endured; too anarchical to be enjoyed, the sinner must at last rebel against sin, and vindicate atonement by harmonizing with it.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE frequent and persistent appearance in our leading Reviews of papers discussing various aspects of the Roman Catholic question is evidence that the present daring self-assertion of the Romish hierarchy in America is attracting the attention of thinking men. In the *Bibliotheca Sacra*, for example, is a strongly written paper exposing its "sectarian demand for schools entirely under Catholic management, but supported by the State." "This," it is rightly argued, "as well as its insistance that the Scriptures shall not be read in public schools, should be resisted as un-American, destructive of morals, and corruptive of the qualifications of good citizens." In the *Forum* for September Dr. Kendrick writes with much force on the same question. In *Our Day*, Joseph Cook, citing the text-books used in Romish "parochial schools," shows that the said books contain the grossest superstitions, assert the authority of the pope on all questions of faith and morals, and the power of priests to grant indulgences; that is, "to remit the temporal punishment due to sin." They teach that Protestantism is no religion at all, because it permits you "to believe whatever you please, and to practice whatever you believe!" He also quotes a Jesuit standard text-book which justifies prevarication, lying, theft, and perjury, and from the Papal Syllabus of 1864 the passage which anathematizes all who say that, "in case of conflicting laws between the Church and State the civil law ought to prevail." In the *Forum* there is an article by Bishop Coxe which shows that Catholic aliens have turned the government of the city of New York into the hands of a religious body governed by priests; that a Romish prelate in Canada recently threatened us with alien mastery through this balance of power, and boasted that it had already triumphed over the Province of Quebec and made the Dominion of Canada subservient to its dictation. Hence, observes the Bishop, we are warned that "a minority may in like manner place the fortunes of this nation in the hands of an alien hierarchy." Other articles of kindred import might be cited. But these are sufficient to show the drift of current thought in educated minds. Evidently a conviction is spreading that the time for trifling with American Romanism is past, and that the issues it is forcing upon our people must be earnestly met and sternly treated. What that treatment should be is a fitting topic for serious thought. The Catholic must be plainly told that he is at liberty to worship God according to the dictates of his own conscience, but he must not ask Americans to tax themselves for the support of schools intended to teach theories treasonable in spirit, because subversive of the fundamental principles upon which their government reposes. And those Americans who seek political gain by corrupt bargaining with priestly dignitaries who control Catholic votes will be "wise in their generation" if they note the gathering of that American Protestant storm which is destined to sweep *political* Romanism, with all who pander to its demands, into swift destruction.

The New Review for August has: 1. "The Relations Between France and Russia Since 1871;" 2. "Matthew Arnold;" 3. "Talk and Talkers of To-day;" 4. "Two Views of the German Emperor;" 5. "Eight Hours the Maximum Working Day;" 6. "Mythology and the Old Testament;" 7. "The New Treasure Hunt;" 8. "Electric Lighting." In the second of these articles Chief Justice Coleridge ranks Matthew Arnold very high as a literary critic and an independent thinker; speaks with qualified praise of his political essays; excepts strongly to his opinions about Ireland and America; claims that, despite his irreverent rationalistic writing, in which he sometimes forgot that it is "ill dancing for nimble wits on the precipices of dangerous doctrines," he was a firm believer in the central truths of Christianity; and that he ended his unspotted life with "a hope of acceptance" such as "few souls" possess. In "Two Views of the German Emperor," we have first a spirited sketch of the career of William II., by Poultney Bigelow, describing his conduct and character while a boy under private tutorship, and in the gymnasium; during his university life; while subsequently under the instruction of his royal grandfather and the politically astute Bismarck; and since his ascension to the throne. Mr. Bigelow paints him, in glowing colors, as a man sound in body, having a mind richly stored with practical knowledge, and a spirit devoted to his convictions of duty. In a second paper, which is anonymous, this portrait is deeply shaded by descriptions of the Young Kaiser's unfilial conduct. His visible impatience at the slow progress of his father's disease; his unwise speeches to the civic authorities of Berlin and to the miners on strike; his calling in the coin struck during his father's brief reign and his refusal to permit the new palace to retain the name of Friederichskrōne, given to it by his father, are facts regarded by this writer as indications of a character which is likely to make his reign disastrous. For Germany's sake, one may hope that Mr. Bigelow's picture is the correct one. In "Mythology and the Old Testament," Andrew Lang deals with Renan's *History of the People of Israel* after the Socratic method. Taking that reckless skeptic's theory of the mythical character of Old Testament history, Mr. Lang presses it into the deepest ditch of absurdity by a series of questions concerning the undeniable superiority of the style, the intellectual qualities, the seriousness, the orderliness, the sobriety, and the poetic value of the Bible history to the "myths" of all other nations. By this process he makes Mr. Renan's theory utterly untenable.

Our Day for August treats of: 1. "Possible and Pressing Educational Reform;" 2. "English Literature in American Colleges;" 3. "An Age of Lodges;" 4. "Berlin Addresses to Students;" 5. "A Throne Among the Stars;" 6. "Boston Hymn;" 7. "Boston Monday Lectures;" 8. "Robert Elsmere's Successor;" 9. "Book Notices;" 10 "Questions to Specialists;" 11. "Editorial Notes." These are all good and sound papers. Among them we note the first, by Professor I. E. Dwinell, as of special importance to educators, and to Christian students of passing social and

political events. After a somewhat pessimistic glance at the present unsatisfactory moral condition of society, Dr. Dwinell claims that our educational system fails of the highest results because it aims chiefly at mind-culture. It develops the intellect but neglects the spiritual nature. This is a suggestive paper, albeit one cannot well help feeling that its author charges more of the evil spirit of the times to our educational system than it is fully responsible for. In the second paper, Professor J. Buckham makes a strong plea for more thorough and higher critical study of English literature than is now given to it in American colleges. His demand is just. His plea deserves attention. In the fourth paper, which is lucid, and full of information concerning theological thought in Germany, Professor Stuckenberg shows how German theology has been hurtfully influenced by philosophic rationalism, by pantheism, and by science which seeks to establish materialism as the interpretation of the universe. Its especial enemy has been "a biblical and historical criticism which started with philosophical principles that were destructive of religion." Any one who is fascinated by rationalistic criticism will do well to stick a pin in this last fact.

The *Bibliotheca Sacra* for July has: 1. "The Creative Laws and the Scripture Revelation;" 2. "The Intellectual Element in Matter;" 3. "Co-education at Oberlin;" 4. "Notes on Dr. Riddle's Edition of Dr. Robinson's *Harmony of the Gospels;*" 5. "The Glacial Period and Noah's Deluge;" 6. "Dr. Cochran on the Moral System and the Atonement;" 7. "The New Testament and the Sabbath;" 8. "Lovest Thou Me?" 9. "The Bible and the Public Schools;" 10. "Critical Notes." The first of these papers, by Dr. S. Kellogg, of Toronto, Canada, is scientific, and in its bearing *apologetic*. In the system of law operative during the Geologic Ages, as taught by science, it finds a very remarkable agreement with the representations of Holy Scripture concerning the divine administration of earthly history, both past and future. A very thoughtful, valuable, and suggestive paper. The second article, by Rev. C. Caverno, of Boulder, Col., is a unique theistic argument based on three facts accredited by scientists of all classes; namely, that the elements in every compound of which the crust of the earth is composed "always co-exist in exact mathematical ratios;" that force in nature is mathematically regulated; and that "the beautiful" is every-where abundantly impressed on matter. Then Mr. Caverno rightly reasons that these facts are expressions of intellect, will, and æsthetic sensibility, and can only be explained by theism, which recognizes in them the presence and work of an intelligent personality. On atheistic principles they are utterly inexplicable. In the fifth paper, Dr. G. F. Wright views Noah's deluge in the light of certain geological theories respecting the Glacial Period; to wit, that prior to it the earth was largely populated even up to the polar regions; that the coming of the ice age forced southward men and animals that did not perish; that the pressure of the ice upon the northern portion of the globe produced vast changes in the level of the

earth southward, and caused immense flows of lava to burst from its interior. The meeting of the glaciers, he thinks, caused a universal flood. A very interesting speculative paper. The seventh article, by Rev. A. E. Thomson, is a strongly-written defense of the Sabbath of the decalogue, showing how Christ ratified it, how Paul supported it, and how its principle was sustained in the Christian sabbath, or Lord's day, by the practice of the primitive Church. A timely paper, clearly written, and conclusive except to such as are predisposed to ignore the Lord's day. This number of the *Bibliotheca Sacra* sustains its high reputation as a theological Review of the very highest class—critical, scholarly, and unflinchingly orthodox.

In the *Baptist Quarterly Review* for July we have: 1. "The Anabaptists in Switzerland;" 2. "Past Attempts at Church Union, especially on the Continent;" 3. "Our Ethical Theories;" 4. "The Lord's Prayer," 5. "The Man of Sin;" 6. "Editorial Department." In the first of these articles Dr. Philip Schaff treats of the Anabaptists from a purely historical point of view, showing that the controversy between them and the Reformers referred only to the *subjects* of baptism, the Anabaptists denying that infants were its proper subjects. They also claimed that none but converts should be admitted to church fellowship. In briefly sketching their history in Switzerland, Dr. S. defends them against many false imputations heaped upon them by their enemies; eulogizes their patient martyr-spirit under persecution, and their heroic struggles in defense of the principle of religious liberty and separation of Church and State. The second paper, by Rev. W. W. Everts, discusses the question of Church union from the view-point of historical doctrinal differences in Protestant Churches. Its conclusion is, that human creeds will not unite Christendom; Christian love may do it, but baptism and the Supper cannot be used as the ordinances of Christian and Church union until "men subtract what they have added to the liturgy, government, doctrine, and discipline of the Church of Christ." By this it would appear that Mr. Everts sees no road to Church union except one built beside "much water." The third paper, by Dr. J. R. Kendrick, discusses, with much acuteness, the sources of moral conceptions and the grounds of moral obligation. It clearly states the progress and present condition of ethical opinion; exposes the selfism of utilitarianism and egotistic hedonism; defends the intuitional theory of Butler, McCosh, James Martineau, etc., and points out the fallacies of the mechanical or evolution philosophy of morals.

The Forum for August discusses: 1. "The Republican Programme;" 2. "Government by Aliens;" 3. "The Problem of Poverty;" 4. "Methods of Ballot Reform;" 5. "The Transformation of New England;" 6. "Canada's Form of Government;" 7. "The Abuse of Fiction;" 8. "Prohibition and License;" 9. "The Extinction of Leisure;" 10. "Defects of the Coroner System." In the first of these papers, Mr. J. G. Carlyle prophecies that the Republican party will do so many foolish things between

now and the next presidential election that the public patience will be exhausted. Perhaps so; but political forecasts are generally as unreliable as weather prognostications. In the second article, Bishop A. C. Coxe, though pessimistic in tone, states some startling facts concerning the corrupting political influence of Roman Catholic aliens, which deserve the serious consideration of every Protestant American who has any national spirit. In the fourth paper, Judge George Hoadly reasons well on the necessity of election reform; discusses the Australian system of secluded voting, approving its principle, but objecting to some of its details; and finally insisting that if the corruption of the ballot, now so wide-spread, shall become "a common fact of general use," then good-bye to American liberty! In the eighth paper, Senator John J. Ingalls sums up the contents of the liquor problem and presents a comparison of facts under license and prohibitory systems which tend to prove that, while high license has failed both in England and America to diminish drunkenness, prohibitory law has succeeded to a very remarkable degree in Maine and Kansas. He believes that prohibition is the only means of overcoming the evils of intemperance, and that it will finally prevail. This number of *The Forum* well maintains its high literary reputation.

The North American Review for September has: 1. "The Elixir of Life;" 2. "Common Sense and Civil Service Reform;" 3. "An English View of the Civil War;" 4. "The Coming Congress;" 5. "Why I Am an Episcopalian?" 6. "The Value of International Exhibitions;" 7. "Capital Punishment by Electricity;" 8. "The Transformation of Paris;" 9. "Are Public Libraries Blessings?" 10. "The Real Rights of Women;" 11. "Nurseries of Crime;" 12. "Can the Mosquito be Exterminated?" 13. "Ministers' Wives;" 14. "Notes and Comments." Of these papers, the second, by General John Pope, will command the attention, but not the unqualified approval, of civil service reformers. The fifth article, by Canon Farrar, presents the question of scriptural episcopacy very ably and distinctly. The liberal Canon's views will delight every Low Churchman, but will be as "vinegar to the teeth" of Romanists and High Churchmen. In the seventh paper, Elbridge Gerry writes sensibly in favor of electricity as a fitting substitute for the barbarous method of putting criminals to death by hanging. In the ninth paper, James M. Hubbard pleads rightly for some general method of keeping bad books out of public libraries. In the tenth paper, Rose Terry Cooke objects to those who clamor for "the rights of women to be men," but enumerates eight rights of women that "ought in the name of religion and humanity to be respected," but which, she says, "alas! rarely are."

The *Contemporary Review* for August discusses: 1. "The Papacy;" 2. "Speech and Song;" 3. "Centenary of the Bastile;" 4. "A Female Medical Profession for India;" 5. "Reform in Teaching the Old Testament;" 6. "South Africa Under Irresponsible Government;" 7. "Mr. Wallace

on Darwinism;" 8. "The Proposed Royal Academy Reform;" 9. "Ibsen's 'Peer Gynt;'" 10. "The Civil List and Royal Grants." The first of these papers, by an anonymous but well informed writer, describes Leo XIII. as cherishing two dreams: 1. The re-establishment of his temporal sovereignty; 2. The making of the holy see once more "the active and omnipresent embodiment of the conscience of mankind." These are wild and arrogant dreams. Yet even to-day the papacy "still represents an immense moral force." But Leo's ideals are incompatible. The steps necessary to secure the first must tend to prevent his realization of the second, as the failure of his attempt to secure diplomatic recognition by England, through a rescript which weakened his authority in Ireland, abundantly proves.

The Nineteenth Century for August has: 1. "A Breakfast Party in Paris;" 2. "The New Liberalism;" 3. "On Change of Air;" 4. "Wanted —a Gospel for the Century;" 5. "The Deadly Wild Beasts of India;" 6. "The Works of Henrik Ibsen;" 7. "Mr. Gladstone's Plain Speaking;" 8. "The Art of Conversation;" 9. "Phenician Affinities of Ithaca;" 10. "The French in Germany;" 11. "Wool-Gatherings;" 12. "Noticeable Books;" 13. The Appeal Against Female Suffrage: a Rejoinder." The fourth of these papers is a subtle but inconclusive assault on Protestantism, by Rev. Father Barry; the seventh is a scathing review of Mr. Gladstone's article on "The Irish Union," by Lord Brabourne. Besides its "Appeal Against Female Suffrage," by Louise Creighton, this number of the *Nineteenth Century* contains, in over twenty-six double columns, the names of ladies who protest against female suffrage. And these are only a first installment of names on that side of the question. Apparently English women do not desire to possess the right to vote.

The Andover Review for August discusses: 1. "Chance or Design;" 2. "The Psychology of the Modern Novel;" 3. "Out of Town Missions for City Churches;" 4. "The Lost Tribes;" 5. "Primitive Buddhism: A Study;" 6. "Editorial." In the first of these articles Professor N. S. Shaler reasons forcibly in behalf of the hypothesis that either human intelligence "is the result of a fortuitous concatenation of unadjusted impulses, dependent on one chance in a practically infinite number of possibilities, or that this life of man is the product of control." He also aims, with less conclusiveness, to show that man's evolution from the lowest forms of life is theistically consistent. In the fourth paper L. N. Dembitz, Esq., attempts to prove that the alleged "Lost Tribes" never were lost, but only absorbed in the kingdom of Judah, excepting such as were deported to the lands of their Eastern conquerors. Even of these many subsequently returned to Palestine and joined themselves to their Judean brethren. "No tribes are lost; and those of Galilee are now in the lead," is the conclusion Mr. D. reaches. If not convincing, this paper is yet suggestive.

The Fortnightly Review for August discusses: 1. "Mr. Gladstone and the Civilized World;" 2. "Downing Street and Africa;" 3. "Gounod's Views on Art and Artists;" 4. "The Fortress of Paris;" 5. "The Great Servian Festival;" 6. "Giordano Bruno;" 7. "Present Discontent in Cyprus;" 8. "Roger Bacon;" 9. "Spanish and Portuguese Bull-Fighting;" 10. "Mr. Browning in a Passion;" 11. "Some Truths About Russia." Of these papers the one on Giordano Bruno, the recent unveiling of whose statue in Rome greatly exasperated the unwisely ambitious Pope, will be read with especial interest. Bruno was a Dominican monk learned in ancient Greek philosophy; a mystical, "god-intoxicated" pantheist, who anticipated the Dutch Spinoza, and a student of natural science worthy to be compared with Bacon and other modern philosophers, whom he also anticipated. He was a preacher of fiery eloquence, and an ethically pure man. The Inquisition burned him, not because he was a bad man, for he was not, but because he chose to do his own thinking—which, though it was not orthodox, was certainly not a crime deserving death. But even to-day, if all the heretical thinkers in the world had but one neck, Romanism, if it had power, would gladly sever it with an ax.

The Statesman for August treats of: 1. "Postal Savings-Banks;" 2. "Labor, Capital, and Land;" 3. "Local Option: Its Relation to the Genius of our Government;" 4. "Woman Suffrage;" 5. "Moral Purity in Our Children;" 6. "Insurance Laws." Of these papers the third places the ethical principles involved in "Local Option" in such juxtaposition as will incline thoughtful temperance men to question its rightfulness. The fourth is especially suggestive to parents who study how to promote moral purity in their children. The *Statesman* is an ably conducted magazine.

The *Theological Monthly* for August contains: 1. "Justin Martyr;" 2. "Prophecy;" 3. "Secessions to Rome;" 4. "Gleanings After Harvest;" 5. "Review of Essays in Biblical Greek;" 6. "Synopsis of the Argument on the Date of the Exodus;" 7. "Current Points at Issue." These are scholarly, vigorously written papers which harmonize with the mottoes of this magazine; which are, to "exorcise the evil genius of dullness from theology," and "hold to the written word."

Harper's New Monthly Magazine for September is rich in illustrations, varied in topics both grave and gay. Students of current religious history will highly prize M. Edmond de Pressensé's paper on "The Religious Movement in France." In view of the attitude of Romanism in America this portrayal of its ultramontane tendencies in France is as timely as it is interesting.——*Blackwood's Edinburgh Magazine* for August, besides its usual literary attractions, has a review of Bryce's *American Commonwealth* which discusses "British and American Democracy" in a spirit of candor that concedes the superiority of our political system in some respects to that of monarchical England. It points out our defects

also. "Maga," though not desirous to see England a republic, is yet willing to have her democratic tendencies guided by the light of both our good and evil experiences. Evidently English Toryism is wiser to-day than it was in the "long ago."——*The London Quarterly Review* for August has: 1. "The Mind and Evolution;" 2. "Stowey and Coleridge;" 3. "Socialism and Self-Help;" 4. "Felix Mendelssohn and His Music;" 5. "Lives and Teaching of the Fathers;" 6. "Motley's Letters;" 7. "Modern Buddhism;" 8. "Rogers and His Contemporaries;" 9. "Gouverneur Morris."——*The Andover Review* for September has: 1. "What is Reality?" 2. "The Congregational Polity;" 3. "Centralization and Congregationalism;" 4. "Matthew Arnold's Influence on Literature;" 5. "The Sabbath in Relation to Civilization."——*Christian Thought* for August has: 1. "Thoughts on the Discord and Harmony Between Science and the Bible;" 2. "The Relation of Pedagogy to Christian Philosophy;" 3. "Five Points in an Evolutionary Confession of Faith;" 4. "Evolution and Development."——*The Edinburgh Review* for July contains: 1. "Charles, Earl Grey;" 2. "The Railways of England;" 3. "Villari's Life of Savonarola;" 4. "The Roll of Battle Abbey;" 5. "The Land of Manfred;" 6. "Maria Theresa;" 7. "The Duke of Coburg's Memoirs;" 8. "Gardiner's History of the Civil War:" 9. "Imperial Federation;" 10. "The Hamilton Manuscripts;" 11. "Her Majesty's Opposition."——*The Unitarian Review* for August has: 1. "Is There a Philosophy of Evolution?" 2. "Theodore Parker;" 3. "Why not Turn Jew?" 4. "Missions and Mohammedanism;" 5. "The Humanization of Religion;" 6. "Social Studies;" 7. "Editor's Note-book."——*The African Methodist Episcopal Church Review* contains fifteen papers besides its miscellaneous and editorial departments. Among them we note "Our Episcopacy," by Bishop J. Campbell; "Natural Science in the Schools," by R. K. Potter; "The Afro-African as a Factor in the Labor Problem," by J. McCants Stewart; "Race Confidence and Race Unity," by T. A. Walker, M.D.; "Education Proper," by J. P. Sampson, D.D. If any one is disposed to doubt the literary capacity of our colored brothers let him read this excellent *Review*.——*The Catholic World* for September has: 1. "A Study of Modern Religion;" 2. "Soul and Sense;" 3. "'Varsity Reminiscences;" 4. "Clews to Ancient American Architecture;" 5. "By the Rapidan;" 6. "Christianity Indefectible;" 7. "The Mozarabic Rite;" 8. "The Closed Heart;" 9. "The Loveliness of Sanctity;" 10. "A Tale of San Domingo;" 11. "Should Americans Educate Their Children in Denominational Schools;" 12. "The New Manual of Prayers;" 13. "Talk About William and Mary Smith." The ability with which this magazine is edited need not be questioned; but we note that it co-operates with the present Jesuitical plan of deliberately falsifying the history of its Church, for it commends a book which asserts that the bull by which Pope Adrian placed Ireland under the crown of England some seven hundred years ago, in consideration of the payment of St. Peter's pence, was forged! Is there no limit to Jesuitical lying and papist gullibility?

BOOKS: CRITIQUES AND NOTICES.

AN APPRECIATION OF BOOKS.

THOMAS À KEMPIS wrote: "Every-where have I sought peace, and found it nowhere save in a corner with a book." It is probable that the following works will confer upon their readers not only the blessing of peace, but also strength, courage, and illumination: *Essays on the Work Entitled Supernatural Religion*, by Bishop J. B. Lightfoot; *Lost Chapters Recovered from the Early History of American Methodism*, by J. B. Wakeley; *Charles George Gordon*, by Sir William F. Butler; and *Deaconesses in Europe and their Lessons for America*, by Jane M. Bancroft.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

A New Commentary on Genesis. By FRANZ DELITZSCH, D.D., Leipsic. Translated by SOPHIA TAYLOR. Vol. II. 8vo, pp. 408. New York: Scribner & Welford. Price, cloth, $3 00.

The second volume fully equals the first in scholarship, acuteness of discrimination, and an industry that usually characterizes German theologians. If it fail to measure up to the level of the other volume in any particular, it is in the subject matter of which it necessarily treats; for in the first volume the author considers the profound questions of creation, the fall of man, the introduction of evil, the range of the flood, the re-peopling of the earth, and all those collateral issues that spring from them; while in the second volume he is limited to the more prosaic facts of historic times, many of which, however, are still unauthenticated, and over which a serious controversy is in progress. The commentator does not attempt to settle disputed history, but to show the relation of events in their chronological order, and the providential outcome of the progressive career of Israel. It must be remembered, too, that his is a commentary on the Hebrew text, a knowledge of which is necessary to an understanding of his studies in Genesis. He has nothing to do with the English or any translation, but bases his methods and conclusions entirely upon the Hebrew, with side lights from the Arabic and the LXX. While this feature is one of its excellences, and suited to Hebraistic students, it can be of no special service to those who are confined to King James, or to any translation. We are also bound to state that Dr. Delitzsch writes in the style of the Higher Critics, maintaining the division of Genesis into Elohistic and Jehovistic documents, and that other writers indicated by letters of the alphabet also participated in its composition. "Q." though less frequent than "J" or "E," nevertheless shows his hand in the preparation of the original documents; and hence, while the exposition of the text may be critical and correct, the orthodox reader will regret that so profound a scholar as the author has needlessly supported some of the

claims of the rationalists touching the wonderful book. It has its merits, however, for the Christian student, who, anchored in the truth, will not be beguiled into the island of error by the siren voice of the charmer.

Voices of the Spirit. By GEORGE MATHESON, M.A., D.D., Minister of the Parish of St. Bernard's, Edinburgh; Author of *Moments on the Mount, My Aspirations*, etc. 12mo, pp. 241. New York: A. C. Armstrong & Son. Price, cloth, $1 25.

Modestly, the author describes his book as an aid to devotion, but it is more than helpful in one's religious meditations. With great patience and insight he has gone through the Bible in search of the innumerable ministries of the Holy Spirit, from his participation in the original work of creation through all the intervening history of the human race to the final triumph of the mediatorial reign of Jesus Christ, the end of the world, and the opening of the heavens to the saints who have gone up through great tribulation. In ninety-five theses the author particularizes the specific offices of the Spirit, not only exciting the spiritual feeling of the reader, but exhibiting, in an informal way, the grandeur of the divine administration under the leadership of the Spirit. Until one has traced the manifold operations of the Spirit in human affairs, temporal, spiritual, intellectual, commercial, moral, social, and political, as pointed out so clearly in this book, one will have little conception of the overshadowing presence of the divine power in the world. It is this idea of the spiritual presence that inflames devotion and gives to the author's work a value he may not have realized in its preparation. It certainly is instructive and invigorating.

The Saltcellars; Being a Collection of Proverbs, together with Homely Notes Thereon. By C. H. SPURGEON. 12mo, pp. 334. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

The proverbs, for the most part, are not original with the author, but a collection from many sources during twenty years. They cover all subjects, and the notes accompanying them are sometimes even more suggestive than the sayings themselves. No one can read a page without getting an idea, either being rebuked for some folly, stimulated to some duty, or led into quiet meditation of destiny. It is remarkable that of so large a number of proverbs as are here reported, so few are without meaning, or without some objectionable peculiarity. Mr. Spurgeon has been an industrious gatherer of honey, and he is very generous in its distribution. We cannot, however, understand how a clergyman, with hands full of important work, and with great projects ever in progress, to say nothing of the constant press of pastoral duties, would consent to take the time to prepare a work of this kind. The book itself cannot fail to find readers; but other writers might have produced it. Almanacs, proverbs of the newspaper type, and pamphlets of anecdote should hardly issue from a pastor's study, whatever their current value or readable worth. Commending the book, Mr. Spurgeon was not exactly justified in preparing it.

The Bible-Work; the Old Testament. Vol. III. Joshua, Judges, Ruth, 1st and 2d Samuel, 1 Chronicles xi, 1 Kings i–xi; 2 Chronicles i–ix. Israel under Joshua, the Judges, Saul, David, and Solomon. The Revised Text, Arranged in Sections, with Comments Selected from the Choicest, most Illuminating, and Helpful Thought of the Christian Centuries, taken from nearly Three Hundred Scholarly Writers. With Illustrations, Maps, and Diagrams. Prepared by J. GLENTWORTH BUTLER, D.D. 8vo, pp. 635. New York: Funk & Wagnalls.

As it is studied, the Old Testament so grows in the exhibition of its supernatural features that a commentary upon its books seems too great for any single pen; hence, commentaries made up of the mature thinking of the scholars of the centuries are to some people really more desirable than those which bear the imprint of but one, though it be a master mind. The present work contains the accumulation of the researches of many scholarly interpreters, under the careful editorship of the Rev. Dr. Butler. The fear that in such cases unity of interpretation cannot be maintained, and that the book can be nothing more than a hap-hazard miscellany of religious opinions, is set at rest by an inspection of this portly volume. It has also in its favor a freedom from theological bias that will recommend it to the average reader; but free, fair, and honest as it is, it does not deal with scholarly questions in a scholarly way, and cannot furnish the thinker or investigator with much new material. It will pass, however, for a very useful, because suggestive, elaboration of the wonderful truths hidden in the Old Testament. The mechanics of the volume might be improved; it is altogether too large, too heavy, and a burden to the reader.

Through a Glass, Darkly. An Exegetical Study in First Corinthians XIII. By Rev. J. H. TIMBRELL. With an Introduction by Rev. LEWIS R. DUNN, D.D. 16mo, pp. 262. New York: Palmer & Hughes. Price, 80 cents.

The "offense" of the author is, not that this is his first book, but that *ex necessitate rei* he vacates the common interpretation of this chapter, basing his conclusion upon an alleged idiomatic method in Paul's epistles and a peculiar use of the personal pronouns in argumentative discussion. He admits that no theologian or commentator holds his view, except perhaps an unnamed German exegete; but, willing to risk scholarship and reputation for theological acumen, he supports his theory with earnestness because he believes it to be correct, denies the application of the chapter to the future life, and injects into it, or, rather, elicits from it, a more beautiful synthesis than the pulpit has ever promulged. The reader will admit the attractions of the interpretation as it is unfolded, and if of liberal mind will incline to approve it because it is new; but the sober-minded will wish to ascertain if it is true, and this will require an examination of the basis on which it rests.

Relying upon the context for guidance, the author discovers that Paul is discoursing to the Corinthian Church upon the character and value of spiritual gifts, some of which would cease, if not with the apostle's day, at least subsequently, as operating powers; but better than gifts, which were a common possession, is Love, which they inherited or displayed to

but feeble degree, but which may in this life be realized to perfection. This is the consummation of his teaching in these chapters, which wholly relate to the attainments, graces, and limitations of the present life, without a single intimation of the grander birthright of the immortal state. He holds that perfect love, and not immortality (p. 85), is the logical termination of the developed charismata of the Christian life, and that, therefore, the paragraph in question relates to the difference between the natural and the spiritual in the earthly sphere.

Studying the phrase "through a glass" in search of light, the author states that the "apostle appears simply to refer to a mirror by which images were reflected, and not any diaphanous and magnifying powers through which objects were perceived;" but the word "darkly" compels him to concede a reference to a diaphanous substance *through* which the vision penetrated. In other words, the apostle teaches that "now" the vision is obscure, indefinite; but "then," the diaphanous medium being removed, it shall be "face to face." The author also detects in the statement "Then shall I know even as also I am known," a pivot on which to swing his interpretation, which seems to be used in the interest of a dogma, declaring that perfect mutual knowledge which is evidently taught is realizable in this life; a conclusion that neither philosophy, nor psychology, nor theology, nor experience will corroborate. If Christian experience is of any determining value, it is against every step the author has taken in the construction of this subject, for human knowledge on the part of spiritually-enlightened men is painfully incomplete. Christian Love, embodied in the most saintly lives, is by its very weakness a vaticination of its future glory, while our righteousness requires the constant application of the healing virtue of the atonement to rescue it from the contempt of men. The testimonies of learned men, whom the author quotes, his own included, do not confirm his interpretation, but make known the necessity of another life to perfect that which is imperfect here. Agreeing with the author in the necessity of growth in spiritual things, and justifying his use of this chapter in the enforcement of this duty, whereby a larger race of Christians may be produced, we must dissent on exegetical grounds from the interpretation he has so laboriously wrought out, and dismiss it with the conviction that it is not established.

Essays on the Work Entitled Supernatural Religion. Reprinted from the *Contemporary Review.* By J. B. LIGHTFOOT, D.D., Bishop of Durham. 8vo, pp. 324. New York: Macmillan & Co. Price, cloth, $2 50.

Several years ago a series of articles from the pen of Bishop Lightfoot appeared in the *Contemporary Review*, in answer to an anonymous work entitled *Supernatural Religion.* After some revision they are now presented to the public in the form of a book. It is seldom that such a venture is made, and were it not for the subject, which is never out of date, the book would have small chance of careful reading. The defense of New Testament truths, histories, and evidences from any view-point

is always timely, especially if in effect it overthrows any adverse critical conclusion, or makes clear some otherwise obscure testimony on the subject. The writer of *Supernatural Religion* did not directly impair faith in the New Testament, but his suspicions of patristic evidence were so plausibly enforced as to justify an exposure of their weakness, and, in some instances, irrelevancy. The English bishop meets scholarship with scholarship, sophistry with logic, and assumption with facts, establishing most conclusively the genuineness of the evidences of the first two centuries of the Christian era concerning the New Testament books. In discussing the "silence of Eusebius," it is clearly shown that because sometimes the Christian father *said* nothing about a book it did not follow that he *knew* nothing about it, or that his silence was equivalent to a negation. So much has been made of the argument *é silentio*, that it is invigorating to one's feelings to find how easily it may be rendered invalid, especially when applied to patristic literature. Our author also sifts with energy and thoroughness the arguments of his opponent respecting the "Ignatian Epistles," the testimony of Polycarp, the records of Papias, and the "Diatessaron" of Tatian, showing the difference between suspicion and knowledge, fallacy and reason, error and truth, and leaving, on the whole, the entire catalogue of patristic evidence unimpaired and uninjured. The bishop takes no advantage of the critic that is not fairly his by the position he occupies, and exhibits only that measure of the controversial spirit that the subject inspires. The book derives some vivacity from the fact that it is in answer to an antagonistic view of early Christian testimony; and as it deals with questions with which the scholar should be familiar, it should not escape his attention, or lie unread in his library.

The Prophecies of Isaiah. Expounded by Dr. C. VON ORELLI, Author of *Old Testament Prophecy.* Basel. Translated by Rev. J. S. BANKS, Headingley College, Leeds. 8vo, pp. 348. New York: Scribner & Welford. Edinburgh: T. & T. Clark. Price, cloth, $3.

Preliminarily, it is proper to say that Dr. Orelli is not wanting in a large degree of scholarship, and that his investigations of the Isaiahanic prophecies, as here published, show the mind of the student and the patience of one who means to find all the facts. If he had not been governed by a theory respecting the biblical books, it is probable that the results of his inquiries would have assumed a different form from that in which they are here presented. He accepts the so-called historical conclusions of Higher Criticism, interpreting Isaiah from that view-point, and thus misleads the reader and confuses his perceptions of the truth. Starting out with the idea of a double authorship of these prophecies, he seeks to conform his exegetical remarks to that idea, seemingly caring more for the starting-point than the conclusion. He knows that Keil, Stier, Löhr, Delitzsch, Hävernick, and Hengstenberg have vindicated the single authorship of the book, but he prefers the exploded views of Gesenius, Knobel, Ewald, De Wette, and later of Dr. Cheyne. The arguments he advances for two books in one refute themselves in the minds of many scholars, and have

been refuted time and again by critics of conservative tendency. It is because of the swing of this book that we do not care to dwell upon features that otherwise would commend it to careful attention; and if one must know the weakness of the claims of the Higher Critics respecting Isaiah, perhaps a peep into this receptacle would satisfy him.

The Redemption of Man. Discussions Bearing on the Atonement. By D. W. SIMON, Ph.D. (Tüb.); Professor of Theology in the Congregational Theological Hall, Edinburgh; Author of *The Bible as Outgrowth of Theocratic Life*, etc. 8vo, pp. 440. Edinburgh, T. & T. Clark. New York: Scribner & Welford. Price, cloth, $3 60.

The atonement is a stupendous subject. It is not surprising that the more it is studied the more vital it appears as a constituent factor in the divine administration for the moral development of the race. The theologian who undertakes in a small treatise to unfold its spirit, methods, function, and results, finds himself embarrassed in the end for room for all that it suggests, and for that which is really essential to a faithful exposition of its primary import. Dr. Simon has avoided this mistake, and, though familiar with the prevailing and historic theories on the subject, he has mostly confined himself to an elucidation of the relation of the forgiveness of sins to atonement, the central fact after all in the study of the doctrine. This plan compels him to pursue a straightforward course to the end; and if he seemingly departs from it occasionally, it is to point out the defects of other writers along the same line, and so in the end more securely establish his own prepossession of the atonement. He does not agree with Dr. Charles Hodge, Anselm, or Albert Barnes; and yet he does not so differ from their conception of the facts involved as to put himself beyond the pale of that class of writers. Forgetting the theology of the writer, the reader will be strengthened in his faith that the atonement neutralizes sin; but just how the result is effected must remain among the mysteries. Of course the writer assumes that he is not under the influence of a theory, but this is pardonable, because, if not affected by the theory of others, he has constructed one of his own that is as evident as if he had announced it. The author is original, independent, and even inspiring.

The Sabbath. What—Why—How—Day—Reasons—Mode. By M. C. BRIGGS D.D. 12mo, pp. 188. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

This is a scholarly defense of the Christian Sabbath from the Hebrew and the Greek, from the laws and customs of the earliest nations, and from the laws, teachings, and customs of both the Old and the New Testaments. We know of no work of its kind that compresses so much information in so small a compass, or that in its argumentation is so free from sophistry, or that removes with such ease and grace the long-standing difficulties and objections that have been raised against the day which Christians every-where celebrate as the true Sabbath. It is a book of ammunition on the subject, and ought to go into every ministerial armory.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Profit Sharing Between Employee and Employer. A Study on the Evolution of the Wages System. By NICHOLAS PAINE GILMAN. 12mo, pp. 460. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.75.

J. H. von Thûnen has declared that "profit-sharing" is "the only salvation of the laboring class." If he had added that it is also the only safety of the capital class he had united two hemispheres of thought in a whole globe of truth. Mr. Gilman is perhaps the ablest apologist of this doctrine in the country, and, as he writes after a complete investigation of the subject in Europe and America, and justifies his conclusions in the most logical manner, he deserves to be studied and heeded by both parties concerned in the industrial problem. He found in France a remedy for social troubles in what is called "participation," and in England the same thing under the name of "industrial partnership;" but neither differs from what is known in Germany and America as "profit sharing." He considers the remedy in its practical application in these countries in all industries, from the manufacture of paper to iron, brass, and steel factories, and even in the insurance and banking business of the great cities. If the principle of "participation" is right as applied to industrial enterprises why should it not include all business and all forms of activity and benevolence? The extension of the principle to every form of business will result in the reconstruction of society, and will indicate the progress of civilization toward a humane and fraternal condition. The author, however, is chiefly solicitous that the principle obtain recognition and practice in the industrial world, as the best if not only means of uniting classes liable to variance and hostility. M. Leclaire, a Parisian house-painter and decorator, applied the principle forty years ago, to the great advantage of workmen, and there is no reason why it should not prevail to-day every-where. Mr. Gilman is a concrete writer, a gatherer of facts; he is also scientific enough to assort them and group them in their proper relation to the subject he is considering. His examples or illustrations of the working of the doctrine are proofs of its availability, and whatever public opinion or legislation may be necessary to install the doctrine in American life should be secured at an early day as possible. We pronounce the book instructive, and helpful.

Essentials of Elocution and Oratory. By VIRGIL A. PINKLEY, Director of the Department of Elocution in the College of Music of Cincinnati, and formerly Professor of Sacred Oratory in Lane Theological Seminary. 12mo, pp. 471. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Cloth, $1 25.

A practical and suggestive book on elocution may be as useful to the minister as a work on theology or metaphysics, and in some instances should for a time supersede the study of higher things. The voice is as much the subject of culture as memory, conscience, or any faculty of mind or heart. The elocutionist has a mission; the public speaker should heed his instructions as the pupil heeds the grammarian, or the student the music teacher. We commend it in the highest terms.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Memoirs of Napoleon Bonaparte. By LOUIS ANTOINE FAUVELET DE BOURRIENNE, his Private Secretary. To which are added an Account of the Important Events of the Hundred Days, of Napoleon's Surrender to the English, and of his Residence and Death at St. Helena, with Anecdotes and Illustrative Extracts from all the Most Authentic Sources. Edited by R. W. PHIPPS, Colonel Late Royal Artillery. New and Revised Edition, with Numerous Illustrations. In four volumes. 12mo, pp. 401, 408, 397, 434. New York: Thomas G. Crowell & Co. Price, cloth, $5; cloth, gilt top, $6; half calf, $12.

Bourrienne's Memoirs have been before the public for fifty years, and have stood the test of sifting, analysis, comparison, and all the criticisms germane to history, biography, and authorship. That they have increased in favor during this long period is proof of the truthfulness of Prince Metternich's statement, that they "are the only authentic memoirs of Napoleon which have as yet appeared." The author, as the private secretary of Napoleon, as a studious observer of his chief, and as a thinker of profound discrimination, enjoyed the advantage of a rare position in the preparation of these volumes; and, seeking only to reproduce the career of "the man of destiny," the idol of France and the terror of Europe, he has accomplished his task with great fidelity and seeming impartiality. Unlike many biographers, Bourrienne sinks himself in his subject, projecting into the greatest prominence the hero of whom he writes, and hides himself behind the screen. Napoleon is thus ever in the foreground, as youth, as student in the military college, as traveler, as officer, as general, and as the ruler of France. We see him in his slippers, on his horse, at the head of armies, sailing on the seas, sleeping, eating, writing letters, fighting battles, dictating to nations, driven from Russia, defeated at Waterloo, dying at St. Helena—all portrayed with marvelous skill, simplicity, and completeness, and in such a way as to show that Napoleon, with all his greatness, was, nevertheless, human, infirm, and the victim of temptations and sins. Bourrienne is careful to avoid extravagance of veneration and excess of eulogy in describing the character and career of Napoleon. His historical sense confines him to realities, and his biographical sense will not permit much speculation, or an unbosomed revelation of his secret affection for one whom he knew so well. He is faithful to the facts as they came under his observation, and as he can support them by documentary evidence. It is this calm and truthful representation of Napoleon, with his vices as well as virtues, his love of trifles as well as his masterly conception of great ideals, his lust as well as his sober judgment and pursuits, his temper and impatience as well as his solid acquirements and purposes, that elevates the work above biographies in general, and above those that have attempted to characterize Napoleon as the hero of modern history. Napoleon has been considered the enigma of history, a character foretold in the Scriptures, and a man of marvelous genius and enterprise; but while his biographer makes plain the elements of his greatness he also clears it of mystery, and obliterates all ground for hero-worship in this case. We serve our readers

when we commend to them these "Memoirs" as the best extant, and as likely to continue the standard for years to come.

Glimpses of Fifty Years. An Autobiography of an American Woman. By FRANCES E. WILLARD. Written by order of the National Woman's Christian Temperance Union. Introduction by HANNAH WHITALL SMITH. 8vo, pp. 704. Chicago: H. J. Smith & Co.

Thomas Carlyle says that the chief topics of conversation are biography and autobiography. If the conversation is centrifugal, it relates to others; if centripetal, it relates to ourselves. When one comes to consider how much of the temporal life is absorbed with human interests, and that even the vast outside world exists possibly for man, it is not strange that books, papers, all literature and history, seem but the reflection of human character in its various phases of development. Whether one shall turn autobiographer, or commit the delicate task of unveiling one's hidden life, with its springs of motion, its secret aims and ambitions, and its governing impulses and weaknesses, to other hands, is a question that cannot be decided in every case in the same way. The biographer, supposed to be unaffected by those inalienable feelings and intuitions that characterize the subject of his memoir, is generally regarded as better fitted to portray the character of another than himself; but his work, never so well performed, may be wanting in that personal impression or atmosphere of selfhood that exalts autobiography into one of the most pleasing forms of literature. The autobiographer, rigid in self-restraint and resolved to trespass upon no propriety in self-revelation, will yet unfold the inner life, or those potential forces that have governed it, without being aware that in the very effort to conceal something the revelation made is all the clearer and surer. Miss Willard, at the instance of others, becomes an autobiographer, detailing her nearly fifty years of life with circumstantiality, delicacy, and such a fine sense of discrimination as to place the reader *en rapport* with herself and the great enterprises which she represents. She divides her life into seven periods of unequal length, commencing with childhood, which soon merges into girlhood; but those early days, with their interesting details, are soon forgotten in the larger history she makes for herself as teacher, traveler, temperance advocate, and organizer, and especially as moral and political reformer in the interest of her own sex. It cannot be said that she omits what ought to be mentioned, though the volume has been pared from twelve hundred to seven hundred pages, or that she narrates what ought to be omitted; for, designing to be complete, she is not verbose, and, writing within prescribed limits, she is not too condensed. In this liberal sense the book is more than an autobiography, for it gives us inside views of schools, indicates the infirmities of the machinery of political parties, and discloses the working plans and difficulties of the moral and political movements with which she is connected. As we trip along in our reading we frequently emerge from the individual life into the self-sacrificing example of a collaborator, or the activity of a gigantic

movement for the repression of popular evils and the installation of righteousness in the land. It is this disposition of the author to bury herself in the great movements of the age that lifts her book above the ordinary range of autobiography and gives it an enduring historic value. Though a leading figure in reforms she does not claim too much for herself, but generously recognizes the co-operative influence of her associates and of the sisterhood of the Churches. It is a book that reformers, ministers, teachers, and philanthropists should read with care, and bear from its pages the enthusiasm and energy that inspire the life of the author and reformer—Miss Willard.

Deaconesses in Europe and their Lessons for America. By JANE M. BANCROFT, Ph.D. With an Introduction by EDWARD G. ANDREWS, D.D., LL.D., Bishop of the Methodist Episcopal Church. 12mo, pp. 264. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Deaconesses, Ancient and Modern. By Rev. HENRY WHEELER, Author of *The Memory of the Just; Methodism and the Temperance Reformation*; *Rays of Light in the Valley of Sorrow*, etc. 12mo, pp. 315. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

Apparently we have here two books on the same subject, but they are very far from being the same books; and as we study them we see that the points of divergence are so many, and the plan of each author so different from that of the other, that one book may be said to supplement the other, and, therefore, both are necessary. Mr. Wheeler's chief view-point is the scriptural history and teaching of the order or function of the deaconess, with brief notices of the work of the order, as revived in modern times in Germany, England, and the United States. Searching first the Old Testament for glimpses of woman's official work, he finds prophetesses in Miriam, Deborah, Hannah, and Huldah, and bases thereupon the conclusion that from the earliest times woman's partnership in the divine calling was indicated. In dealing with New Testament examples he is more explicit, because the material is more abundant, and the order of deaconesses is evidently in existence. He goes carefully through the gospels and the epistles, using the facts they furnish in proof of his general position, and details the work, character, and persecutions of the ancient sisterhood, with the final decline and disappearance of the order as originally instituted. While in other respects Mr. Wheeler's work is valuable and attractive, we must commend it in particular for its discriminating study of the New Testament and the special and forcible presentation of the standing of the deaconess in the apostolic Church. This is the beginning, and no one can fully understand the subject who does not follow the author in his careful analysis of New Testament teachings on this ancient institution.

Dr. Bancroft's view-point is Church history, or the order of deaconesses which, commencing in the apostolic times, reappeared in the Western Church, then declined, then revived in the twelfth century, and with intermissions continued to the present day. The book covers the history of the order from the apostles to the action in 1888 of the General Con-

ference of the Methodist Episcopal Church, recognizing it as one of our mechanical agencies for the propagation of the Gospel. As history alone the book is in advance of all others of its kind, and should be consulted for facts bearing upon the subject. In her searchings she found deaconesses among the Waldenses, the Mennonites, and Moravians, and throughout Germany and the continent. Much of this history has never been written before, so it comes forth not only as new matter, but as a part of the great unwritten history of the work of Christian women in the Church. Fliedner is honored as the restorer of the order in modern times, and much attention is given to the institutions at Kaiserswerth, with notices of Sisterhoods at St. Loup, Zürich, and Gallneukirchen.

Deaconesses have also appeared in France, England, Scotland, and the United States—their homes and the character of their work being particularly described. Among the German Methodists in Frankfort, Hamburg, and Berlin, deaconesses have been the collaborators of the pastors, and quite as efficient in the results they have achieved. The author considers the order in the United States, not only in the Methodist Episcopal Church but in other Churches, showing that the time has arrived, according to the legislative connection of the Churches, for the employment of this class of workers in every Christian field. She closes the book with meeting objections and offering some wise suggestions. The book is historical in contents, philosophical in its sweep of the field, and is indispensable to those who would understand what the order has been and what its possibilities are for the future. Dr. Bancroft has the reputation of being a charming writer, and this book strengthens the general opinion. Not the least important section of the book is the graceful introduction of Bishop Andrews, who takes a fitting interest in the prosperity of the order in this city and in the country.

Constitutional Government in Spain. A Sketch. By J. L. M. CURRY, LL.D., Late Minister of the United States in Spain. 12mo, 222. New York: Harper & Brothers. Price, cloth, $1.

Notwithstanding the supremacy of monarchical authority in Europe the constitutional idea has not been without advocates, and some nations have now and then resorted to it as a refuge from the ills of oppression and the condition of a larger prosperity. Unhappily many of these experiments have ended in failure, the people who were most anxious for a change in the political structure being willing, if not anxious, after a time, to return to the old form of government, illustrating the thought that constitutional government depends for its efficiency and perpetuity, not upon the constitution, but upon the people who administer it. Minister Curry has succinctly traced the history of constitutional government in Spain, quoting the constitutions of 1812, 1837, 1845, 1869, and 1876, each illustrating in its way an advance in political ideas and religious freedom and finally establishing a republic which, however, was overthrown by the very forces that instituted it. Perhaps Spain is the most difficult country in Europe for the experiment of self-government, but it is interesting

to note that with all the obstacles to its triumph definite progress has been made in liberal sentiment and in the hopes of the Republican party. This book is instructive along the single line of the growth of the constitutional principle.

The Leading Facts of French History. By D. H. MONTGOMERY. 12mo, pp. 321. Boston: Ginn & Co. Price, cloth, $1 12.

The book fulfills its title. It is not a comprehensive history of France, but a vivid characterization of the principal events, standing out singly or in co-ordination, that has given the country an honored place among nations and a prominent influence in determining the map of Europe. We read of Celtic, Roman, and German influence in the composition of the people, and a certain native volatility and self-assertion in all their national movements and struggles from the time of Charlemagne to the rise of the last republic. Of course the Napoleonic prestige is noted with fullness, and its relation to the internal affairs of France, as well as the larger problems of the Continent, is depicted in the language of statesmanship. The French claim too much when, according to Guizot, they insist that "there is hardly any great idea, hardly any great principle of civilization, which has not had to pass through France in order to be disseminated;" but he who studies this book, with its maps and chronological tables, will conclude that France is a great country, and that the French are a mighty people. The writer has done good work both in the composition and the arrangement of the book, and it will be read when larger volumes will be undisturbed.

The Nineteenth Century. A History. The Times of Queen Victoria, etc. By ROBERT MACKENZIE. 12mo, pp. 472. London and New York: T. Nelson & Sons.

It was a hazardous undertaking for the author to attempt to compress the significant events and results of the present marvelous century in a single book of but ordinary size; but by careful elimination of the incidental, and keeping his eye on the main tendencies of history, he has furnished a splendid *résumé* of what has been accomplished since his queen ascended the throne. England naturally comes in for the fullest notice; but other European nations and distant America are not overlooked in his search for signs of progress in civilization during the period he covers. Our country, with its industries, its educational and religious organizations, its wars, and political methods and form of government, is allotted twenty pages; but, taking the author's view as to general results, we read of mechanical inventions and improvements, of developed industrial resources and economies, of the redress of social and political wrongs, and of great movements for the elevation of the masses in all lands. In this general view he describes the colonial strength of Great Britain, depicts the military armaments of the nations, surveys the historical decadence of the papacy, touches upon the unique position of Turkey, and announces the progress of liberty in the world. The arrangement of the book is admirable, and its style is winning.

George Washington. By HENRY CABOT LODGE. In two volumes. 12mo, pp. 341, 399. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2 50.

The Washington literature of the year is extensive, but these volumes are so satisfactory in contents, arrangement, and general impression, that the reader can afford to dispense with many others if he obtain these. Mr. Lodge's plan of his work is not broad, but it is on this account that it surpasses the more pretentious treatises on the life and character of Washington. The first volume is confined to the social and domestic facts of the hero, with an attempted elaboration of his military career from the time he took command until peace was secured at Yorktown. In this volume, therefore, we have the man and the general. The second volume is devoted to the consideration of Washington as a patriot and civil officer, or his relation to the establishment of republican government in the New World. While the internal affairs of the new government are faithfully portrayed, the author excels in his description of our foreign relations under the first presidency, and exalts the statesmanship and heroism not only of one man, but of the fathers of the republic. As these books are not wanting in a chaste and vigorous style, and as they are founded on trustworthy data, they are cordially commended to students of patriotic literature.

Studies in the South and West. With Comments on Canada. By CHARLES DUDLEY WARNER. Author of *Their Pilgrimage*, etc. 12mo, pp. 484. New York: Harper & Brothers.

Not every person is fitted intelligently to travel. He may fly over the country and see nothing, or, seeing all things, may not see them scientifically, philosophically, or religiously. Mr. Warner, with his well-developed power of observation and fine sense of discrimination was a well-equipped traveler, and has turned to good account his careful and correct deductions of his journey by publishing them in the book now before us. Twice he visited the South, describing its social conditions, unveiling the "Acadian land" in its simplicity, and with statistics and other arguments showing its great possibilities in the future. Speaking of the inertia that has settled upon Kentucky, he does not wholly attribute it to slavery, but to its geographical position and the laws of trade that carried prosperity beyond its borders. He discusses quite freely economic and social questions in the North as he studied them in Minnesota, Wisconsin, Chicago, and several large cities of the more prosperous States. It is a book of facts, figures, opinions, suggestions, and pleasant and most enticing descriptions.

The History of Scotland. By Rev. JAMES MACKENZIE. 12mo, pp. 664. London and New York: T. Nelson & Sons.

Scotland's share in general political history is by no means meager, nor is the recital of its struggles and achievements from the Reformation to the Revolution a dull or uninspiring task. Historians have expanded the record of the country of Bruce and Scott, and rescued even the uninter-

esting details of its progress from oblivion, in volumes of massive proportion, and seemingly left little for writers of the present day to do except to codify, revise, or abbreviate the prolix literature handed over to them. The author has taken advantage of the necessity of a briefer history than has been written, and in a single volume, whose mechanical avoirdupois is not burdensome, has recounted the essential features of the history of Scotland. In this particular alone the book justifies its publication. But he has done more than to condense history into an accessible form, or to reduce its material into such shape that the student may be tempted to acquaint himself with it and use it. Too frequently the secular historian fails to discern the religious spirit of history, or, recognizing the influence of religious events and movements, fails to interpret them correctly or to assign them their true place in the order of phenomena. It was the quietude of the ordinary historian on the religious element in Scotland's history that impelled the author to undertake his task, which he has well accomplished by emphasizing the pronounced religious character of the struggles, institutions, and purposes of his countrymen through the centuries. His work, commencing with the ante-tradition period, carries the reader from the invasion of Caledonia by the Romans through the successive epochs of self-government and coalition with England to its final absorption into the kingdom of Great Britain, with all that has followed down to the destruction of the "Bloody House." We read of political conflicts merging in battles, religious controversies embittered by social hates and dividing families and churches, and the fate of creeds determined by the drawn sword or by vote of parliament. The picture is bloody, forbidding, but accurately historic and profoundly instructive. With or without larger histories this will be sufficient for the average reader.

Baptist Hymn-Writers and their Hymns. By HENRY S. BURRAGE, D.D., Author of *A History of the Anabaptists of Switzerland*, etc. 8vo, pp. 682. Portland, Me.: Brown, Thurston & Co. Price, plain cloth, $3; ornamental cloth, $3 50; half morocco, $4.

The hymn or psalm has always had a conspicuous place in Church worship. It is the heritage and possession of believers, and as one of the means of grace it has inspired the home and the temple with melody, and filled them with the incense of praise. Hymn-writers have constantly appeared in the progress of the centuries, especially since the Reformation, to quicken the Church in its activities and to relieve life of its tedium and labor. All denominations have contributed their quota of hymns to the general fund, but it is doubtful if any denomination can point to a larger number of writers than the Baptist Church. It is, therefore, appropriate that a volume should appear in recognition of the abilities and services of the hymn-writers of this Church. Dr. Burrage has almost exhausted literature in his search for hymns from the pens of those of his own faith, and makes a showing creditable to himself and highly honorable to the people whom he represents. In the biographical sketches of these writers he is skillful in the use of his material, and comprehends the essential

facts, while in discovering the authorship of some popular hymns he surprises the Christian reader at almost every turn. While there is the absence of the spirit of pride or boasting in his work, he justifies the authorship of some disputed hymns by such evidence as allows him his conclusions. The field of his discoveries is a large one. All lands—England, America, Germany, Scandinavia, France, Spain, Greece, India, China, Japan, Africa, Mexico—are searched for the Baptist hymn writer, and the result is always satisfactory. The Anabaptist is surely entitled to large credit for religious poetry, and this volume may be read by all Christians with profit to their minds and hearts.

A Study of the Constitution of the Methodist Episcopal Church: with Papers on Discipline of Offending Church Members, and the Spiritual-legal Aspects of the Call to the Ministry. By Rev. GEORGE L. CURTISS, A.M., M.D., D.D., Professor in DePauw University. 16mo, pp. 151. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

Dr. Curtiss aims to furnish not the history of the origin and development of the Methodist Discipline, but an exposition of the constitutional principles that underlie the exercise of authority in the Methodist Episcopal Church. His long experience as a minister enabled him to detect the necessary limitations of law, and also to see wherein there are possibilities of misuse or abuse of properly conferred responsible power, and so he has wisely set forth, within their limitation, the chief characteristics of the law-making and the law-enforcing bodies of the Church. In the progress of the book, the rights of the member as well as the powers of those in office are briefly but explicitly indicated. He has avoided circumlocutory discussions, and presented the main points, in a dignified style, and with such correspondence with the Discipline that the reader having the one should hasten to possess the other.

A Manual of Historical Literature. Comprising Brief Descriptions of the Most Important Histories in English, French, and German; together with Practical Suggestions as to Methods and Courses of Historical Study. By CHARLES KENDALL ADAMS, LL.D., Professor of History and President of Cornell University. 8vo, pp. 720. New York: Harper & Brothers. Price, cloth, $2 50.

The title quite fully describes the book. To study history profitably it is important to understand in advance the character and merits of writers and the nature and scope of their undertakings, or one will read at some risk of losing time and of acquiring imperfect or incorrect data. While specific rules may not be given as an aid in selecting authors, a book characterizing the principal authors of different countries will be invaluable to those who know how to use it. Dr. Adams renders this service to his readers. He sifts German, French, and English literature for the best historical works that have been published, and in fitting words points out their excellences or condemns them for their deficiencies. His plan is so large that he is in many instances entirely too brief in his comments, and many books of great importance are likely to be overlooked by the student because of the paucity of recommendation they receive. With all its worth and its evident proof of labor and fine literary discrimina-

tion on the part of the author, we are impelled to write that it is deficient in a very important particular. What is wanted more than any thing else is, not merely a catalogue of books with an analysis of their virtues, but also a particular method or methods of historical study by which the student may select books for himself rather than consult post-graduate courses of study. As a "manual" Dr. Adams's work is satisfactory; but, wanting in a suggestive method of study, it is imperfect.

Lost Chapters Recovered from the Early History of American Methodism. By J. B. WAKELEY, D.D., with a Memoir of the Author by Rev. WILLIAM E. KETCHAM. 8vo, pp. 635. New York: Wilbur B. Ketcham. Price, cloth, $2.

The re-issue of this valuable work will lead many Methodists to re-examine the early history of Methodism, and to study its career from the inauspicious beginning of one hundred and twenty-three years ago in this city to its present marvelous proportions as an evangelizing agency in the world. Dr. Wakeley wrote none too soon, and recovered vanishing material just in time to prevent its extinction. What with attempts made by many Conferences to put into shape the unwritten history of the Church in great centers, on the frontiers, and, in fact, every-where in the land, we fear that much of the early period will never be known, because accounts have not been preserved. If the historical spirit should come to any man in Methodism, saying, "Write," let him obey, and the generations to come will be grateful to him. Without this book Methodism cannot be adequately portrayed or understood; it goes back to the beginning, and is authentic, because based upon documents about which there can be no dispute. It is history in fact, but it is romance in style, more charming than fiction, and wholesome in impression. The facts he narrates stand out like the events of yesterday, and the history is transformed into current life. We commend the book for what it is, and esteem it all the more because of the excellent appreciative memoir at the close.

Papers of the American Society of Church History. Vol. I. Report and Papers of the First Annual Meeting, held in the city of Washington, December 28, 1888. Edited by Rev. SAMUEL MACAULEY JACKSON, M.A., Secretary. 8vo, pp. 271. New York and London: G. P. Putnam's Sons. Paper cover. Price, $3.

The "American Society of Church History" was organized for the "promotion of studies in the department of Church history." It proposes to meet in annual session for the discussion of papers on specific topics and the consideration of such business as may properly come before the body. On its roll of members are the names of the most distinguished scholars in the country, besides a list of honorary members resident in foreign countries. At its first meeting eight valuable papers, covering as many topics, were presented and ordered to be published. They appear in the volume before us. Dr. Schaff discusses "The Progress of Religious Freedom as Shown in the History of Toleration Acts," in which he distinguishes between toleration and liberty. Professor H. C. Sea familiarizes us with "Indulgences in Spain;" Dr. Foster, of Oberlin, explains Melanch-

thon's "Synergism;" and Dr. McGiffert, of Cincinnati, adds some "Notes on the New Testament Canon of Eusebius." The range of subjects is as wide as history; the participants are chosen without regard to denominational affiliation; and, as the purpose is to organize the results of study along a particular line, we may expect a fruitful return from the labor expended by this society. The present volume is of surpassing interest and permanent value.

Turgot. By LÉON SAY, of the French Academy. Translated by MELVILLE B. ANDERSON, Translator of Hugo's *Shakespeare.* 12mo, pp. 231. Chicago: A. C. McClurg & Co. Price, cloth, $1.

Turgot deserves an introduction to American readers. As the first financial minister of Louis XV., and the great political reformer of the eighteenth century, working at those financial and economic problems that now concern all nations, he should be studied with enthusiasm, and if found a right interpreter of social conditions, troubles, and their remedy, he should be followed as a benefactor in these times of social discontent and confusion. Few French statesmen have surpassed him in breadth of view, the acuteness of political sense, or the strength of a patriotic and philanthropic purpose. M. Say regards him as the philosopher of the nineteenth, rather than the eighteenth century. In private character Turgot was without reproach, furnishing an example of manly excellence, moral dignity, and honest sobriety that others in public position would do well to imitate. No better volume has been issued from the French press for many a month. It is instructive in contents, fascinating in style, and statesmanlike in its discussions and conclusions.

Wellington. By GEORGE HOOPER. 12mo, pp. 254. New York: Macmillan & Co. Price, cloth, 60 cents.

Lord Laurence. By Sir RICHARD TEMPLE. 12mo, pp. 203. New York: Macmillan & Co. Price, cloth, 60 cents.

William Dampier. By W. CLARK-RUSSELL. 12mo, pp. 192. New York: Macmillan & Co. Price, cloth, 60 cents.

The biographies of eminent men of action reveal not only personal character with private traits and dispositions, but also the larger fact of their vital connection with historic movements and the permanency of human influence when once associated with a living idea, or a providential purpose. Interesting as are the details of the individual life of the actor, it grows in absolute proportions as it is considered in the light of its achievements. In these books the reader will find both phases of biography: the smaller or individual side of the actor, and the larger and richer consequence of the act that elevated him above the surface of ordinary existence. Wellington's climax was at Waterloo; Lord Laurence exhibited the greatest elements of strength in his administration in India; and William Dampier, less known than either, surpassed as a navigator on the high seas; but these great lives are of interest all along from infancy to the grave. The books are written in a readable style, and presented in a neat mechanical form. At little cost one may possess himself of the entire series.

The Confessions of J. J. Rousseau. 12mo, pp. 721. New York: Belford, Clarke & Co. Price, cloth, $2.

Jean Jacques Rousseau influenced the eighteenth century in the wrong way, and repressed its moral tendencies so far as the play of one individuality could affect the life of a nation or a period. In executing his autobiographical purpose, in this volume, he threw off all reserve and exposed every feature of his career, the ridiculous as well as the sober, the criminal as well as the innocent; and has left the impression that he was, on the whole, unbelieving, treacherous, and reprobate in impulses and deeds. We read with mingled shame and pity that a human being with ample endowments for life should prostitute it to ignoble ends, and work the ruin rather than the elevation of society.

Brief Annals. By Rev. W. Lee Spottswood, D.D., Central Pennsylvania Conference, Methodist Episcopal Church. 12mo, pp. 351. Harrisburg, Pa. Thomas S. Wilcox. Price, cloth, $1 50.

A budget of refreshing reminiscences is this volume of Dr. Spottswood. The historian chiefly notes the ruling facts, the prominent personages, and the decisive events of history; but the autobiographer may descend to details that, seemingly unimportant in themselves, are seen to be linked with great movements, and often initiated or directed them. Dr. Spottswood was intimately related with our eastern Methodism, and in a modest and pleasant style he narrates his life and its connections with the Church in its unfoldings both in its educational and pastoral history. He writes in a conversational way, and never tires the reader. He is both grave and anecdotal, practical and dogmatic, evincing a calm judgment and an emotional nature, and quickens one's respect for Methodism and for the heroes who have built it into its present magnitude and efficiency. Such books supply and preserve valuable material for the future historian.

The Government of the United States. By W. J. Cocker, A.M. 12mo, pp. 274. New York: Harper & Brothers. Price, cloth, 72 cents.

As the book is chiefly an exposition of the constitution of the United States, the title is misleading, for it might mean a history of our republican government, or a discussion of certain administrative functions and acts under them, or the wars conducted by the government, or the history of the people under the government acting in harmony with it. The title is too broad, and certainly is ambiguous. The book is another consideration. Pointing out the defects of the Confederation and the origin of constitutional authority and limitation, the author proceeds in a straightforward and legal manner to expound the principles of the constitution under which the Republic lives and in which it has its very being. The arrangement of the work is admirable; the knowledge displayed of constitutional principles is adequate for the author's purpose; and as a handy volume of reference it will be useful. Designed particularly for schools, it will meet a want and take the place of other and more elaborate studies of the palladium of our liberties.

The Story of the American Indian. His Origin, Development, Decline, and Destiny. By ELDRIDGE S. BROOKS. 8vo, pp. 312. Boston: D. Lothrop Co.

This profusely illustrated and admirably printed volume owes its inspiration to a sentiment of sympathy with the Indian as having been greatly wronged by the whites, who have driven him from his ancient hunting-grounds. It discusses his origin, his condition prior to the arrival of the white man, his race divisions, faiths, culture, home-training, manners, contact with the whites, unjust treatment, defects, types of character, and his outlook. Its author makes it clear enough by many historic facts that the Indian is not quite as bad as some have painted him; that some of his race have been heroic, generous, and susceptible of improvement; and that on the whole he has been unjustly treated. But by keeping his wrongs and his few good traits in the foreground, and charging his vices largely to his ill-treatment, it seems to us that the writer has painted him better than he is. We agree with the author, however, in his claim that our government ought to protect the Indian against the rapacity of white men, to educate him into fitness for citizenship, and to grant him his lands in severalty. But we differ with his ethnological views. Instead of being "the Ancient American," we think with Bancroft, Elwrard, and others that the Indian races are a mixture of Malays, Chinese, Japanese, Tartars, etc., as their lingual peculiarities, their legends, religious notions., etc., seem to pretty clearly prove. Yet the book is eminently readable, entertaining, and, with respect to its aim, every way commendable.

MISCELLANEOUS.

Holiness as Understood by the Writers of the Bible. A Bible Study. By JOSEPH AGAR BEET. 12mo, pp. 70. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 35 cents.

This is a valuable, because serious and scholarly, exposition of the word "holiness" in its various uses in the Scriptures. We are not impressed, however, that the author has always given the understanding of the writers of the Bible, but rather *his understanding of their understanding* of that word. It is not evident that the Mosaic word is equivalent in spiritual essence and meaning to the New Testament word. In the Old Testament the word holiness was of a lower grade than in the New Testament, and the attempt to fasten our modern notion of holiness to the Pentateuch may be bold, but certainly it is not wise. This small volume prompting occasionally a mental query, is nevertheless a moral inspiration, and will assist the reader to the possession of the secret of the divine life.

Studies in the Four Gospels. By Rev. JESSE L. HURLBUT. D.D., Author of *A Manual of Bible Geography, Outline Normal Lessons,* and *Supplemental Lessons for the Sunday-school.* New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Pp. 80. Price, paper cover, 25 cents.

Crowded with facts essential to an understanding of the gospels. So much is in it that, if fully mastered, it will prepare one for larger volumes on the same subject.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, Holborn Viaduct, London, Author of *Ecce Deus, The Paraclete, Ad Clerum*, etc. Vol. x. 2 Chronicles xxi.—Esther. 8vo, pp. 362. New York: Funk & Wagnalls. Price, cloth, $1 50.

As this volume comprises the remaining portion of Second Chronicles, and all of Ezra, Nehemiah, and Esther, it is necessarily brief in exposition; but it is rich in its discovery of the inward meaning of these historical books. Not intended for the critical scholar, though he might warm his devotions at the altar of this teacher, it properly avoids the intricate questions of historical credibility and the inquiries that critics are pushing into controversy. It is plain, but not commonplace; it is eloquent, but not bombastic; it is spiritual, but not burdened with spurious assumption. His biographical sense leads him justly to appreciate the statesmanship of Ezra, and his love of the picturesque enables him to describe the scenes and times of Esther with almost Oriental perfection, while his scent for spiritual things qualifies him for profound discoveries of truths and lessons stored away in these books of the past. Like its companions, the volume will bear fruit in the richer lives of those who ponder its teachings.

A Young Man's Difficulties with His Bible. By Rev. D. W. FAUNCE, Author of Fletcher Prize Essay, *The Christian in the World.* 16mo, pp. 196. New York: N. Tibbals & Sons. Price, cloth, $1.

The book consists of a series of sermons delivered by the author to the young people of his congregation in answer to the objections made to the Bible from scientific and other view-points. Sermons of this kind sometimes strengthen instead of remove doubts, and often create suspicions where none existed. Fortunately, these sermons overcome the "difficulties," and may, therefore, be recommended.

Bible Characters. By CHARLES READE, D.C.L., Author of *It is Never Too Late to Mend; A Woman Hater*, etc. 12mo, pp. 106. New York: Harper & Brothers. Price, cloth. 75 cents.

This small book is worth more than all the novels the author wrote. It is a scrappy collection, but it exhibits a sagacious appreciation of the literary spirit of the Bible and a striking analysis of such towering characters as Nehemiah, Jonah, David, and Paul. His faith in Moses, in miracles, in Christ, and in the facts of the Bible is expressed in language as elegant as that of Addison, though without his stiffness, and as strong as a convinced reason would suggest. Without intending to answer infidelity, it destroys its basis, and leaves the space clear for faith and admiration.

Louisa May Alcott, the Children's Friend. By EDNA D. CHENEY. Illustrated by ELIZABETH B. COMINS. 8vo, pp. 58. Boston: L. Prang & Co. Price, cloth, $1.

Louisa May Alcott, though dead, lives in the books she has written, and in the youth whom she has influenced by her books. This biography is written by a loving friend, who, while neither elaborate nor fulsome in eulogy, points out both pathetically and elegantly the prominent traits of

the writer and author, quoting at the close some of the poems she wrote as illustrative of the poetic fervor and the chaste thought of their composer. In bringing forward this memorial of one who loved children and wrote both to entertain and teach them, the author and publishers deserve the thanks of the public and the reward of general reading.

Charles George Gordon. By Colonel Sir WILLIAM F. BUTLER. 12mo, pp. 255. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Among the modern men of action Charles George Gordon occupies the first rank, having been devoted to a military life from his boyhood, and having earned the consideration of his countrymen and of the world by faithfulness to duty in the interest of civilization and a heroism that clothed itself to the last hour of life with a halo of glory that seems to many superhuman and immortal. In the Crimea, in China, and especially in the Soudan, he is the same earnest, honest soul, brave in danger, a hero at every opportunity, and as conscientious in his ethical and religious life as he was loyal to the Government that trusted him. His biography, as here given, is fascinating to an unwonted degree, and we cordially recommend it to those who believe in providential men.

Pleas for Progress. By ATTICUS G. HAYGOOD. 12mo, pp. 320. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

Dr. Haygood's addresses, collected in this volume, should be read by the people North and South, that they may learn of the capabilities of the Negro and the ground of his right to all the opportunities and privileges of our American civilization. We in the North need to be stimulated to a broader appreciation of the character of the Negro, and the people of the South need to change in attitude toward the race among them. The book is vigorous, generous, and needful.

A History of the University of Cambridge. By J. BASS MULLINGER, M.A., Lecturer in History at St. John's College. 12mo, pp. 232. New York: Anson D. F. Randolph & Co. Price, cloth, 80 cents.

Perhaps no educational institution in England has exerted a more direct religious influence than the University of Cambridge. That the English Reformation took its rise in this university; that Puritanism first appeared in its circles; and that English Platonism was born within its walls, are matters of history and accepted as facts without dispute. Whether the institution was oligarchical and exclusive, or national and popular, it impressed the educational spirit on the higher classes, and deeply moved the religious thought of the nation. In this work the author chiefly aims to trace and unfold the mutual relations of education and religion, emphasizing in particular the contributions of the University of Cambridge to the religious life of England. As a history of the University of Cambridge it is compact, if not complete, and is a handy volume worthy of consultation.

INDEX.

Adam's Dilemma, 762.
American Moral Problems, 121.
American Negro, Future of, 127.
American Republic, A Symposium: *Editor*, *Martin*, *Truesdell*, 673, 679, 685.
American Society of Church History, 288.
Andover Errata, 282.
Arthur: Conflicts on Morals in Church of Rome, etc., 536.
Atheism, Philosophical basis of, 128.
Atonement and the Heathen: *King*, 75.
Atonement, The, 451.

Babylonian Legend of Creation: *Warring*, 809.
Baptism for the Dead: *Cooke*, 100.
Bashford: Wentworth's "Logic of Introspection," 186.
Bayliss, Jeremiah H., 909.
Bayliss: President Benjamin Harrison, 489.
Behrends: Character, etc., 59.
Belshazzar, 914.
Bennett's "Christian Archæology:" *Withrow*, 563.
Body Sown—Body Raised: *Hawley*, 265.
Book Committee, 446.
Book Concern, Centennial of: *Hunt*, 218.
Boston Idealism, 759.
Boston, Roman Catholicism in, 129.
Bowman: Inspiration and Infallibility, 169.
Bowne: Philosophical Idealism, 395.
Butler: The New Education, etc., 212.

California Vine, 452.
Centennial of Methodist Book Concern: *Hunt*, 218.
Character, A Symposium: *Behrends*, *Editor*, *Goodsell*, *Scovel*, 44, 50, 56, 62.
Charities, Organized, 450.
"Christian Archæology," Bennett's: *Withrow*, 563.
Christianity and the Heathen, 912.
Christianity, Pivotal fact of, Christ's Resurrection, 584.
Christ, Sinning Ability of, 599, 913.
Chronology of Israel and Assyria, etc.: *Horner*, 711.
Church History, American Society of, 288.
Church, The Divine Appellative, 763.
Conflicts on Morals in Church of Rome, etc.: *Arthur*, 536.
Consciousness, Denominational, 593.
Cooke: Baptism for the Dead, 100.
Correspondence with D. D. Whedon: *Tigert*, 253.
Cosmopolitan Solidarity, 290.
Count Lyof Tolstoi: *Houghton*, 377.
Count Tolstoi on Immortality, 597.
Coxe: The Historic Episcopate, etc., 839.
Creation, Babylonian Legend of: *Warring*, 809.

Deaconesses, Order of, 287.
Dead, Baptism for: *Cooke*, 100.
"Decrees," Downfall of, 755.
Denominational Consciousness, 593.
De Pressensé before French Senate, etc., 725.
Divine Appellative Church, 763.
Doctrine of Merit, 449.
Douglas: Scientific Elements of Religion, 552.

Editor: Character, etc., 62.
Editor: The American Republic, etc., 673.
Educational Aims of Unbelief, 128.
Education, National System of, 440.
Education, The New, A Symposium: *Butler*, *Sims*, *Winchell*, 201, 207, 212.
Edwards on the Will: *White*, 9.
Edwards: The Historic Episcopate, etc, 851.
Episcopate, The Historic, A Symposium: *Coxe*, *Warfield*, *Edwards*, 839, 845, 851.
Ethics of New Testament, 435.
Ethics of Old Testament, 273.
Ethnic Traits, Persistency of: *Ridpath*, 329.

Foreign Résumé, 120, 292, 454, 602, 765, 916.
Freedom of Will, D. D. Whedon on, 763.

Genesis, First Word of, 125, 448.
Genesis of Human Responsibility, 761.
Gerhart: Theology, etc., 594.
German Methodism, Providential Design of: *Yeakel*, 659.
God's Beneficence in Nature, 760.
Goodsell: Character, etc., 44.

Harman: Mohammed and his Koran, 26.
Harrison, President Benjamin: *Bayliss*, 489.
Hawley: Body Sown—Body Raised, 265.
Heathen, A Symposium: *King*, *Sheid*, *Terry*, 359, 365, 371.
Hinduism, Reformatory Movements in Later: *Hurst*, 502.
Hinduism, Significance of Movements in: *Hurst*, 649.
Historic Episcopate, A Symposium: *Coxe*, *Warfield*, *Edwards*, 839, 845, 851.
Horner: Chronology of Israel and Assyria, etc., 711.
Houghton: Count Lyof Tolstoi, 377.
Hunt: Centennial of Methodist Book Concern, 218.
Hurst: Reformatory Movements in Later Hinduism, 502.
Hurst: Significance of Movements in Hinduism, 649.

Idealism, Boston, 759.
Idealism, Philosophical: *Bowne*, 395.
Iermak, Royal gift of, etc.: *Robinson*, 286.
Immoral Literature, De Pressensé on, 725.
Immortality, Count Tolstoi on, 597.
Important Question, Could Christ have Sinned? 599.
Inspiration and Infallibility: *Bowman*, 169.
Instruction, Moral and Religious, in Public Schools: *Thompson*, 88.
"In the Beginning," etc., 125, 448.
Israel and Assyria, Chronology of, etc.: *Horner*, 711.
Italian Claims, 915.
Itinerants' Club, 126.

John: Religion and Law of Continuity, 870.

Kelley: John Milton Phillips, 66.
King: Atonement and the Heathen, 75.
King: The Heathen, etc., 371.

Ladd, Professor, Rebuked from Japan, 910.
Laveleye: Reform in Parliamentary Régime, 347.
Literature and Press of the Methodist Episcopal Church: *Whitlock*, 821.
"Logic of Introspection," Wentworth's: *Bashford*, 186.

Martin: The American Republic, etc., 685.
McElroy: John Ruskin, 697.
Merit, Doctrine of, 449.
Methodism, Providential Design of German: *Yeakel*, 659.
Methodisms, Reunion of the Two: Vexed Question, 127, 289.
Methodist Episcopal Church, Literature and Press of: *Whitlock*, 821.
Miracles, A Theory of, 286, 597, 911.
Miracles, Explanation of Theory of, 911.
Missionary Movement Educational, 114.
Mohammed and his Koran: *Harman*, 98.
Moore: Theology, etc., 530.
Moral and Religious Instruction in Public Schools: *Thompson*, 68.
Moral Problems, American, 121.
Morals, Conflicts in Church of Rome, etc.: *Arthur*, 536.
Municipal Suffrage for Women, 452.

National Optimism, 569.
National Science in Schools, 601.
National System of Education, 449.
Nature, God's Beneficence in, 760.
Negro, Future of American, 127.
Negro Woman of the South, 291.
New Education, A Symposium: *Butler*, *Sims*, *Winchell*, 201, 207, 212.
New Testament, Ethics of, 425.
Not a Question of Theology, 949.

Old Testament, Ethics of, 278.
Opinion, 109, 268, 480, 679, 787, 668.
Optimism, National, 569.
Order of Deaconesses, 287.
Organized Charities, 450.
Orthodoxy, 803.

Parliamentary Régime, Reform in: *Laveleye*, 347.
Pentateuchal Question, 742.
Persistency of Ethnic Traits: *Ridpath*, 289.
Phillips, John Milton, 284.
Phillips, John Milton: *Kelley*, 66.
Philosophical Basis of Atheism, 126.
Philosophical Idealism: *Bowne*, 305.
Philosophy, Prerogatives of, 122.
Pivotal Fact of Christianity, Christ's Resurrection, 584.
Porter, James: *Sherman*, 857.
Preacher in Small Towns, 298.
President Benjamin Harrison: *Baylis*, 469.
Progress of Civilization, 138, 300, 462, 610, 773, 924.
Providential Design of German Methodism: *Yeakel*, 659.

Rationalism in Pantomime, 899.
Rationalists, Wounded, 749.
Reformatory Movements in Later Hinduism: *Hurst*, 502.
Reform in Parliamentary Régime: *Laveleye*, 347.
Religion and the Law of Continuity: *John*, 870.
Religion, Scientific Elements of: *Douglas*, 552.
Religious Significance of Reformatory Movements in Hinduism: *Hurst*, 649.
Responsibility, Genesis of Human, 761.
Resurrection, Christ's, Pivotal Fact of Christianity, 584.
Reviews and Magazines:
African Methodist Episcopal Church Review, 471, 621, 935; African Repository, 311; American Antiquarian and Oriental Journal, 472; American Catholic, 784; Andover, 307, 473, 621, 778, 784, 933, 935; Baptist Quarterly, 931; Bibliotheca Sacra, 144, 469, 616, 930; Blackwood's Edinburgh Magazine, 781, 934; British and Foreign Evangelical Review, 145; Canadian Methodist, 149, 468, 784; Catholic World, 309, 621, 935; Century, 310, 473, 621, 784; Chautauquan, 310, 784; Christian Quarterly, 311; Christian Thought, 780, 935; Church Review, 621; Contemporary, 304, 473, 783, 932; Cumberland Presbyterian, 618; Edinburgh, 935; English Illustrated Magazine, 783; Fortnightly, 934; Forum, 305, 467, 621, 782, 931; Harper's Magazine, 149, 310, 621, 784, 934; Historical and Genealogical Register, 149, 311; Lippincott's, 311; London Quarterly, 470, 935; Methodist Magazine 311; Missionary Review of the World, 311, 784; New Englander and Yale, 308, 473, 781; New England Historical and Genealogical Register, 149, 311; New Jerusalem Magazine, 311, 473; New Review, 781, 929; Nineteenth Century, 305, 473, 779, 933; North American, 147, 306, 468, 782, 932; Old Testament Student, 149, 309; Our Day, 472, 783, 929; Presbyterian, 148, 307, 619, 780; Quarterly, 615; Quarterly of Methodist Episcopal Church, South, 142, 619, 779; Scribner's, 311; Statesman, 934; Theological Monthly, 617, 783, 934; Unitarian, 473, 621, 935; Universalist, 311; Westminster, 784.
Ridpath: Persistency of Ethnic Traits, 289.
Rights of the Thinker, 277.
Robinson: Royal Gift of Iermak, etc., 296.
Roman Catholicism in Boston, 129.
Royal Gift of Iermak, etc.: *Robinson*, 296.
Ruskin, John: *McElroy*, 697.

Schools, Moral and Religious Instruction in Public: *Thompson*, 68.
Schools, Natural Science in, 601.
Scientific Elements of Religion: *Douglas*, 552.
Scovel: Character, etc., 56.
Sheild: The Heathen, etc., 295.
Sherman: James Porter, 857.
Simpson, Mrs. Bishop: *Wheeler*, 412.
Sims: The New Education, etc., 207.
Sleeper, Jacob, etc.: *Warren*, 691.
Small Towns, The Preacher in, 298.
Solidarity, Cosmopolitan, 290.
South, Negro Woman of the, 291.
Stewardship, 764.
Strong: Theology, etc., 518.
Suffrage, Municipal, for Women, 452.
Superannuation, The Thud of, 600.

Terry: The Heathen, etc., 359.
Theological Tension, 118.
Theology, A Symposium: *Gerhart*, *Moore*, *Strong*, 518, 530, 539.
Theory of Miracles, 286, 597, 911.
Thinker, Rights of the, 277.
Thompson: Moral and Religious Instruction in Public Schools, 68.
Thud of Superannuation, 600.
Tigert: Correspondence with D.D. Whedon, 253.
Tolstoi, Count Lyof: *Houghton*, 377.
Tolstoi, Count, on Immortality, 597.
Trusdell: The American Republic, etc., 679.

Unbelief, Educational Aims of, 128.

Vexed Question, Reunion of two Methodisms, 127, 289.
Vine, The California, 452.

Warfield: The Historic Episcopate, etc., 865.
Warren: Jacob Sleeper, etc., 691.

Warring: Babylonian Legend of Creation, 809.
Wentworth's "Logic of Introspection:" *Bashford*, 183.
Whedon, D. D., Correspondence with: *Tigert*, 251.
Whedon, D. D., on Freedom of the Will, 763.
Wheeler: Mrs. Bishop Simpson, 418.
White: Edwards on the Will, 9.
Whitlock: Literature and Press of Methodist Episcopal Church, 881.
Will, Edwards on the: *White*, 9.
Winchell: The New Education, etc., 201.
Withrow: Bennett's "Christian Archæology," 563.
Woman, Negro, of the South, 294.
Woman's Share, 290.
Women, Municipal Suffrage for, 452.
Wounded Rationalists, 749.

Yeakel: Providential Design of German Methodism, 659.

BOOK NOTICES.

Acts, Studies in: *Williams*, 158.
Alcott, Louisa May, etc.: *Cheney*, 955.
American Commonwealth: *Bryce*, 639.
American History, Critical Period of, etc. *Fiske*, 322.
American Progress, National Hand-Book of: *Haven, Willson, and Sanderson*, 647.
American Society of Church History, Papers of: *Jackson*, 951.
Ancient World and Christianity: *Pressensé*, 315.
Animals, Senses, etc., of: *Lubbock*, 320.
Archæology, Manual of Biblical: *Keil*, 479.
Arminius, In Footsteps of: *Warren*, 480.
Aryan Race: *Morris*, 323.
Atonement, The, etc.: *Martin*, 795.
Atonement, Eternal: *Hitchcock*, 314.
Atonement, Medium Theory of, etc.: *Sheldrake*, 633.
Augsburg Confession, Lectures on the, 632.
Australasia, Boy-Travelers in: *Knox*, 646.

Baptism, Doctrine of Christian: *Etter*, 167.
Baptist Hymn-Writers, etc.: *Burrage*, 949.
Beauty, Spirit of: *Parker*, 802.
Béranger, Songs from, 487.
Bhagavad Gîtâ, etc.: *Chatterji*, 165.
Bible Characters: *Reade*, 935.
Bible Lands, Modern Science in: *Dawson*, 481.
Bible Studies, etc: *Pentecost*, 158.
Bible, The People's: *Parker*, 632, 955.
Bible, The Sermon, 152.
Bible, What is the? *Ladd*, 478.
Bible-Work, etc.: *Butler*, 998.
Bible, Young Man's Difficulties with his: *Faunce*, 955.
Biblical Illustrator, etc.: *Exell*, 630.
Board of Education, etc., Annual Report, 807.
Boy-Travelers in Australasia: *Knox*, 646.
Brief Annals: *Spottswood*, 952.
Burns, Poetical Works of Robert, 487.

Canadian Dates, Hand-Book of: *McCord*, 326.
China, Western: *Hart*, 642.
Christ, Boyhood of: *Wallace*, 315.
Christ, Satisfaction of, etc.: *Grotius*, 794.
Christ in the Bible: *Simpson*, 631.
Christ, Witnesses to: *Clark*, 318.
Christian Doctrine Harmonized, etc.: *Kedney*, 789.
Christian History, Institutes of: *Coxe*, 162.
Christian Manliness, etc.: *Thompson*, 634.
Christianity, Testimony of Justin Martyr to Early: *Purves*, 636.
Christliche Glaubenslehre, etc.: *Hülster*, 476.
Chromatic Chart, etc.: *Lee*, 327.
Chronicles and the Mosaic Legislation: *Terry*, 333.
Chronology, Analysis of Sacred, etc.: *Bliss*, 630.
Church and People, Paul's Ideal: *Rowland*, 631.
Church, History of Early, as Basis for Reunion, etc., 798.
Cities, Modern, and their Religious Problems: *Loomis*, 167.
Civilization, History of: *Reich*, 805.
Concord, Old: *Sidney*, 484.
Co-operation in U. S., History of, 483.
Creed, Reasons for Church: *Cooke*, 317.

Dampier, William: *Clark-Russell*, 952.
Damsel of the Eighteenth Century, etc.: *Morris*, 808.
Daniel, Life and Times of: *Deane*, 796.
Days Serene, 167.
Deaconesses, Ancient and Modern: *Wheeler*, 945.
Deaconesses in Europe, etc.: *Bancroft*, 948.
Dignity of Man: *Harris*, 799.
Down the Great River: *Glazier*, 486.
Durbin, Life of John Price: *Roche*, 493, 641.

Economic Philosophy of Society, etc.: *Denslow*, 156.
Education, Christian: *Curry*, 801.
Education, Sonnenschein's Cyclopædia of: *Fletcher*, 802.
Elocution and Oratory, Essentials of, *Pinkley*, 942.
Encyclopædia, A Religious, etc.: *Schaff*, 312.
English Language, etc., Development of: *Welsh*, 800.
English, Our: *Hill*, 667.
Epistles, The Pastoral: *Plummer*, 797.
Eschatology, Biblical: *Hovey*, 795.
Essays Chiefly on Poetry: *De Vere*, 325.
Essays on Supernatural Religion: *Lightfoot*, 939.
Ethical Religion: *Salter*, 798.
Ethics, Beginnings of: *Cutler*, 792.
Ethics, System of Christian: *Dorner*, 629.
European History, Chief Periods of: *Freeman*, 161.
Evolution of Episcopacy and Organic Methodism: *Neely*, 154.

Faith Made Easy, etc.: *Potts*, 150.
Fathers, Lives of the: *Farrar*, 804.
First Truths, etc.: *McCosh*, 634.
Forty Witnesses: *Garrison*, 797.
Four Centuries of Silence, etc.: *Redford*, 162.
Four Years with the Army of the Potomac: *De Trobriand*, 323.
French History, Leading Facts of: *Montgomery*, 947.
Future Probation Examined: *Love*, 631.

Galatians, Epistle to: *Findlay*, 796.
Genesis, Commentary on: *Delitzsch*, 477, 936.
Geology, Shall we Teach? *Winchell*, 803.
German Theology in Nineteenth Century, History of: *Lichtenberger*, 632.
Glimpses of Fifty Years: *Willard*, 944.
Gospel in All Lands for 1887, 328.
Guide to Holiness, 327.

Harper's Young People, 328.
Hebrew Language, Grammar of: *Green*, 636.
Henry the Fifth: *Church*, 807.
Historical Literature, Manual of: *Adams*, 930.
History, Institutes of Christian: *Coxe*, 162.

Holiness as Understood, etc.: *Beet*, 954.
Holy Spirit, Doctrine of: *Smeaton*, 791.

Indian, Story of American: *Brooks*, 954.
In Memoriam, John M. Phillips, 494.
In Memoriam, Maria Louisa Phillips, 168.
Irish Wonders: *McAnally*, 168.
Isaiah, Book of: *Smith*, 637.
Isaiah, Prophecies of: *Von Orelli*, 940.

Japan, Letters from: *Maclay*, 644.
Jasper, Simon: *Pearse*, 808.
Jeremiah, Life and Times: *Cheyne*, 796.
Jeremiah, Text of, etc.; *Workman*, 635.
Jesus Christ, etc.: *Vallings*, 799.
John the Baptist, etc.: *Houghton*, 644.
Jubilees, Book of: *Schodde*, 153.
Judaism, Dissolving Views in History of: *Schindler*, 162.

Lamartine: *Curme*, 166.
Land Beyond the Forest: *Gerard*, 168.
Latin Dictionary for Schools: *Lewis*, 492.
Laurence, Lord: *Temple*, 952.
Law Lexicon, Student's: *Cochran*, 327.
Lesson Commentary, etc.: *Hurlbut* and *Simpson*, 318.
Literature, Letters on: *Lang*, 808.
Living Questions, etc.: *Hathaway*, 799.
Livingstone, David, 807.
Lost Chapters, etc.: *Wakeley* and *Ketcham*, 951.
Luther, Martin: *Bayne*, 159.

Man a Revelation, etc.: *Ackerman*, 151.
Manliness, Christian, etc.: *Thompson*, 624.
Marching to Victory: *Coffin*, 643.
Martyr, Justin, Testimony to Early Christianity: *Purves*, 626.
Media, Babylon, and Persia, Story of: *Ragozin*, 162.
Methodism, History of, etc.: *McTyeire*, 640.
Methodism, Problem of: *Boland*, 475.
Methodist Episcopal Church, Study of the Constitution of the: *Curtiss*, 950.
Mexico, etc.: *Blake* and *Sullivan*, 806.
Middle Ages, Introduction, etc.: *Emerton*, 162.
Montesquieu: *Sorel*, 325.
Moral System and Atonement: *Cochran*, 628.
Motley, Correspondence of, etc.: *Curtis*, 637.
Muss, History of Nicolas, 163.
My Religion: *Tolstoi*, 313.
My Story of War: *Livermore*, 160.

Napoleon, Memoirs of: *De Bourrienne*, 943.
New Testament, Introduction to: *Dodd*, 478.
New Testament, Manual, etc.: *Weiss*, 792.
Nineteenth Century: *Mackenzie*, 947.
Nonsuch Professor, etc.: *Secker*, 156.
North-west, The Old: *Hinsdale*, 485.
Notaries Public, etc., Manual for: *Glauque*, 327.

Old Songs, 648.
Old Testament, Commentary on: *Terry* and *Newhall*, 626.
Old Testament, Introduction to Books of: *Stearns*, 317.
Our English: *Hill*, 637.

Patriotic Addresses, etc., by Henry Ward Beecher: *Howard*, 158.
Phenicia, Story of: *Rawlinson*, 806.
Philosophia Ultima, etc.: *Shields*, 157.
Philosophy and Religion: *Strong*, 318.
Pierce, George Foster, etc.: *Smith*, 350.
Poetry of the Future: *Davidson*, 647.
Popes and Hohenstaufen: *Balzani*, 956.
Preterita: *Ruskin*, 324.
Preachers of Scotland: *Blaikie*, 480.
Preaching, Lectures on, etc.: *Ker*, 793.
Presbyterianism, History of, etc.: *Kerr*, 155.
Prime, Samuel Irenæus: *Prime*, 486.
Probation and Punishment: *Vernon*, 632.
Problem, The, "or The Irrepressible Conflict in Politics:" *Villard*, 168.
Profit-Sharing, etc.: *Gilman*, 942.
Progress, Pleas for: *Haygood*, 956.

Redemption of Man: *Simon*, 941.
Renaissance: *Pater*, 164.
Ring of the Nibelung, Wagner: *Lippold*, 154.
Romanism *versus* the Public School System: *Dorchester*, 484.
Romans, Epistle to, etc.: *Abbott*, 474.
Rome, Ancient, etc.: *Lanciani*, 638.
Rome, Lays of Ancient, by Macaulay: *Ralfe*, 165.
Rousseau, Confessions of J. J., 953.

Sabbath, The: *Briggs*, 941.
Saltcellars, The, etc.: *Spurgeon*, 937.
Samuel, Second Book of: *Blaikie*, 479.
Satisfaction of Christ, Defense of Catholic Faith, etc.: *Grotius*, 794.
Science, Credentials of, Warrant of Faith: *Cooke*, 319.
Science, Modern, in Bible Lands: *Dawson*, 481.
Scientific Religion, etc.: *Oliphant*, 790.
Scotland, History of: *Mackenzie*, 948.
Scotland, Preachers of: *Blaikie*, 480.
Semi-Centennial Sermon, etc.: *Herr*, 498.
Sermons, Gospel: *McCosh*, 152.
Sevastopol: *Tolstoi*, 648.
Sickness as a Profession: *Moore*, 808.
Social Life and Literature Fifty Years Ago, 168.
Songs, Old, 648.
Soul, Physiology of the: *Wythe*, 635.
South and West, Studies in the: *Warner*, 948.
Spain, Constitutional Government in: *Curry*, 946.
Spirit, Voices of the: *Matheson*, 937.
Studies in the Book of Acts: *Williams*, 152.
Studies in the Four Gospels: *Hurlbut*, 954.
Studies in Theology: *Foster*, 785.
Supernatural Religion, Essays on Work Entitled: *Lightfoot*, 980.

Tabernacle in the Desert: *Strong*, 153.
Theology, History of German, etc.: *Lichtenberger*, 622.
Theology, Studies in: *Foster*, 785.
Through a Glass, Darkly: *Tumbrell*, 988.
Training of the Twelve, etc.: *Bruce*, 316.
Truths, First and Fundamental: *McCosh*, 634.
Truth, Tests of, etc.: *McCosh*, 801.
Turgot: *Say*, 953.

United States, Government of: *Cocker*, 953.
University of Cambridge, History of: *Mullinger*, 956.

Virtues and their Reasons: *Bierbower*, 156.

War, My Story, etc.: *Livermore*, 160.
Washington, George: *Lodge*, 948.
Way, The, etc.: *Weir*, 794.
Weather, American: *Greely*, 493.
Wellington: *Hooper*, 952.
What to Do? etc.: *Tolstoi*, 645.
Wit and Humor: *Matthews*, 326.
Witnesses to Christ: *Clark*, 318.
Women, Famous, of Old Testament: *Wharton*, 646.
Words, Order of in Ancient Languages Compared with Modern: *Weil*, 804.

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CONTENTS.

CONTRIBUTIONS:

PAGE

I. THE BABYLONIAN LEGEND OF CREATION 809
CHARLES B. WARRING, Ph.D., Poughkeepsie, N. Y.

II. THE LITERATURE AND THE PRESS OF THE METHODIST EPISCOPAL CHURCH 821
Professor W. F. WHITLOCK, D.D., Delaware, O.

III. THE HISTORIC EPISCOPATE: A SYMPOSIUM 839
THE HISTORIC EPISCOPATE 839
Rt. Rev. Bishop A. CLEVELAND COXE, D.D., LL.D., Rochester, N. Y.
THE RELATION OF THE PRESBYTERIAN PRINCIPLE TO THE HISTORIC EPISCOPATE 845
Professor BENJAMIN B. WARFIELD, D.D., Princeton, N. J.
RELATIONS OF THE METHODIST EPISCOPAL CHURCH TO THE HISTORICAL EPISCOPACY 851
ARTHUR EDWARDS, D.D., Editor *Northwestern Christian Advocate*, Chicago, Ill.

IV. JAMES PORTER 857
D. SHERMAN, D.D., Easthampton, Mass.

CONTRIBUTIONS:

PAGE

V. RELIGION AND THE LAW OF CONTINUITY 870
JOHN P. D. JOHN, D.D., Vice-President of DePauw University.

EDITORIAL NOTES AND DISCUSSIONS:

OPINION 888
CURRENT DISCUSSIONS 893
Orthodoxy, 893; Rationalism in Pantomime, 899; Jeremiah H. Bayliss, 909.

THE ARENA:

Professor Ladd Rebuked from Japan, 910; Not a Question of Theology, 910; Explanation of Theory of Miracles, 911; Christianity and the Heathen, 912; The Sinning Ability of Christ, 913; Belshazzar, 914; Italian Claims, 915.

EDITORIAL REVIEWS:

FOREIGN RÉSUMÉ 916
PROGRESS OF CIVILIZATION 924
SPIRIT OF THE REVIEWS AND MAGAZINES. 928
BOOKS: CRITIQUES AND NOTICES 936
INDEX 957

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